

# NEW ORLEANS Christian Advocate

Vol. 83—No. 27.

NEW ORLEANS, LA., THURSDAY, JULY 2, 1936.

Whole No. 4189.

## I AM TEXAS

I am the land of sunshine and of roses.

I am the land of fertile valleys and of wide, grassy plains.

I am the land of sleepy rivers and of swift rushing trains.

I am the land of derricks where the hungry drill bites into the earth day and night.

I am the land of sleeping villages where the crowing rooster welcomes the rising sun.

I am the land of cities where the clank of the trolley and the honk of the motor are soothing to the weary ear of the capitalist as he turns uneasily on his linen pillow.

I am the land of southern zephyrs and of mighty winds, where sand storms and the brutal blast of the norther beat their cruel way across the Panhandle.

I am the land of strawberries and perpetual summer down by the Rio Grande.

I am the land of peace and happiness and skylines.

I am the land of glowing sunsets and golden memories.

I am Texas.

—Cokesbury Pi.



# Wallet of the Week



THE CANCELLATION STAMP used for post-marking in Quebec, Canada, reads in English, "Observe Sunday," and in French, "Observez le dimanche." This reflects a religious background reaching back to the beginnings of Canadian settlement. It at least contrasts favorably with the shop chatter, "Air mail saves time," "Buy U. S. Savings Bonds," "Notify your correspondents of change of Address," and "Mail your Christmas packages early."

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THE STATISTICS OF THE CHURCHES for 1935 reveal a net gain in membership of 670,801. The largest gains were made by the Roman Catholics, Baptists, Methodists, and Lutherans in the order named. The Congregationalists, Liberal Catholics, Unitarians, and Universalists show losses as do some of the more conservative groups. The losses registered by the Presbyterian and the Protestant Episcopal churches are somewhat surprising. There was a gain of three cents per member over the contributions of the previous year, and the ratio of church debts to property values is nine and one-half per cent.

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TWO GEOLOGICAL PARTIES of students are to make examinations this summer which will carry them as far north as the Arctic Circle. The parties are under the direction of the Canadian Department of Mines. One party will make investigations in an area covering ten thousand square miles to the southeast of Great Slave Lake, and the other will make examination of the section lying between Lake Athabaska and Great Bear Lake. These are largely virgin fields for the geologist and it is expected that the venture will be attended with great difficulties. Commercial aircraft will be used for the transportation of men and equipment and for keeping contact between the two units making the investigations.

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FARM POPULATION STATISTICS, recently released by the Department of Commerce in Washington, show good net increases in the farm population for the five year period ending January 1, 1935. It is rather surprising to note that the whites outnumbered the colored almost six to one, and also that there was in the five year period an actual decrease in colored farm population. It appears that the swing back to the farm is less impressive in the distinctly agricultural sections than elsewhere. The gain in the South as a whole was not large while in Georgia, Mississippi and Texas there were considerable net losses. In five of the West North Central group, Iowa, North and South Dakota, Nebraska and Kansas, there were losses also.

THE ORIGIN OF COMMON PLANTS AND FRUITS is an interesting study. Celery is said to have come from Germany, onions from Egypt, citron from Greece, parsley from Sardinia, spinach from Arabia, the quince from Crete, the cucumber from the East Indies, and the radish from China and Japan. The nettle is said to have originated in Europe, the poppy in the East, oats in North Africa, rye in Siberia, and the sunflower in Peru. The chestnut came from Italy, the horse-chestnut from Tibet, pears and apples from Europe, and the mulberry, walnuts and peaches from Persia.

\* \* \*

THE UNITED PRESBYTERIAN is quoted as saying that the First Mormon Church in Blackfoot, Idaho, is greatly disturbed because the public dances at the drinking places are interfering with those in the church. At a recent dance, so the story goes, only eight couples were present, while the eight hundred who originally attended were dancing at the saloons. Moral: The best and most effective way to compete with the world is to offer something different and better. That which ministers to the salvation of the people will win in the end, but when the church accepts the standards of the world it is defeated already.

\* \* \*

A POPULAR COLUMNIST said recently in the New York Sun, "The old saloon had its faults, but at its worst there was never any chance that you would have to fight your way through the school girls to get to the bar." This comment humorous in form but tragic in content, says an exchange, incisively points out what has been happening since liquor came back into our communities like a flood. Add to this debauchery of our young people the contribution of liquor to the highway tragedies, which are more and more a disgrace to our day, and you have two ugly angles of our social problem.

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DOCTOR JOHN H. HOWARD, who recently represented the Welsh Presbyterian Church at the General Assembly of the Presbyterian Church in the United States, made also a brief visit to Toronto. In the course of an address at an informal luncheon, he made the declaration that the War had robbed the Church of a whole generation of young people, who, but for it, would have been active in the service. In that statement is also an explanation of some of the social and financial problems of these difficult days. We have lost the contribution of a large class of men who would have meant much to our social and financial stability.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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## EDITORIAL

### OUR FLAG

As a schoolboy, we used to recite those stirring lines by Joseph Rodman Drake:

"When Freedom, from her mountain height,  
Unfurled her standard to the air,  
She tore the azure robe of night,  
And set the stars of glory there!"

We felt the thrill of patriotic passion to our very finger-tips, for we had no uncertainty as to what the flag symbolized. But as the years wore on, we began to feel that we were living in the atmosphere of 1776, and that we experienced the thrill of the backward rather than the forward look. With each passing year and the many shifts in emphasis which we have seen, the meaning of political freedom has become more involved than it was when we recited with lusty fervor that patriotic tribute to the flag. The complexities of civilization, the conquering of space, the unbelievable transformation of industrial life, a world experience of disaster, the cry of hungry multitudes, and the revolutionary doctrine of the inviolability of individual opinion have greatly confused the issue since that day so long ago. But, shift as the emphasis may, the perspective of the years has enabled us to keep the line of our center of gravity well within the base with which we began. We have not lost our devotion to the American flag and we are not ready to abandon our heritage of political liberty. We see nothing to gain by exchanging the advantages of civilization for the "squatter sovereignty," the independence, of the Stone Age. We would not swap our culture and refinement for the gay adornment of paint and feathers with which the savage chief of the American Indians proclaimed his right to roam at will through an unbroken wilderness. Political events following the recent Nationalist Congress at Lucknow, India, indicate that the now famous program of "civil disobedience" offers little prospect for the improvement of Mahatma Gandhi's diet, or for the enlargement of his wardrobe. We love America, we love the Stars and Stripes, and we sing with all the passionate fervor of our fathers:

"My country, 'tis of thee,  
Sweet land of liberty,  
Of thee I sing:"

And with ardent devotion, we breathe again that prayer:

"Long may our land be bright  
With freedom's holy light;  
Protect us by thy might,  
Great God, our King."

### "MAJORING IN MINORS"

A few weeks ago, our esteemed Mississippi contemporary, *The Baptist Record*, carried an editorial with the caption, "Majoring in Minors." The phrasing of the subject was not more felicitous than its application was timely and suggestive. There is not only a wide-spread habit of "frittering away" our own time and energy with things that are secondary in importance, but there is even a wasting of the time of other people and a murdering of their interest in divine and holy things. We have the habit of pushing minor things to the front with an imposing voice and gesture which is often calculated to deceive the very elect. In the pulpit such a practice tends to replace the passionate and the convincing message of the prophet with a mild-mannered and pleasing religious philosophy. So far as the redemptive mission of the Church is concerned, any such gospel is as dead and as inert as the breath which served as the momentary vehicle for its utterance. It was a beautiful tribute to Peter, the rugged and grizzled old disciple who led the retreat after Gethsemane, that he was the first to take his place in the front line of the march for the conquest of the world in the name of his risen and ascended Lord. He had an experience which made such a course imperative. His was the first voice that was raised in defence of the Spirit-filled company who were charged with being "full of new wine." In his defence on that day of spiritual enfranchisement, he bore a testimony worthy at once of the man and of the cause of Christ. When the people were "pricked

in their hearts" and besought the disciples to point the way out, Peter gave faithful witness to their sinful state and their need of a Saviour: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." He had passed through the fires of temptation, had shed bitter penitential tears, and upon him rested the ecstatic reality of his new commission and power. The day was past when he could afford to major in minors. Surely we need today the marvel of a new pentecost, but not less a faithful witness on the subject of sin and salvation.

### SYNDICATED VICE

The sentencing of Charles Lucania to life imprisonment in the New York penitentiary has brought to public attention the sordid details of one of the most wretched chapters in the social and political life of our country. Lucania was the head of what was in effect an incorporated vice ring in the city of New York. He is characterized by the Supreme Council Bulletin (Masonic) as, "A former convict, an undesirable alien and a disgrace to the city of New York." He lived at the Waldorf-Astoria and directed through a perfect army of gangsters a \$12,000,000 business of syndicated vice. His conscienceless exploitation of the virtue of American womanhood is a shameless chapter even in the story of underworld operations. Bad as that scandalous record is for the vultures who organized and directed such, it deserves to be set down as an ineradicable stain upon the political escutcheon of that great Metropolis. To say that it was not known to the administration, is all nonsense. Such could not continue without the collusion and even the support, at least negatively, of the officers of the law. It begins to appear that we will have to change officers every six months if we are to have even the shadow of a decent administration of our public affairs. The difference between New York and other municipalities is largely that of size and criminal opportunity.

### THE ADVOCATE CAMPAIGN

It is now just fifteen days to the end of the Advocate campaign. We wish, therefore, to call attention to some facts which are not disclosed in the printed report which appears from week to week. Two hundred and forty charges in the three Conferences have not sent in a single subscription in the campaign, fifty-eight have sent one each, thirty-five have sent two each, one hundred and one have sent more than three each, and only thirty-eight charges have completed their quotas. These figures are not absolutely correct, but they are sufficiently exact to reveal

our anxieties in the matter. We have assurances from the Monroe, La., District that the quota will be raised, and the same is probably true of the New Orleans and the Greenwood Districts. The campaign has been running since December 1, but it has fallen behind the shorter campaign of last year. We entreat every pastor to use every effort to bring the campaign to success in these closing days.

## Editorial Miscellany

By Dr. H. T. Carley

### HOE-HANDS AND HARVEST

If cotton and corn would grow with the same unrestrained abandon that enables grass, weeds, and vines to clutter up the earth, making a crop would be as easy as falling off a slippery log; or if grass, weeds, and vines were worth as much as cotton and corn, all farmers would be prosperous.

Pestiferous and noxious plants seem to flourish in any kind of soil, under all weather conditions, throughout the year. As a rule, however, they reach the height of their luxuriance at the most inconvenient season as far as the farmer is concerned—just when his crop needs cultivating most. It is quite trying to the ambitious agriculturist to have to neglect his cotton and corn in order to get rid of grass, weeds, and vines!

It is a pity that these noxious growths have to be dealt with so harshly, for they have two characteristics deserving the highest commendation—persistence and ambition. It is indeed a sorry specimen of the weed or vine family that gives up when it has been cut down just once. To some of them a lick with a hoe is a rather serious set-back, but to others it is only a minor inconvenience—the next day they are struggling upward and onward. And not one of them is content with occupying a reasonable amount of space—all of them seem to yearn to cover the whole row, from side to side and from end to end, middles and all.

Greedy, too! Set out nourishment for the crop, and the ill-mannered weeds will grab it and gobble it down before the cotton and corn can say grace and unfold their napkins.

The hoe is the simplest and humblest agricultural implement known to man; and it doesn't take a genius to make a good hoe-hand. But a good hoe-hand and a hoe can whip any detachment of "General Green's army" that ever set out to occupy the land.

All honor to costly, complicated, high-powered farm machinery and the skilled labor it takes to operate it—but an orchid to the lowly hoe and the hoe-hand. They share in the harvest.





# News and Views



## HEADLINES

By Dr. D. B. Raulins

School is out and our teacher has gone home. His "boys" are scattered to all parts of the world. The old campus is quiet as moonlight falls on Wesley Hall, Schola Prophetarum. His footfall will be heard there no more, but his spiritualized presence will walk with us across the years to the gates of the morning.

"Dr. Wilbur F. Tillett" is the headline before which I pause and uncover. He was my teacher. With him I journeyed through his "Personal Salvation," with him I followed some of "The Paths That Lead to God," and with him learned something of "Providence, Prayer and Power." Now that he is passed ahead of us into the light a greater glow will fall upon the pages of these books.

Dr. Tillett was living in Wesley Hall when I arrived there as a student. Some weeks later he removed to his cottage a short distance away. I went with him to take some small articles that were left. Among the things we carried in our hands was a picture that had occupied a place over his desk. As we walked along he spoke of the picture saying, "Brother Raulins, this picture preaches to me. It preaches to me." This was a peep behind the scenes in his life.

I introduce Dr. W. P. King, editor of the Nashville Christian Advocate, to say a word about him. He calls him "Teacher of Preachers."

"The closing of the life-task of Dr. Wilbur Fisk Tillett awakens in a throng of preachers feelings of tender love and sincere gratitude. Some of them came under his instruction and influence fifty or more years ago. The line of his preacher "boys" has gone out into all the earth. He taught them well; and by more than teaching he imparted an urge to manliness and scholarship. The reckoning of the worth of such a life as Dr. Tillett's is beyond us. He wasted no time; he misapplied no talents. With steadiness in calm and storm he held true. With distinct regard for duty, with strong will, with unabated energy he met his tasks. He well knew how to defend the faith that was in him, to contend for the Church he loved, and to speak for Vanderbilt University. He left no scars from

his unavoidable encounters and nursed no hurts. It is no exaggeration to say that he lived grandly. His character was crystal-clear. Only high enterprise interested him. His Church needed him and used him, sent him to General Conferences, put him on hymnal commissions, consulted him, loved him. His more than fourscore years were remarkable not merely for their length. His last years were those for which 'the first were made.' He was a son of the morning, even when the evening glow appeared."

At his funeral his pastor, Dr. Costen J. Harrell, said:

"As when the evening shadows fall  
And twilight calm envelops all,  
And laborer turns from work well done  
To moorland path that leads him home—

So has our friend at end of day.

Laid all his books and tools away,  
And journeyed out into the night  
Down winding road and out of sight.

"O leader, prophet, teacher, friend,  
In whom we saw so sweetly blend  
The strength that makes men dutiful  
And grace that loves the beautiful,  
Speed on! for now the summons comes  
To other climes, the soul's true home,  
To larger tasks in wider spheres,  
To work and glow through endless years.

"Speed on! but throw the torch you bore  
To us, the 'boys' you taught of yore,  
To lift it high where races plod  
Along the paths that lead to God;  
From now your life has double worth,  
You live indeed in heaven and earth—  
Through sweet lingering influence here,  
In life and joys abundant there!"

So, pull the flag to half-mast for a day.  
Then lower it at sunset. At next sunrise  
bring it to full mast and let it remain  
there. Good men, God's men, do not die  
or "go west." They go on. The trumpets  
have sounded for him on the other side.

When a man does only what he must do, he will remain all his life in the rank and file. He will always have to be ordered about. It is what a man does of his own accord that counts.—Hebert N. Casson.

## EARLY RISING, RELATIVITY, SINGING BIRDS, EARLY COFFEE A LA CARLEY

By H. B. Hines

The Rev. Dr. is always a good writer, but his best article appeared in the last week's issue of the Advocate, under the caption of EARLY RISING, and I found much interest in the way his mind moved from thought to thought, in that easy, lazy, way of his, finding the proper shading of words and thought to bring different facts into a harmonious association (not usually so grouped) and always using such perfect imagery that you could see every picture and feel the power of its influence as it was brought before you.

But my object in answering Dr. Carley's article is to tell him how to make that delicious cup of early black coffee. I, too, am an early riser—actually, not relatively. I, too, am fond of that "early black" and find just as much pleasure in making it, and serving it to the others in the home, as I do in drinking it myself. But we must know how to make it just right if we are to tune in with the singing birds, smile back at the rising sun and thank God for such a glorious morning world.

Well, let us go make the coffee:

Put on one boiler of water to boil for the coffee. Put on a pan with some water in it, also, and put your coffee pot and dripper, separately, bottom up, in this pan, letting the water be about an inch deep in the pan. This water will boil, and steam the coffee pot and dripper for two or three minutes before the coffee water is ready. Then, place the dripper in the pot, and pour some of the boiling water from the boiler through them. This will rinse any stale coffee odor from them that the steaming may have left in them. They were washed when last used but coffee is great on producing stale odors and tastes which spoil the enjoyment of the coffee if allowed to exist. Now, put one tablespoon heaping full of the best fresh coffee that you can get for each cup of coffee that you wish to make, pour about half cup of boiling water out of the boiler, at a time over the coffee in the dripper, until you have the desired amount of



dripped coffee. The spoon loses too much of the heat. The boiling water in the specified quantity draws the oil and richest aroma from the coffee. Do not put salt over the coffee. That spoils it for people of GOOD TASTE. If you are dripping only one cup of coffee, then, pour about a third of a cup of the boiling water at a time for it takes the third pouring of this boiling water to get the full strength of the coffee from the grounds. While you are dripping the coffee let your coffee pot sit in this pan of hot water. Place the pan, when you begin the dripping process, where the water will keep as hot as you want your coffee to be. Do not let your coffee get cold nor do not bring it nearly to a boil. Either will spoil your coffee. Keep its temperature at the drinking stage and your coffee will be healthful and palatable. Before your coffee is ready to pour fill your tea cup with hot water, placing the spoon in it, and pouring the water out just before pouring the coffee in. This preserves the purity of the flavor and the temperature of the coffee.

Now, I can't enjoy mine on the back steps—my neighbors are too close by, but I take a cup of it to the wife who is still in bed, bringing mine along with it, and I am standing around talking to her, while sipping mine, and she, sipping hers, finds the freshness of the new day.

Do this, and your coffee can be compared to the fresh and beautiful Morning Glory that is turning its face to smile back at the rising sun.

### A METHODIST HISTORY\*

The author of this volume, who is the editor of the New Orleans Christian Advocate, has specialized in the realm of Methodist history. He has written three former volumes on outstanding personalities of Methodism. Dr. Duren has rendered excellent service to the Church in following "The Trail of the Circuit Rider," and it should have wide reading among Methodist people. It contains over 400 pages, with fifteen chapters, and contains a number of historic pictures. Dr. Duren does not allow any personal bias to interfere with a fair presentation of the facts on matters of controversy.

The opening chapter is on John Wesley and the closing chapter is, "Yesterday, Today and Tomorrow." I do not think any important event of Methodist history is overlooked. The controversial questions receive attention, such as the James O'Kelly secession on the issue of the Right of Appeal by a pastor to a Conference, the elective presiding eldership, the slavery question, and the divi-

sion of the Church, the War Claim, and Vanderbilt University.

The author, in the foreword, states a limitation of emphasis:

"The greater number of Methodist histories have been written from the standpoint of the Methodist Episcopal Church; and no serious effort to write the history of the Methodist Episcopal Church, South, as such, has been made since 1884. This statement is not meant to reflect upon any work that has been produced, North or South; but is preliminary to saying that it is the purpose of this volume to trace the development of Methodism, with particular reference to the South. To that end we shall follow the course of the Church from its beginning through the years of our common history; and from the severance in 1844, we will follow mainly the course of the Methodist Episcopal Church, South."

In the final chapter the author anticipates the unification of American Methodism:

"Of the plan of union now before the churches, two final things may be said. First, the Methodist Episcopal Church, South, is fully committed to the general outline of the map proposed. It embodies to a remarkable degree the suggestion made by the Commission on Federation in 1911, a proposal to which the Church has committed itself on more than one occasion. The other observation is that the provision which gives to the South an equal representation in the organizing Conference, although not equitably entitled to so large a delegation, is an incontrovertible evidence of the good will and the sincere purpose of the North to give the South a square deal. There will necessarily be many problems to solve, but they will vanish as the mists of the morning when the Sun of Righteousness shall arise with healing in his wings, upon a reunited Methodism. With the adoption of the plan now pending, the Methodists of America will be on the way to ending a century of disunion and strife and to the restoration of a fellowship which, please God, may abide forever."

It is a well-written and readable narrative, and one can but express the hope that it may find its way into a large number of Methodist homes.

\*The Trail of the Circuit Rider. By William Larkin Duren. Chalmers' Printing House, New Orleans, La., Price, \$3.

"I say, Jane, isn't it time baby said 'Daddy'?"

"No, John; I've decided not to tell him who you are until he gets stronger."

### AN ADDRESS DELIVERED AT LAUREL, MISS., NOVEMBER 16, 1935, BY REV. CHAS. F. SMITH OF HOUSTON, TEXAS

Mr. President and Members of the Mississippi Conference Historical Society, and Friends:

I can but remind myself that I am the innocent cause of my long-time friend, your president, extending me the invitation for this occasion. Once in writing him, I mentioned that I had recently addressed the Monday Morning Conference of the Houston District pastors, and naming the subject which made it clear that fifty years was not long enough to cause me to forget early associations. But I was greatly pleased to receive the invitation and count it a privilege to be here this evening.

For the present let us think together of some

#### CONTRIBUTIONS MISSISSIPPI HAS MADE TO TEXAS

I remember the "covered wagon" regime—days of discouragement which followed the terrible ordeal of the four year's struggle—caused many to feel it might be better further on. But long before this, her citizens felt, and responded to the westward call. One of your distinguished citizens, once a U. S. Senator, once a Governor, the Honorable Henry S. Foote, spent a short while in Texas in 1840, and then wrote a history of the New Republic. The only adverse comment I ever read of it was by Mr. Foote himself. He said its literary merit was not very high.

January 12, 1886, marks the date of my arrival in Texas. At the Globe Hotel, Houston, I met a Mississippian: Major T. J. Carraway, who came to Texas from Yazoo County. I accepted his invitation for lunch. He had been in the Lone Star State long enough to be well identified with her interests. His home was in Nacogdoches. In September, I spent a week in his home. In the life-time of Major and Mrs. Carraway, I often enjoyed their hospitality, and since, I have been much "at home" with the children of the splendid family, to this day. Worthy Methodist children of worthy Methodist parents.

One of my early acquaintances in Texas was Col. Sandy Horton, a native of this State. Being new in Texas, I did not know just how to form my question. I asked, "What part of the State are you from?" I should have said, "What is your native State?" Col. Horton told me he had cleared land in Pike County in 1824. This man was at the battle of San Jacinto, an aide to Sam Houston.

In 1868 a young man, native of Mad-

son County, went to Houston, Texas, to practice law. He had graduated at the State University. His college mates were: Grafton, Galloway, Mays, Miller, McWille, Whitfield, and Thompson. In learning, in character, he belonged to that noble group. Judge Edwin P. Hamblen was a splendid lawyer, a fine citizen, a Christian gentleman, a life-long Methodist. Bishop Galloway in his first official visit to Texas was a guest in the home of Judge Hamblen. It was not "Bishop" and "Judge" on that occasion, but "Charlie" and "Ed." They lived over their college days, and doubtless talked of the larger responsibilities that had now come to them.

A nephew of Judge Hamblen, also a native of Madison County, came to Texas in 1886, following his uncle to Houston. He found employment, and soon religiously united with Shearn Methodist Church, now First Methodist Church, Houston. For a third of a century, John T. Scott has been at the head of Houston's largest bank, and it is probable that no one man has wielded a greater influence in financial circles in that city. His membership in the Church is nearing the half century, and his presidency of the board of stewards continuously nearly twenty-five years. He is a trustee of the church, a trustee of the Methodist Hospital, and of Rice Institute.

In a family that moved from Wayne County to the Lone Star State was a boy, aged nine. He came to manhood, seeing opportunities to accumulate wealth. Timber, lands, cattle, oil, sky-scrapers, these tell the story. The one who has investments in "West Securities" feels as comfortable as if he had Government bonds. J. M. West, born in Wayne County, holds membership in the Methodist Church, is a steward and trustee of St. Paul's in Houston, a trustee of the Methodist Hospital and of Southwestern University.

On my first going to Texas I learned, incidentally, that one of the recently elected lay delegates to the General Conference from the East Texas Conference was Judge Tom Ford, a descendant of John Ford of Marion County, Miss. At that time there were four brothers—a teacher, a physician, two lawyers, all prominent and useful. H. H. Ford, a great grandson of John Ford, is a successful business man of Houston, a steward of St. Paul's. Last summer, on a trip east with his family, he made a detour into Marion County, to the John Ford home.

Horace Booth, born on a farm near Rodney, entered the railroad service at Longview, Texas, when a boy. After fifty years he is still prominent in railroad circles. At this time, and for some years he has been general traffic mana-

ger of the Missouri Pacific Lines. He is a charter member and an official of St. Paul's, Houston, and bears the name of his honored father, who was received on trial in the Mississippi Conference in 1838, and served first as junior preacher of Grand Gulf and Port Gibson, 1839. In 1876 he transferred to the East Texas Conference. The mother of Horace Booth was born in Adams County, attended Elizabeth Academy—that mother of colleges for women. She was graduated from Port Gibson Female College where so many splendid women in an early day were trained.

Sam R. Bertron, Jr., a Mississippian, reared in Port Gibson, found Houston in 1915, via New York. He is president and general manager of the Houston Lighting & Power Company, an institution established in 1882, when Houston's population was 20,000. It is today a concern of large proportions, and this former Mississippian one of her first citizens.

A third Claiborne County man here named is Dr. Clifford T. Smith. Port Gibson is his birth place. He is a prominent surgeon and successful physician of Houston.

#### EDUCATION

Thomas Gathright was the proprietor of a school in east Mississippi, after the "Civil War," and possibly before. It was the most noted training school in the State. Many boys who became leaders were taught there. Anse McLauren, Robert H. Thompson were among his students. Mr. Gathright was called to Texas to become the first president of the A. & M. College in Texas. This was in 1875. His grave is in the cemetery at Henderson.

There was Mrs. Lucy Kidd who went from Whitworth to Sherman, Texas, in 1888. It was under her masterful hand that North Texas Female College flourished and became known beyond the borders of Texas.

The Reverend J. W. Adkinson, once president of East Mississippi Female College, went to Texas to continue in school work. He was the first president of Polytechnic College, Fort Worth. This institution became Texas Woman's College. It is now Texas Wesleyan College, and co-educational.

When I went to Brookhaven to be pastor of the Methodist Church, July, 1884, a young Baptist minister had but a short while before, found a wife in the Methodist fold. "Gambrell," a good Baptist name, "Pickens," a Methodist name of good repute, were now joined together. Later Rev. J. H. Gambrell with his family moved to Texas, he continuing in his work of preaching, always emphasizing

the gospel of temperance and prohibition. A son of this worthy couple is Herbert Pickens Gambrell, of the Department of History in Southern Methodist University. He is, also, the author of a very excellent volume: "The Life of Marbeau B. Lamar," second president of the Republic of Texas. Professor Gambrell honors himself in dedicating this book to his mother: "Victoria Pickens Gambrell."

In the hundred years, Mississippi, along with all the States has contributed her man-power and woman-power, too, in a large measure to Texas. A mighty army has taken up citizenship and has had a large part in every line of service: farming, ranching, milling, merchandising, banking, and all the professions. The law has its representation from every section, and the medical man is there. One of her prominent physicians is a native of Laurel. As might have been expected, many of these Mississippians carried with them to that inviting field their political aspirations. One of her Governors, and one of her U. S. Senators, each, first saw the light in this State; but that debt was in a measure balanced, since one who was born in Texas became both the Chief Executive of Mississippi and her U. S. Senator. The grave of one of Mississippi's former Governors is in Houston.

Having referred briefly to some contributions Mississippi has made to Texas, I desire to make acknowledgment of some part the

#### MISSISSIPPI CONFERENCE

has had in the development of that, the empire State of the Union.

A gentleman entered a book store and asked: "Have you 'Whose Who and What's He Done,' by Jerome?" The Jewish storekeeper replied: "No, but I have a much better book, 'Who He Is and What's He Got,' by Bradstreet!"

For the most part, names now to be called never were in "Whose Who," but I am persuaded they appear in a much better book—the book of life. And what they have done, large or small, often unseen by the eyes of man, will not escape the eye of Him who takes note of the sparrow's fall.

The assignments of the Mississippi Conference for 1835 announced from Clinton, La., (as per your Journal, page 26, 1930, or Mississippi, General Minutes, printed in 1840. Which?) read: "Texas Mission, Henry Stephenson." That appointment was listed in the Louisiana District. Preston Cooper was the presiding elder. It is quite certain the presiding elder did not make his quarterly visits to Texas Mission. Henry Stephen-

(Continued on page 9)



## Mississippi and Louisiana

We appreciate the service volunteered by Mrs. W. C. McDonald of Coushatta, La., who explains her offer by the brief sentence, "I love the Advocate dearly."

Bishop Hoyt M. Dobbs preached at Colfax, La., on Sunday, June 21, and following the service dedicated the church. At the evening hour he preached at Pineville, La.

Our good friend, Mrs. W. C. Martin of Meridian, Miss., sends us a list of six and one-half more subscribers, and she has never once expressed a note of discouragement.

Rev. Mathis E. Armstrong, pastor at Mooreville, Miss., writes that he has just closed a good meeting on that charge, in which he was assisted by Rev. W. C. Beasley, of Byhalia, Miss.

Brother J. T. Matthews, a merchant and planter of Extension, La., has been a reader of the Advocate for fifty years or more and speaks in kindest terms of his appreciation of its worth.

Rev. C. D. Atkinson, Opelousas, La., began a Vacation Church School at that place on June 22, and Dr. Joyner, the presiding elder, was with him last Sunday for the third quarterly conference.

Rev. T. H. Dorsey, pastor at Water Valley, Miss., is in the midst of a revival in his church. He is being assisted by Evangelist J. O. Hanes, of Birmingham. We learn that the meeting is being well attended.

Rev. Seth W. Granberry, recently appointed to fill the vacancy at New Augusta, Miss., is losing no time in getting all the details of his work in hand. He has already secured the Advocate expiration list for his churches.

A report of the three-way quarterly conference held at Black Hawk recently

was sent us by Reporter, W. Geo. Campbell. We carried a notice of the meeting last week, except that our first information did not name the place of the meeting.

Rev. and Mrs. R. T. Ware, Park Avenue Church, Shreveport, La., have announced the engagement and approaching marriage of their daughter, Gordis, to Mr. Chester Weidman, of Marshall, Tex., the wedding to take place in the early fall.

Mr. Thomas A. Hanes, son of Evangelist J. O. Hanes, of Birmingham, Ala., has been named Managing Editor of the Norfolk Ledger-Dispatch, one of the largest dailies in Virginia. Mr. Hanes is an alumnus of Birmingham Southern College.

Rev. W. B. Alsworth, presiding elder of the Hattiesburg District, is keeping every interest of the church before his preachers and people. He is pointing out the separate items of the program and offering to join in leading the way to victory.

Miss Sheila Nuttall, who has been doing rural work in the Ruston, La., District for the past year, will continue the same type of work for the next year, but in connection with the Monroe District. Her work in the Monroe District, we understand, begins in September.

Rev. Virgil D. Morris, one of the best organizers and most effective campaigners for the Advocate that we know, is losing no opportunity for promotion and, along with Brother Hebert and the presiding elder, is covering the whole Monroe district.

Rev. D. B. Boddie, pastor at Lake Providence, La., adds another name to our Advocate Honor Roll. No pastor in our field has maintained a more consist-

ent record for Advocate promotion than has Brother Boddie. He says, "If I can go beyond my quota, I shall be glad to do so."

We have a letter from one of the most self-giving and faithful presiding elders that we know, which contains a diagnosis of his difficulties in three words. We believe that his estimate of the situation is largely correct, but the communication is private and we will not divulge its content.

The current number of Cokesbury Press is a Texas Centennial issue. The front cover features the "Lone Star" with the dates 1836-1936. The back cover symbolizes the progress from the Indian wigwam on the plains, the days of the "long-horns" and the complex civilization of the modern sky-scraper.

Rev. J. R. Countiss, presiding elder of the Greenville District, continues to improve, and we are happy to have his Church School lesson again. We have insisted that he would not do something which might militate against his recovery. He says that he has no pain and that he is waiting out the normal course of healing.

Rev. Otis G. Andrews, one of the General Evangelists, whose home address is 863 Tulley St., Memphis, has been ranging over a wide field in his evangelistic labors. He is a Mississippian and the editor of the Advocate knew him when Brother Andrews served the Lake Cormorant charge in the North Mississippi Conference.

We have a good letter from our friend, Mrs. Will Marshall of Batesville, Miss. Along with the good things which she says about the Advocate, she suggests that Dr. Carley might have included chickens, hogs, cows, boys and husbands in the list of things to be "hollered at" on the farm. The associate editor will please take notice.

Rev. Swope Noblin, of Oloh charge, Miss., sends us a list of nine subscriptions to the Advocate. Only three of the list are renewals. The quota of the charge is ten. Brother Noblin reports that every part of his work is making satisfactory progress, and with such leadership it is easy to believe that he will have a good report to make at Conference.

A letter from our good friend, Rev. James H. Felts, Grenada, Miss., indicates that he is making good progress in recovery, except that he is not yet able to "put on the pressure." We wrote him that even a pugilist would have to have





an air-conditioned gymnasium to be able to do that these hot days. We are glad that Brother Felts is making progress, even though it may seem slow to him.

Rev. K. W. Dodson, Winnfield, La., reports many activities and gratifying results in his charge recently. On June 12, the Wesley Brotherhood was addressed by Dr. Pierce Cline; on June 14, Judge E. L. Walker, of Ruston, delivered an address on "The Layman's Place and Work in the Church," and then followed a gracious meeting in which Rev. R. H. Staples, of Coushatta, did the preaching.

Rev. P. M. Boyd who for three years has edited the Florida Advocate in connection with his pastorate at College Heights, Lakeland, was assigned to First Church, Jacksonville, at the recent session of the Florida Conference. The editorship of the paper now devolves upon Rev. Henry W. Blackburn, presiding elder of the Lakeland District, with R. P. Marshall as associate editor and business manager.

A few days ago, we mailed to our good friend, Dr. Joseph A. Smith, of Central Church, Meridian, a list of expirations for his congregation and almost by return mail we received a sheaf of twenty-one checks covering twenty-five subscriptions. Yes sir, a regular national salute of twenty-one guns followed by a cheerful reverberation, "We hope to have more later." Thank you, Dr. Smith, and may your tribe increase.

Rev. R. T. Ware, Park Avenue, Shreveport, La., has been in the midst of a busy season recently. On May 31, a revival in which he was assisted by Evangelist J. O. Hanes, of Birmingham, was closed. Fifteen were added to the church, and still others are to be received. A Vacation Church School with 145 in attendance has been held, and on Sunday night, June 7, Brother Ware introduced all his family to the congregation—the first time they had all worshipped together in eleven years.

## MONROE DISTRICT AND THE ADVOCATE

Dear Dr. Duren: This note is to tell you that Brother Johns, the District pastor; Brother W. B. Clarke, the District Lay Leader, and myself formed a flying squadron for the Advocate yesterday and visited the Delhi, Pioneer, Oak Grove, Lake Providence, Newellton, Winnsboro, Mangham, Tallulah and Rayville charges. Each place assures that their minimum quota of Advocate sub-

scriptions will be in your office before the campaign closes.

A similar tour by Brother Martin Hebert and one by Brother D. W. Poole indicate that the Monroe District will go over the top in the Advocate campaign.

We meet for a wind-up session on Monday, July 6. I would therefore appreciate it if you would ask Mr. Chalmers to send me in the mail after you close up Saturday, July 4 (or Friday, since it is a holiday) the report of the charges in

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the Monroe District up to that date, so that we may have that information in hand for our clean-up meeting, July 6.

Assuring you of the co-operation of the Monroe District in the success of the Advocate campaign and of my personal regard for you, I am,

Sincerely,

V. D. MORRIS.

Columbia, La.

The greatest discovery of science during the past decade is that we know nothing.—Professor A. M. Low, D.Sc.

## AN ADDRESS DELIVERED AT LAUREL, MISS., NOVEMBER 16, 1935, BY REV. CHAS. F. SMITH OF HOUSTON, TEXAS

(Continued from page 7)

son may have been appointed to a Possibility, but a possibility seemingly hedged in with all kinds of obstacles. His was a task that would try the hearts of the brave. This is the first Conference appointment ever made to Texas. There were laws in Texas against Protestant worship.

The year before (1834) Henry Stephenson and Enoch Whatley were appointed to the Sabine Circuit in Louisiana. Stephenson had instructions from his presiding elder to spend half his time in Texas. In July of this year, he brought with him J. P. Sneed, Enoch and Uriah Whatley, all regular traveling preachers of the Mississippi Conference, "from their circuits in Louisiana, to unite in planting a church in Texas." That was 101 years ago. There stands McMahon's Chapel, named in honor of Col. Samuel McMahon, "the first Protestant convert in Texas," and on whose land the camp meeting was held, and in whose home the Church was organized.

(Under the pulpit of that church is the grave of Littleton Fowler.)

Henry Stephenson died November 20, 1841—aged 64. Phelan's History says: "Henry Stephenson sleeps in an abandoned country cemetery in Newton County, near Burkville." But in 1926, under the leadership of Dr. S. S. McKenney, then presiding elder of the Beaumont District, a marker, rather a marble covering, was placed upon the grave, and a monument at a cost of nearly \$500.00 was erected. The monument stands on the public square in Newton, the County Seat of Newton County, and bears the inscription: "Tribute of the Texas Methodist Conference to its Father and Founder."

In 1837, a member of the Mississippi Conference was sent to Texas whose length of service and accomplishments give him a place among the immortals. Robert Alexander mounted his horse at Natchez on an early August day, 1837, and on the 19th of the month crossed the Sabine, and on that day preached in the new country, his first sermon. He preached the next day and the next. A month was spent largely in the McMahon settlement, where Henry Stephenson had labored. Here he held a quarterly conference, licensed two men to exhort, who became traveling preachers, and organ-

(Continued on page 16)

## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Avenue, New Orleans

During these warm summer days our thoughts turn to the splendid summer assemblies that our beloved Church has provided for us. Personally, we can think of no finer place for missionary women and their families to spend a vacation period than at Lake Junaluska or Mt. Sequoyah. The following is the most attractive program for Mt. Sequoyah this summer: July 8-10, the Retreat for Pastors and Christian Workers; July 11-12, Temperance Rally; July 14-28, Leadership and School of Missions; and August 23-28, Bible Conference for Christian Workers. We understand during this Bible Conference, Dr. W. T. Watkins, of Emory University, will lead in a study of the following books: Psalms, Amos, Mark, Acts, Galatians, Hebrews, James, and Revelation.

\* \* \*

How splendid it was this Sabbath morning at the 11 o'clock hour of worship when my pastor announced that copies of "The Upper Room" were on the altar for all who cared to have them! We knew immediately that our splendid chairman of the spiritual life group of the missionary society was on the job and had ordered these for the third quarter of the year and was seeing that they were being properly distributed throughout the Church. These daily devotional books sell for only five cents a copy. They contain scripture, prayer and a thought for the day for each day of July, August and September. No more splendid piece of work can be done by the Spiritual Life Group than to see that sufficient copies of "The Upper Room" are provided for your church.

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If you have not received your copies of the minutes of the Woman's Missionary Society of the Louisiana Conference, please write your district secretary about it. They are in her hands for distribution. They are very attractive in their "yellow jackets," lending color to the Golden Jubilee year of Home Missions. The minutes carry a splendid picture of Miss Mary Werlein, who was the oldest Jubilee member attending the Conference at Alexandria. All missionary women of Louisiana will treasure this picture, as Miss Mary had much to do with the beginnings of Home Mission work in this state.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

During the Pastors' School, June 15-20, at the Seashore Methodist Assembly Grounds, Biloxi, Mrs. Helen B. Bourne, of Nashville, secretary of education and promotion of our Council, taught the course "Leadership of Mission Study Groups;" using "New Trails for the Christian Teacher," (Smith). In connection with the text, Mrs. Bourne used "The American Negro," (Johnson), which is the approved mission study book for our fall classes.

Of the class at Biloxi, Mrs. W. F. Mahaffey, Conference superintendent of study, writes:

"Mrs. Bourne's wise leadership and radiant personality cannot be fully described and it was a rare privilege to be associated with her and the group of Christian workers. We experienced a new fellowship and a deeper spiritual life as a result. Our responsibility is greater because of this opportunity. Plans are being made now for "Coaching Days" in the fall. One definite result of the study on the American Negro, is that many auxiliaries sent Negro women to the Leadership Training School at Jackson College, June 22-27. This is the result of the acquisition of the right basic relationship toward the Negro in order to see and respect him as our brother, made in the divine image. Fifty-eight women enrolled in the class, forty-one students receiving certificates. We are expecting more women next year, June 21-26, 1937.

"We are grateful for the opportunity of sharing in this Assembly and our prayer is that we shall be witnesses for Him at all times."

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.  
Leadership Training School for Negro Women, Mississippi Industrial College, Holly Springs, Miss.,  
June 16-24, 1936.

The Leadership Training School opened Tuesday morning at eight o'clock in connection with the Pastors' School. There are sixty-six registered delegates and a number of visitors participating. Courses in Worship, Administration of Vacation Church Schools, Organization and Administration of Woman's Missionary Society, Social Service, Health and Craft are offered. The following Missionary Societies sent delegates to the school:

Plantersville, Tupelo, Aberdeen, Water Valley, Okolona, Amory, Louisville, Columbus, Kosciusko, Durant, Starkville, Corinth, Oxford, New Albany, Iuka, Baldwin, Cotton Plant, Winborn, Holly Springs, Indianola, Greenville, Clarksdale, Duncan, Glendora, Drew, Greenwood, Schlater, Winona, Charleston, Senatobia, Sardis, Grenada, Meridian, Woodland, Magee. We are glad to note that a number of women paid their own expenses.

Miss Myrta Davis, our rural deaconess, made a very valuable contribution to the school in teaching the course on Administration of Vacation Church Schools and directing a recreational program daily.

Rev. R. G. Lord, our Conference secretary of Christian Education visited the school on Saturday and spoke at the platform hour on "The Progress of the Negro Race in Their Training Program."

Mrs. W. A. Newell, Council superintendent of Christian Social Relations, visited the school on Monday and addressed that evening on "Our Hope for a New Day."

Rev. T. M. Bradley led the worship hours on two occasions. Mrs. B. D. Hammond, president of the local auxiliary, directed a program of recreation Thursday evening.

Mrs. H. L. Talbert of Clarksdale, president of North Mississippi Conference, Mrs. W. H. Ratliff, Sherard, vice-president, Mrs. G. C. Jones, Marks, recording secretary, visited the school on Guest Day.

MRS. R. P. NEBLET,  
Dean of Women



## THE DIVISION OF FINANCE OF THE BOARD OF CHURCH EXTENSION

For several years requests have reached the Board of Church Extension for financial plans and campaign methods to raise church debts. There are such differences in the needs of churches that stock plans will not suit all places. The need seems to be for a representative of the Board to visit the community, study the special problems and the financial resources of the congregation where there are debts and then in co-operation with the presiding elder, pastor and officials lead the church to pay the debt in full or so largely reduce it as to relieve the congregation from embarrassment. To meet this need the Board at the annual meeting April 28th, established a Division of Finance. The objectives of the Division of Finance are as follows:

1. To raise church debts.
2. To assist churches in adopting adequate financial plans both for raising church debts and meeting other financial obligations necessary to a well-rounded church program.
3. To stimulate and revitalize the spiritual life of the congregation.

We are glad to announce that the Board has secured the services of Rev. B. L. Pool of the Texas Conference to represent the Board in this new Division of Finance. He has had fine success in church building, raising church debts, and in setting up proper financial programs for the churches of which he has been pastor. We suggest that pastors and officials of churches where there are debts get in touch with the Board of Church Extension so that the Division of Finance through its representative may plan to co-operate with them in a proper financial set-up to reduce or pay the debt in full.

The salary of the representative of the Board will be paid by the Board.

Address all letters in reference to the Division of Finance to, The Board of Church Extension, 1115 Fourth Avenue, Louisville, Kentucky.

T. D. ELLIS, Secretary.

## SAMARIA

By Rev. J. F. Foster, D.D.

The country known as Samaria, the word being used in a general way, was that part of Palestine known as the Northern Kingdom after the division in the days of Rehoboam, and so called after the period of Sargon II.

When the children of Judah returned

from Babylon, during the days of Cyrus, the inhabitants of Samaria were the source of much worry, especially later during the period when Nehemiah was building the walls of Jerusalem.

The Samaritans were a mixed race, formed of varied peoples gathered together from different sections of the world of that day, for the custom of the conquering nation was to transport the leaders of a conquered nation and place in their territory peoples of a foreign race.

Those who were removed were usually the foremost leaders of the vanquished people, thus depleting their strength and force, the better to keep them in subjection. By this plan the ability of a people to pay tribute and enrich the conquering nation was broken and the nation defeated their own plans.

Tiglath-pilneser sought to change this and thus place a nation in a position to be an acquisition and source of supply, introducing a new plan. An impoverished country was not, under his plan, to be left to grow up in wild weeds, accomplishing but little and have no ability to pay tribute for he imported people from other countries, who being dependent, enabled him to accomplish two purposes; viz., the building up of the country and the lessening of the chance of rebellion, these latter people being dependent on their conquerors.

Sargon II when conquering Samaria transported 27,290 of the Israelites and following the plan of Tiglath-pilneser, placed peoples from foreign climes in Israel in their place, for the "King of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel," (2 Kings: 17-24).

Sargon, on a tablet found in Assyria, states: "The tribes of Tamud, Ibadid, Massiman, Chayapa, the distant Arabians, who inhabit the desert I carried away and settled in Samaria."

Thus we have the names of nine races, who were placed in Samaria. Let us note who these peoples were and from whence they came, for they were from the north on to south to Arabia, speaking different languages, possessed of different ideals and conceptions of life and living.

The consequences of such an aggregation of religious views are given in II Kings, 17th chapter, twenty-fifth verse. Sargon II has left us the story of the captivity of Samaria on two different tablets as follows: "The city of Samaria I besieged, I captured; 27,290 of its in-

habitants I carried away captive; fifty chariots I took for myself, but the remainder of the people I allowed to retain their possessions."

Lions came out on the people and they complained to the king of Assyria that they knew not the God of the country, that is the God of Israel, and a priest was given for their instruction.

They, the Samaritans of Nehemiah's time, were a mixed race, composed of nine races who had intermarried and mixed for three hundred years and thus Sanballat and his opposition can better be understood.

## TO THE PASTORS OF GREENWOOD DISTRICT

Dear Brethren: There is just a bit of confusion about our Advocate quotas. All subscriptions, new and renewal, count on your charge quota. If each charge will send in as many subscriptions as last year our District will easily reach its quota. REMEMBER, the campaign closes July 15—no extensions.

Please report to me on the Grenada College campaign by not later than Monday, July 6. May I again thank you and your good people for the splendid co-operation you are giving in all the work of the District.

A. T. McILWAIN, P. E.

## SOUTHERN GROUP MEETING, HATTIESBURG DISTRICT WILLIAMSBURG CHURCH, JUNE 30, 1936, AT 10 A. M. SUBJECT: REVIVALS

Devotions, Rev. R. E. Rutledge; Preparation for Revivals, Rev. J. L. Sells; Revival Methods, Rev. L. D. Haughton; Pastors' Responsibility, Rev. J. W. Moore; Revival Sermon, Rev. C. A. Schultz; Lunch; Devotions, Rev. H. W. McRaney; Conserving the Results of the Revival, Rev. T. O. Prewitt; Business and Presiding Elders' Statement; Adjournment.

To the Pastor:

Please be sure to have as large group of your laymen and women present as possible, especially your lay leaders.

J. T. LEGGETT, Chairman of Group.  
W. B. ALSWORTH, Presiding Elder.





## Christian Education

### SUNDAY SCHOOL LESSON, JULY 5.

By Dr. J. R. Countiss

#### EMPOWERED FOR THE WORLD TASK (Acts 1:6-14; 2)

In Jesus Christ, God made his supreme effort to reveal the spiritual through the physical. Jesus' brief ministry left no room for doubt as to God's attitude toward man and all that is of human concern—sin, sickness, sorrow, hunger, thirst, loneliness; no doubt as to man's duty toward God and his fellow men. Example and object lesson could do no more. It was now needful for the disciples that Jesus should go away, and he sought to prepare them for the change. However, their minds were still on the material, on throne and station, not on service and sacrifice. Their interest was in mystery, not duty; in what God would do and when rather than in what they should do and how. There are still those who apply mathematics to the Bible in their efforts to discover just when the Almighty plans to terminate this earthly enterprise. The most useful Biblical revelation about time is that man's days are three score years and ten, with instructions to labor in God's vineyard what time we have.

Pentecost, the birthday of the church, ushered in the supremacy of the Spiritual. No longer are men to measure their favor with God by the number and cost of their sacrifices, but by the genuineness of their contrition and gratitude,

by their ministries of mercy and goodwill to their fellowmen. The lightnings and thunders of Sinai have ceased but the Decalogue abides, authoritative and unrepealed. No more does the Christian world know Christ after the flesh. Not even a moldering shred of his raiment or a rotting fragment of his cross remains as a fetish for the idolatrous. Even the sound and flame of Pentecost have vanished, but the living Christ forever abides with his own and the illuminating, comforting spirit of God remains as the most potent fact in Christian experience.

Jesus set for his disciples a great task and for its accomplishment he promised a great endowment. For the fulfillment of that promise, they were to tarry and pray. This they did, "in one place and with one accord." Always where there is unity, there is strength; where there is prayer, there is power; where God's people gather, he is found in their midst. The world today needs nothing so much as the witness of the flaming tongue, the radiant testimony of men whose hearts have been "strangely warmed." The testimony of the many tongues indicated that the religion of Jesus was no racial faith or tribal cult, the monopoly of a favored breed, but a gospel of love and good will for all the world. He who is truly baptized with the Spirit still speaks a language easily understood by every race of men—a language radiant with love to God and redolent with sympathy for man.

### SAVE JUNALUSKA NOW OR NEVER!

By Bishop Edwin D. Mouzon, D.D.

We have heard before that Lake Junaluska was in peril. We had hoped that somebody would save it. But now or never Junaluska must be saved. We have only until August 15th to save the honor of the Church and to keep for our use and benefit "the Summer Capitol of Methodism."

All the bishops of the Church, the Board of Christian Education, the Board of Missions, the Board of Lay Activities, and all who are concerned for the welfare of the Church are deeply interested in the determined last effort to save this institution for our people young and old. I call on every pastor to assist. I beg every layman to co-operate. I urge all

young people to rise and in all their meetings talk and plan to save Junaluska. And I beseech our women, without whom we can never do anything as it ought to be done, to organize for the rescue of Junaluska which has meant so much in the life of the young people of our Methodist homes.

Should Junaluska be lost, what use would the Mission Building be to the Board of Missions and our missionaries on furlough? Should Junaluska be lost, of what service would the valuable properties of the Board of Christian Education be to our young people and Christian workers trying to fit themselves better for Christian service? Should Junaluska be lost, what would be done with the summer cottages our people have built for recreation, good-fellowship, and spiritual opportunities for their children? Should Junaluska be lost, how unfortunate would be our retired ministers who have at great sacrifice built there quiet homes for last days! Should Junaluska be lost, there would be no place in the Southwestern section of the Church to put on the summer program of Methodism!

Junaluska must not be lost. Let us rise as one man and save Lake Junaluska!

### OKLAHOMA, LA., EXCHANGE DESIRED

I have a preacher in my district that wants to transfer to southern Louisiana. He has county seat town of 3,000, church of nearly 500 members, salary good. If any pastor holding church in southern Louisiana wants to come to Oklahoma, let him have his presiding elder write me.

JAMES E. McCONNELL, P. E.  
Vinita District,  
Vinita, Okla.

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## INDEPENDENCE DAY

By M. F. Wilson, M. D.

A suggested program for one-room Church Schools for Independence Day Sunday. A small U. S. flag should be placed where the entire group can see it.

The leader should make a few appropriate remarks concerning the flag.

Speaker No. 1 then recites the following:

Here's to the red of it,  
There's not a thread of it,  
No, not a shred of it  
In all the spread of it  
From foot to head  
But heroes bled for it  
Faced steel and lead for it,  
Precious blood shed for it,  
Bathing it red.

Leader—"The red reminds us as Christians of the blood that was sprinkled on the door posts and lintels by the Children of Israel looking forward to the precious shed blood of our Saviour on Calvary for the remission of our sins." The Bible says "Without the shedding of blood there is no remission of sins."

Speaker No. 2:

Here's to the white of it—  
Thrilled by the sight of it  
Who knows the right of it  
But feels the might of it,  
Through day and night?  
Womanhood's care of it  
Made manhood dare for it,  
Purity's prayer for it  
Keeps it so white.

Leader: White reminds of Christian purity. God demands and expects of each of us a clean and pure heart. His Word says "Blessed are the pure in heart for they shall see God" and again "Without holiness no man (any one) shall see the Lord."

Speaker No. 3:

Here's to the blue of it—  
Beauteous view of it,  
Heavenly hue of it

THE BEST WAY TO TREAT—

**BOILS** SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES  
**Apply Gray's Ointment**

Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

**666** checks **MALARIA** in 3 days  
**COLDS** first day

LIQUID, TABLETS  
SALVE, NOSE DROPS  
Headache, 30 minutes  
Try "Rub-My-Tism"—World's Best Liniment



## Vacation Reading for the Youngsters!

Ages 6 through 11

Vacation time for boys and girls means leisure time, and offers an opportunity for cultivating the love of good reading. The story paper, *Boys and Girls*, is a means toward that end. Sunday schools not providing this story paper for primary and junior children would do well to make it available during the summer months when children are so often asking, "What can we do?" The habit of saving the story papers from Sunday to Sunday will give children an accumulation of good reading material.

## Boys and Girls Story Paper

The ideal story paper for every Primary and Junior child.

Interesting—helpful—stimulating.

Poems and stories that can be used in the worship service.

Stories about children in other countries, helping to build principles of world friendship and world peace.

Interesting information about trees, birds, stars, flowers, cultivating appreciation and reverence.

Plays, games, puzzles, encouraging wholesome fun.

Boys and Girls will delight the child, stimulate the imagination, and cultivate a taste for wholesome reading. Issued monthly in weekly parts.

**The Cost**—15 cents each a quarter when ordered with the other Sunday school literature or when at least 5 copies are sent to one address. (A little over 1 cent per week per pupil.) Individual subscription, 75 cents a year.

Sunday schools should order sufficient copies of this story paper for their *Boys and Girls* now.

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Star spangled dew of it,  
Constant and true.

States stand supreme for it,  
Diadems gleam for it,  
Liberty's beam for it,  
Brightens the blue.

Leader: "Blue stands for Christian friendship. Friends of Jesus who said: 'I call you no more servants but friends' and friends to all Christians. Jesus also said: 'If ye love one another' then we obey his will. How we should be loving, friendly and kind to all."

Speaker No. 4:

Here's to the whole of it—  
Stars, stripes and pole of it,  
Body and soul of it,

On to the goal of it,  
Carry it through.  
Home or abroad for it,  
Pray mightily for it,  
That the right be in accord for it  
RED, WHITE and BLUE.





## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Dan. 10:7—I Daniel alone, saw the vision.

Jesus often said, "He that hath ears to hear, let him hear." How often we are told of those that "having eyes, see not, and ears, hear not." In the 115 Psalm, the psalmist referred to the heathen that asked, "Where is thy God?" He said, "They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not; they have hands, but they feel not: feet have they, but they walked not." Ps. 115:5-7.

In this tenth chapter of Daniel, we have the picture of Daniel beholding a powerful revelation of the eternal Son. But Daniel alone saw the vision. "For the men that were with me, saw not the vision." (Verse 7)

The vision took place in the "third year of Cyrus, king of Persia," (verse 1). But the men with him were living in that year. It was not the peculiar time that enabled Daniel to see the vision on the "four and twentieth day of the first month" (verse 4).

The place where Daniel saw the vision was Babylon. But his contemporaries were in Babylon. It was not the locality that caused Daniel to behold the vision. No outward circumstance was responsible for that vision.

The secret of that vision was the character of Daniel. Daniel was obediently serving God. Daniel was burdened for Israel. "In those days I Daniel was mourning three full weeks," (verse 2). No mention was made of others fasting. There is no indication that there were other troubled hearts who prayed. No wonder

that the men with him saw not the vision.

Spiritual things are always spiritually discerned. God did not reveal Himself to Moses in a burning bush while Moses remained in Egypt. But the vision came after years in Midian where Moses developed spiritual capacities and heart power. And great movements always begin in hearts that see rather than in brains that scheme.

Jesus had meat to eat that even the disciples knew not of. He saw the desperate need of a Samaritan woman. He saw the fields white unto harvest. He knew that he that reapeth receiveth wages and receiveth fruit unto life eternal. His eyes saw visions that others did not see.

St. Paul has written in Phil. 5:19: "My God shall supply all your needs according to His riches in glory by Christ Jesus." When God's children share in His moral purposes, the unlimited divine resources are available. And devout souls who put their energies into Christian enterprises and sacrificial service are never cheated at the end of life.

### PRAYER

Our Father, the consciousness of our filial relationship to Thee enables us to realize that Thou wilt supply every need of Thy children. We find our comfort as well as our strength to serve by looking to Jesus and His cross. We dedicate all to Thee in Christ's name.

### THE HOLY SABBATH OF REST

Oh the sanctity of the Sabbath breathed from the very heart of God! When he thought of the strenuous duties and many hindrances that would confront his people, he provided a day of rest. A day set apart for worship and service.

And with His own finger He wrote the words: Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all of thy work; but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work.

The Sabbath is one of the greatest blessings God has bestowed upon his children. How happily we should welcome the day, and thank Him many, many times for giving us a day of rest, to forget our cares—and fix our minds on spiritual duties.

He said: "Moreover I give them my

Sabbath to be a sign between me and them, that they might know I am the Lord that sanctify them. Take heed that ye do no work, but hallow the Sabbath day."

How grieved He must be to see his day so woefully desecrated, regardless of the many promises to those who obey his commands. Thus saith the Lord: "Blessed is the man that . . . keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." To those who keep my Sabbath and choose the things that please me, to them will I give within mine house a place. And I will give them an everlasting name that shall not be cut off." And, "If thou turn . . . from doing thy pleasure on my holy day . . . and shall honor him, not doing thine own ways . . . I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob."

There are many who use this day for pleasure alone. To illustrate: One may be tempted to read a novel on the Sabbath, and in the midst of his interest the "still Voice" reminds him of the words: "Not doing thine own pleasure." He reluctantly places the book aside, but doesn't it pay to obey God?

We should ever be careful how we spend the Sabbath. Newspapers should be replaced by God's Word and sacred literature. If letters are written may they be to comfort and lift someone closer to God. We should welcome the Sabbath as a stepping stone to the heavenly home.

Almighty God direct us

To keep thy perfect Law:

Oh blessed Saviour help us

Nearer to Thee to draw.

A SUBSCRIBER.

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**Yes! Capudine is Best For HEADACHE**

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Good for fresh colds—Contains no narcotics—Is not habit forming.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

**CAPUDINE**





## TIMELY AND INTERESTING

**A Steward in the Methodist Church.** By George L. Morelock. Cokesbury Press. Price, fifty cents.

The book title and the name of the author insure a timely, readable volume. For of recent years the Methodist steward has come steadily into his own as an important factor in the ongoing of the work of the Church. The author, George L. Morelock, general secretary of the Board of Lay Activities, has brought to his task a rich store of personal experience as a steward himself, and years of training in the business of developing efficient laymen and in leading his Church to a greater appreciation of and greater use of the lay forces.

**A Steward in The Methodist Church** should find a warm reception by both pulpit and pew. Its intelligent study and use by pastors and people will undoubtedly be helpful and inspiring. It covers in a fresh and interesting way the major features of the work of a steward and gives a dignity to this lay office which is

particularly needed in a time when not only the temporal business of the church but leadership on great moral issues must necessarily rest largely in the lay membership of the local church.

M. M. T.

## REV. S. S. HOLLADAY

A good man and a noble life has come to an end. Rev. S. S. Holladay was born July 28, 1849, in Rankin County, Miss. He departed this life April 28, 1936. He was 86 years and 9 months old. He was converted and joined the Methodist Church in 1860. He lived happily in the church 75 years.

He was married to Miss Laura Harper, November 9, 1870. To this union were born ten children, four having preceded him to the eternal world. Six survive him: R. T. Holladay, Shreveport; Rev. S. S. Holladay, Jr., Monroe; Mrs. H. W. Bowman, Pelican; Mrs. J. C. Reece, Port Arthur, Texas; Mrs. H. U. Salley, Colorado City, Texas, and Mrs. B. H. Means, Pelican, La.

Brother Holladay was licensed to preach in 1883, and joined the Louisiana Conference in 1887. He was a minister of the gospel 53 years. He was active in the work until 1920, at which time he superannuated, and made his home among the good people of Pelican, whom he had served three different times as their pastor. At his superannuation they gave him a home in their midst, and remained true to him until the end came.

As a preacher, Brother Holladay had unusual gifts. He had a very retentive mind, he could read, retain, call up at will, and use effectively information he had acquired. He was an unusual speaker, delivered his messages with fluency. His messages had grip, and lived after they were delivered. He was magic in prayer, he often prayed and his soul would become fired with unction from on high. Then he would pray with such sweeps of poetical oratory, until the congregation would sit in tears while their souls would be swept by the divine influence prayed down by this saint of God.

Brother Holladay served effectively the following places: Supplied Annacoco in 1884-85; Negreet, 1886; New Hope and Many, 1887; New Hope and Many was so changed that he continued to serve that charge 1888-92; Wesley, 1893; Pelican, 1894-95; transferred to the East Texas Conference in the fall of 1895, and served the Quitman charge 1896; the fall of 1896 he transferred back to the Louisiana Conference, and served New Hope and Many, 1897-99. The fall of 1899 he connected himself with the Congregational

Methodist Church, served effectively in its best appointments, and also served as president of their Annual Conference. In the fall of 1908, he joined the Louisiana Conference again, and was sent back to Pelican, 1909-12; Pleasant Hill, 1913-14; South Mansfield, 1915-16; Zwolle, 1917; back to Pelican, 1918-20. The fall of 1920, Conference in session at DeRidder, he asked for the superannuate relation and it was granted. He continued to do much preaching, as long as his strength would permit.

Brother Holladay was a true man, true to God, true to his companion, his children and friends. He served well in his day and generation. He is gone yet he lives. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit that they may rest from their labours; and their works do follow them."

J. C. PRICE.



**PARKER'S HAIR BALSAM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and  
Beauty to Gray and Faded Hair  
60c. and \$1.00 at Druggists.  
Hiscox Chem. Wks. Patchogue, N. Y.

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Believe, soothe and refresh your eyes. Get real eye comfort.

**DICKEY'S Old Reliable EYE WASH**

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The Old Reliable Remedy

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## MALARIA

A Good General Tonic

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## DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Man-like, he is bewildered by your



offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do

**Mrs. Barbara Spears** anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.

"My husband says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

Don't try your husband's patience too far. Get a bottle from your druggist NOW. It probably will help you, because nearly a million American women know from personal experience that it helps them.

Liquid and Tablet Form.

Try Lydia E. Pinkham's  
VEGETABLE COMPOUND

## NOTICE—HATTIESBURG DISTRICT

Bishop Hoyt M. Dobbs has appointed Rev. J. Melvin Jones, of the Northwest Texas Conference, as associate pastor of the Broad Street Church, Hattiesburg, Mississippi Conference. He assumed his duties last Monday morning.

W. B. ALSWORTH, P. E.

## REVIVAL SERVICES AT JACKSON, LA.

Rev. R. S. Walton, pastor, assisted by Mr. James V. Reid, lay evangelist and director of young people's work, is conducting a series of revival services at the old Jackson, La., Methodist Church, which began on July 1 and will continue through July 12. Services will be held twice each day at 9:30 a.m., and 7:45 p.m., with special services for young people just preceding the evening meeting. Former pastors, friends, and all who will, are cordially invited to attend.

## THE TRAIL OF THE CIRCUIT RIDER

A rather unique commendation of "The Trail of the Circuit Rider" comes from a Bishop who writes: "I thank you greatly for sending me the book. I have never seen it, however. It came during my absence and my wife read it, liked it so much that she made a present of it to Dr. \_\_\_\_\_ of this city. Dr. \_\_\_\_\_ is a very prominent physician of this section, a great layman, and the son of a Methodist circuit rider, as his name indicates. Dr. \_\_\_\_\_ is loud in his praise of the book."

## AN ADDRESS DELIVERED AT LAUREL, MISS., NOVEMBER 16, 1935, BY REV. CHAS. F. SMITH OF HOUSTON, TEXAS

(Continued from page 9)

ized the San Augustine Circuit. This was followed by a Camp Meeting near old Washington, at which there were ten conversions. At the close of the meeting there was organized the first Missionary Society in Texas. "Subscriptions taken amounted to an annual pledge of \$1,000."

Just four years later Bishop Morris held the young Texas Conference in San Augustine. There were 23 traveling preachers, 36 local, and a membership of nearly 3,000. It was Christmas week, damp and chilly weather, and the meeting house unfinished. The Missionary

## WEEKLY REPORT, 1936 ADVOCATE CIRCULATION CAMPAIGN

ACKNOWLEDGMENT OF SUBSCRIPTIONS RECEIVED FROM JUNE 24 - JUNE 30, 1936

Rev. J. M. Bradley, Greenwood, Miss. ....	48	Mrs. Z. P. Williams, Istrouma, La. ....	2
Rev. Jos. A. Smith, Meridian, Miss. ....	25	Rev. G. R. Meaders, Derma, Miss. ....	2
Rev. Roy L. Lane, Benton, Miss. ....	20	Rev. H. L. Johns, Monroe, La. ....	2
Rev. D. B. Boddie, Lake Providence, La. ....	13	Mr. J. O. Marler, Harpersville, Miss. ....	2
Rev. Swope Noblin, Oloh, Miss. ....	9	Rev. A. W. Townsend, Jr., New Orleans, La. ....	2
Mrs. C. M. Martin, Meridian, Miss. ....	6½	Rev. R. S. Walton, Jackson, La. ....	2
Mr. J. W. Hamner, Water Valley, Miss. ....	6	Rev. W. B. Hollingsworth, Johns, Miss. ....	2
Rev. Jack Midyett, Pioneer, La. ....	6	Rev. T. M. Ainsworth, Jackson, Miss. ....	2
Rev. J. E. Hearne, Sterlington, La. ....	6	Rev. C. A. Schultz, Hattiesburg, Miss. ....	2
Rev. H. G. Hawkins, Crystal Springs, Miss. ....	6	Rev. B. M. Hunt, Jackson, Miss. ....	2
Rev. C. B. White, Hodge, La. ....	6	Rev. R. T. Hollingsworth, Tutwiler, Miss. ....	2
Rev. W. H. Giles, Bastrop, La. ....	6	Rev. S. N. Young, Walnut Grove, Miss. ....	1
Rev. George Fox, Bonita, La. ....	6	Rev. M. E. Armstrong, Mooreville, Miss. ....	1
Rev. V. C. Curtis, Aberdeen, Miss. ....	5	Rev. J. T. McCafferty, Lexington, Miss. ....	1
Rev. J. C. Jackson, Meridian, Miss. ....	4	Rev. W. W. Perry, Baker, La. ....	1
Rev. E. C. Gunn, New Orleans, La. ....	4	Rev. E. M. Lane, Eucutta, Miss. ....	1
Rev. M. W. Beadle, Eunice, La. ....	4	Rev. A. L. Gilmore, Many, La. ....	1
Rev. T. M. Bradley, Holly Springs, Miss. ....	3	Rev. G. B. Love, Randolph, Miss. ....	1
Rev. D. B. Raulins, New Orleans, La. ....	3	Rev. W. O. Hunt, Shannon, Miss. ....	1
Rev. J. B. Cain, Yazoo City, Miss. ....	3	Rev. C. D. Atkinson, Opelousas, La. ....	1
Rev. G. W. Robertson, Lexington, Miss. ....	2	Rev. J. A. McRaney, Hamburg, Miss. ....	1

### HONOR ROLL OF QUOTA CHARGES

Following is a list of pastors who have already secured their 1936 Advocate subscription quota which is based on obtaining one subscription for every 25 members.

Rev. J. B. Grambling, Epworth, New Orleans.	Rev. W. J. Dawson, Itta Bena, Miss.
Rev. H. B. Hiner, Amite, La.	Rev. R. E. Rutledge, Bonhomie, Miss.
Rev. F. N. Sweeney, Franklinton, La.	Rev. O. L. Tucker, New Iberia, La.
Rev. Wm. Schuhle, Plaquemine, La.	Rev. V. D. Morris, Columbia, La.
Rev. H. A. Rickey, McDonoghville, La.	Rev. J. A. McCormack, Mer Rouge, La.
Rev. Jolly B. Harper, St. Mark's New Orleans.	Rev. Martin Hebert, West Monroe, La.
Rev. A. Y. Brown, Ackerman, Miss.	Rev. W. D. Kleinschmidt, New Orleans, La.
Rev. D. R. McDougal, Hickory Flat, Miss.	Rev. B. C. Taylor, Homer, La.
Rev. A. W. Bailey, Sherman, Miss.	Rev. Guy M. Hicks, Ruston, La.
Rev. S. A. Brown, Inverness and Isola, Miss.	Rev. J. L. Sells, Mt. Olive, Miss.
Rev. Seamon Rhea, Como, Miss.	Rev. E. O. Driskell, Lake Cormorant, Miss.
Rev. A. M. Broadfoot, Waynesboro, Miss.	Rev. W. W. Holmes, New Orleans, La.
Rev. Rolfe Hunt, Lauderdale, Miss.	Rev. T. W. Lewis, Calhoun City, Miss.
Rev. J. M. Corle, Fayette, Miss.	Rev. S. E. Ashmore, Iuka, Miss.
Rev. R. M. Bentley, Wisner, La.	Rev. A. R. Beasley, Tchula, Miss.
Rev. D. B. Watson, Pleasant Hill, La.	Rev. D. B. Boddie, Lake Providence, La.
Rev. H. W. Rickey, Gilbert, La.	Rev. R. L. Lane, Benton, Miss.
Mrs. C. M. Purvis, Rayville, La.	Rev. Swope Noblin, Oloh, Miss.
Rev. A. A. Collins, Farmerville, La.	Rev. J. M. Bradley, Greenwood, Miss.

### REPORT BY DISTRICTS

Louisiana Conference		Quota	Subscriptions Received
District and Presiding Elder			
Alexandria, N. E. Joyner	332	64%	
Baton Rouge, J. H. Bowdon	393	92%	
Lake Charles, Benj. F. Rogers	306	42	
Monroe, H. L. Johns	309	162	
New Orleans, Elmer C. Gunn	317	172	
Ruston, Louis Hoffpauir	408	144%	
Shreveport, Geo. S. Sexton	512	81	
Total Louisiana Conference	2577	778%	
Mississippi Conference			
Brookhaven, C. W. Crisler	516	82%	
Hattiesburg, W. B. Alsworth	473	86%	
Jackson, T. M. Brownlee	709	106	
Meridian, W. B. Jones	556	96%	
Seashore, L. J. Power	469	59	
Vicksburg, H. A. Gatlin	395	76	
Total Mississippi Conference	3116	566%	
North Mississippi Conference			
Aberdeen, W. P. Buhrman	672	88%	
Columbus, L. P. Wasson	547	88%	
Corinth, J. D. Wroten	628	96%	
Greenville, J. R. Countiss	289	19	
Greenwood, A. T. McIlwain	402	196	
Sardis-Grenada, W. L. Stormont	411	87	
Total North Mississippi Conference	2929	407%	
Total all three Conferences	8624	1695%	

## REMEMBER, CAMPAIGN CLOSES JULY 15.

meeting Monday night was well attended. Seventy four dollars and forty-four cents collected. Some jewelry was thrown in; one gave four lots, another 15 lots, one 100 acres, two others, 320 acres each, and one a quarter of a league.

In November, we find Alexander on his way back to Natchez where the Mississippi Conference was to convene on December 6. He comes to report, to give account of his labors, and to plead the cause of Christ for the great West. It is interesting to recall that in 1839, his

second year, the observance of the Methodist Centennial. Here is the record: Brother Alexander was with us on Sunday and delivered his address on "The Rise of Methodism." "The collection amounted to \$900.00, cash and subscriptions."

(Continued next week)

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



# NEW ORLEANS Christian Advocate

Vol. 83—No. 28.

NEW ORLEANS, LA., THURSDAY, JULY 9, 1936.

Whole No. 4190.

## HONOR TO WHOM HONOR

Monroe District of the Louisiana Conference, under the able and aggressive leadership of Rev. H. L. Johns, presiding elder, is the first to reach its quota in the Advocate campaign, and the first, therefore, to receive the \$100 prize. In this achievement, the presiding elder was ably assisted by Rev. V. D. Morris, Rev. Martin Hebert and Rev. D. W. Poole, as captains, and Hon. W. B. Clarke, the District Lay Leader. In acknowledgment of this splendid work, we gladly accord the place of honor in this issue to the Monroe District. Next week's place of honor is open for reservation.

The quota charges and pastors are as follows:

Presiding Elder .....	Rev. H. L. Johns
Bastrop .....	Rev. W. H. Giles
Bonita .....	Rev. George Fox
Columbia .....	Rev. V. D. Morris
Delhi-Crowville .....	Rev. A. D. St. Amant
Gilbert .....	Rev. H. W. Rickey
Lake Providence .....	Rev. D. B. Boddie
Mangham .....	Rev. D. W. Poole
Mer Rouge .....	Rev. J. A. McCormack
Monroe, First Church .....	Rev. W. C. Scott
Monroe, Gordon Avenue .....	Rev. S. S. Holladay, Jr.
Oak Grove .....	Rev. H. E. Pfost
Oak Ridge .....	Rev. J. M. Alford
Pioneer .....	Rev. J. H. Midyett
Rayville .....	Rev. J. T. Harris
Sterlington and Marion .....	Rev. J. E. Hearne
Tallulah .....	Rev. C. K. Smith
Waterproof .....	Rev. J. M. Boykin
West Monroe .....	Rev. Martin Hebert
Winnsboro .....	Rev. Briscoe Carter
Wisner .....	Rev. R. M. Bentley



# Wallet of the Week



THE NEW-FORMED PRESBYTERIAN CHURCH of America, the ecclesiastical home of Dr. J. Gresham Machen and his deposed and dissatisfied friends and associates, raises anew the age-old controversy as to who is orthodox and who heterodox. The charges and counter-charges which turn upon that fulcrum will probably disturb many minds, and may embitter some souls, but the controversy will not contribute much toward ennobling the thought or chastening the spirit of those who are parties to the unhappy contest. Alas, that Christian good will must be the pawn in our church controversies.

\* \* \*

THE FOUR HUNDREDTH ANNIVERSARY of the commencement of the Reformation is being celebrated in Copenhagen this summer. A particular feature of the celebration is a pageant featuring King Christian III and his counsellors assembled on a raised platform in the old market place of Gammel-trov. For four hours on that spot, the king addressed a multitude including four hundred noblemen, eight hundred clergy, citizens and peasants, on the Reformation. At that meeting Norway became a Danish Province, certain bishops were released and an evangelical church was organized.

\* \* \*

REV. HAROLD S. LAWS, rector of St. Stephen's Anglican Church, Westmount, Montreal, is defending a suit in court to prevent the annulment of the marriage of a Protestant wife with a Roman Catholic husband. The husband seeks the annulment of the marriage on the ground that, he being a Catholic, the marriage by other than a Catholic priest was not a lawful marriage. It is claimed that Quebec is not under British law, but under the Code Napoleon, and the right of the Roman Church to declare the marriage null and void is the particular thing attacked in the suit. It is primarily a fight for a consistent and a righteous interpretation of marriage.

\* \* \*

AMERICAN EDUCATIONAL HISTORY of the last half century is one of the thrilling romances of our national life. Fifty years ago the enrollment in all public and private schools was eleven million, chiefly in the elementary grades. Today it is thirty million. High school enrollment has grown from a quarter of a million in 1880 to seven million in 1935. The college privilege, originally belonging to the aristocrat, is shared today by a million and a quarter students. Over a million teachers are employed in American education; with nine billion dollars invested in fixed properties, and an annual support outlay of two and a half billion dollars.

"THE LAND OF EVANGELINE," a one-reel travel picture made by Harold W. MacCracken, was the prize-winning film in black and white for 1935. It pictures the Acadian home of Evangeline, but it will be of particular interest to the people of Louisiana also. The legendary fame of her tragic wanderings through the marshes and bayous of South Louisiana, and the sorrowful quest for Gabriel, her lover, as related by Longfellow, is one of the tender and appealing stories of American literature.

\* \* \*

MR. GILBERT K. CHESTERTON, for forty years a unique figure in the literature of the world, died recently. He was the author of about seventy volumes representing almost every phase of literature—novels, biographies, plays, critical essays, and poetry. His literary style was brilliant, witty and popular, and he was a great after-dinner speaker as well as writer. His final work, completed a few weeks before his death, is an autobiography describing the literary achievements of the "Prince of Paradoxes," as he himself was called. In 1912 he rather astonished the world by embracing the Roman Catholic faith.

\* \* \*

MAXIM GORKY, said to be Russia's most famous novelist since the death of Count Leo Tolstoy, died recently in Moscow. He was sixty-eight years old and his remarkable career had to do with the period of Russia's political and social remaking. He was a friend of Lenin, but he did not take an active part in the Bolshevik movement. When the revolution was accomplished he accepted it, and he became the official representative of culture in the new regime. As such his name will probably have an honored place in the story of those turbulent years.

\* \* \*

MR. ROGER W. BABSON, statistician, economist, and social and religious philosopher, was elected moderator of the General Council of the Congregational and Christian Churches, at the opening session of the biennial meeting at South Hadley, Mass., on June 16. The wholesomeness of Mr. Babson's views on all public questions will incline religious people to look with favor upon his elevation to this new and important position of trust. Dr. Mary E. Woolley was elected honorary moderator, the third person in the history of the denomination to be so honored. The other two are Dr. S. Parks Cadman and the late President Coolidge.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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## EDITORIAL

### THE CHURCH AND WAR

The deliverance of the last General Conference on the subject of war and peace was courageous and positive. Following the declarations of previous Conferences, it condemned war as "pagan and barbarian wholesale slaughter" and pledged itself to promote peace by every "honorable method" and "legitimate means." The Conference took a perfectly proper and consistent position when it insisted that no religious group should be accorded preferential treatment because of its holding a monopoly on conscientious objection to war. This position was joined in a few weeks ago by the Methodist Episcopal Church, the Presbyterian Church of U. S. A., and the Unitarian Church. The Conference said that, in the event of actual invasion and necessary conscription for defence, the act of conscription should include the material wealth as well as the man-power of the nation. The Episcopal Address declared against "compulsory" military training, but the Conference, less selective in its attitude, said: "We condemn military training in our State colleges, and especially in our Church institutions. The evils of directing the thoughts of the young people through war channels much more than offset any supposed cultural development which is claimed by the proponents of military training." It is at this point that we feel our Church is not wholly living up to its exalted declaration against war. One of our young men from Louisiana undertook to point out this fact some time ago, but he received little support. We have now upon our desk a news notice from one of our colleges which, we think, violates the letter and the spirit of the pronouncement made at Jackson, Miss., in 1934. The notice makes no concealment of the military connection and activity. We know of some other instances in which use is made of our properties by government agencies, but we do not know that any direct military obligation exists. We do not think, however, that we can accept a government subsidy, if by the remotest implication or purpose it relates to military training or activity. We insist that the

Church must be consistent in the regulation of its own affairs before it can demand respect for its opinions from others.

### THE PLAN—YES OR NO

Recently we received a clipping from the New York Christian Advocate, which follows:

#### "ONE OF THE THRILLS AT COLUMBUS"

"Due to Dr. Tittle's resolution at Atlantic City in 1932, the General Conference of 1936 experienced the thrill of rising completely free from racial discrimination. Not only did the delegates of all the races share the floor of the Conference, but they moved through the chief hotels, and shared the most exclusive dining rooms. Many men and women had a rich sense of Christian exaltation in this high experience."

The sender of the clipping raises the question: "If the plan of unification is adopted will it make the Northerners and Negroes, being in a large majority in the United Church, retain the thrilling regulation and, in that case, can a General Conference ever be held in the South?"

We voted for unification before and we believe in unification now, but we propose to stand in the open on all phases of the subject. Our Northern brethren, through their representatives on the Joint-Commission and by the action of their General Conference, are to that extent committed to the racial arrangement fixed by the plan. It is no longer a race issue and we leave the racial question out of consideration when we say that we have a clear conviction that it should be accepted or rejected for what it is and as final. It may be voted down honorably, but a vote with the fingers crossed is not honorable. The South, as a party to that Plan, has a right to feel that all its provisions and implications are going to be kept inviolate. The resolutions being passed and the attitude of manifest hostility to certain features of the document may not represent the Church as a whole, we do not believe that they do, but it is hard-

ly just to the South to vote affirmatively while indulging in talk at that section about an arrangement which our Commissioners felt must be a necessary part of the Plan that might have a chance of adoption.

### THE HOME STRETCH

With this issue we enter the final week of the Advocate Campaign. This (Tuesday) morning, we received 121 subscriptions, making the total for the Campaign 2,076. One District and 62 charges have raised their quotas. In Louisiana 54 charges have sent no subscriptions, in Mississippi 70, in North Mississippi 93. We are expecting a great response this closing week. Let no preacher or charge fail us.

### "HOW NOT TO DO IT"

More than twenty-five years ago we heard a very telling use made of the phrase which forms the caption of this article. The use made of the expression may not have been altogether fair, but it was certainly descriptive as an idea and it was telling as a retort. As the years have come and gone, we have noticed that men who do not want to do a thing somehow have an uncanny genius for formulating effective excuses and perfectly plausible arguments in support of a benevolent irresolution. To say that they are adept is to use a colorless word—they are agile, acrobatic and invincible. A preacher who does not want to do pastoral visiting can find more halos for his pulpit and fewer evidences of the humanity of his people than "Carter had oats." His argument for the cold and colorless appeal of the unadulterated and unadorned gospel is a knock-out. And the pious platitudes arrayed against the program of the Church, inspirational, promotional, cultural, constitute an imposing masterpiece of wisdom. Unfortunately such logicians fail to take into account the very constitutional nature of spiritual growth, and they lose sight of the ceaseless propaganda which entered into the creation of the Church. Nothing that is worth while in human affairs is ever the result of a hit and run method. The Methodist Church has been built by a continuous ministry and it has been maintained by a process of continuous solicitation. Year in and year out, in season and out of season, a varied succession of personalities have translated the message of Wesley into an irresistible appeal. The individual who would confine religion to a single-track, stereotyped method has no conception of the processes of growth and progress. He is simply walking backwards with his eyes closed and his mouth wide open, progressing toward a glorious millennium of nothing and giving a twentieth century demonstration of "How not to do it."

## Editorial Miscellany

By Dr. H. T. Carley

### MOONSHINE, THUNDER, CONVERSATION, AND FISH

Courts have sometimes declared legislative acts unconstitutional or invalid—or something—because the titles did not contain at least a suggestion of all the provisions of the acts. Homiletically applied, these judicial decisions lean to the view that a sermon ought to be more or less directly related to the text. Extending the application a little further, there is at least the implication that the title of an article ought to give some idea of what the article is about. This article is about moonshine, thunder, conversation, and fish—hence, the caption.

There is a pretty well founded theory that black bass—commonly called trout in the South—will not strike well during the period of moonlight nights, the explanation being that such times they feed at night and lie up during the day. Moonlight nights and good fishing are not supposed to go together.

There is another theory that fish will not bite well when it is thundering. The usual explanation is that they are very sensitive to atmospheric disturbances, and hunt deep holes and hide under logs and stay there until the disturbance has passed—just as some people crawl under the bed during a thunder-storm.

There is still another theory to the effect that conversation should be practically suspended when fishing, or at least carried on in subdued tones and whispers. The explanation here is a little obscure—some observers holding to the view that the fish become so interested in the conversation that they forget to bite, others maintaining contrariwise, that they become exceeding weary of the usual line of fishermen's talk, and dejectedly back off and swim to the other end of the lake. We have no opinion in the matter.

We went fishing yesterday afternoon. The moon had shone brightly practically all the night before. For company—and to tote the fish—we took an old colored man with us, more than half-deaf, and talkative. Soon after we reached the lake the thunder began to roll. A preceding moonlight night, plenty of loud conversation, a thunder-storm—what a chance for fish!

We fished a little more than two hours and caught ten nice trout and two big bowfins (variously called grinders, grindles, mudfish, dogfish, cottonfish, cypress trout, shoepegs). The trout were striking fine and we probably could have caught a dozen or so more—but we had all we wanted, and quit. (Mirabile dictu!)

All theories break down in the face of facts.





# News and Views



## HEADLINES

By Dr. D. B. Raulins

Hail, Haile Selassie, King of Kings, Lion of Judah! I salute you.

To be frank with you ever since I first met you in the headlines a few months ago, I have always smiled at your rather superpretentious and high-sounding titles. Why, I had hardly heard of you and your little old country with its twelve million raw beef eaters up there among those crags waiting for the rains to stop Mussolini's hordes. You understand that I am a citizen of one of the big civilized countries. I did not take you so seriously.

But now you stand up here before me taller than the sovereigns of the nations, silhouetted against the skyline of our time and etched into the background of our age, a giant.

Since your quiet stand in the League Assembly the other day and your calm demeanor amid the taunts and hecklings of those hoodlums from one of the big powers and your impassioned appeal to the members of the League, for me, you have assumed unusual proportions. I believe in heroes. I give you back your titles, King of Kings, Lion of Judah.

You may be a king without a country, a sovereign without a realm; but you are a king. You are king of yourself and king of truth. You have spoken bravely and without equivocation. You are a king still because you have borne witness to the truth. I read in my Bible about a Nazarene whose royalty was questioned. He stood without a friend amid the deafening howls of a mob representing the civilization of that day. The governor before whom he stood asked him if he were a king. His reply was, "Yes, I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." They killed him. They thought he was beaten. But today he is more widely known than any other who ever lived and upon his realm the sun never sets.

I never did hear but one bad thing of you. I was shocked that you grabbed your treasures, turned your back upon your people and took passage on a friendly ship to more comfortable quarters. But now I am inclined to think that you were not running away but running for

help for your people. But be that as it may what you have just done at Geneva helps me to pass over it.

Standing there at Geneva you have fixed your place in history because you have rendered a service to the world, howbeit a service for which we shall not thank you just now.

You have set a light beside the world situation. May it keep burning.

You have been betrayed. And every other small country has been betrayed. You have exposed the sham and paganism of our civilization. You have uncovered national insincerity and hypocrisy. You have revealed the folly of our boasted bigness. You have laid painfully bare the farce, fraud and futility of international contracts based upon selfish aims. And you have displayed a grandeur unknown to those whose bigoted blindness leads them to explain the brutal invasion of your land as a sacred mission of civilization carried out in the spirit of the covenant of the League. You have disclosed the cowardly weakness and fears of the "world powers." You have opened the way for a new type of statesmanship and diplomacy.

Whatever may happen at Geneva in the future or in the councils of nations, what you have done will have to be taken into account. You have opened the way for a new international morality freed from sham and based upon a working desire for the promotion of the common good among nations.

Hail, Haile Selassie, King of Kings, Lion of Judah! Hail!

## AN ADDRESS DELIVERED AT LAUREL, MISS., NOVEMBER 16, 1935, BY REV. CHAS. F. SMITH OF HOUSTON, TEXAS

(Continued from last week)

Robert Alexander was the type of man for that new country. Twenty-six years old, six feet, five inches tall, a very determined man. It is cause for regret that he did not keep a diary. He was not given to writing, but no man did more for the cause of righteousness than did Robert Alexander. His labors in Texas covered a period of forty-four years. Six times the Conference sessions were without a Bishop, and each time Alexander was chosen to preside. He was a reserve delegate to

the General Conference, 1844, a delegate to the convention, 1845, and chairman of each General Conference delegation (46-50-54-58-66-70-74-78) from 1846 to 1878: A record, probably without a parallel in all Methodism. His grave is in the Chappelle Hill Cemetery.

Joseph P. Sneed was another of your men who wrought mightily in the new country. He was admitted into the Mississippi Conference in 1829, at Washington. By appointment made at Grenada December, 1838, he journeyed horse-back to Texas. That year he held a camp meeting in Walker County, that at once grew into a church, at which Bishop Andrew held the Texas Conference in 1843. "Sneed Chapel" for many years has served the country near the Sneed plantation, Robertson County, built and maintained largely by Sneed interests, first by a son, then by a grandson. Within the last few years there has been erected in Calvert, Texas, "The Sneed Memorial." This church was made possible by the liberality of the late Marvin Sneed, grandson of Joseph Sneed.

## EARLY RECOLLECTIONS

My first protracted meeting, of memory, was at Line Creek Baptist Church, Scott County. The pastor "Uncle" Henry Hutson, was being assisted by his son, the Reverend Tom Hutson, a member of the Mississippi Conference. That is not a bad mental picture: a son helping a father, though preachers of different Churches.

(Here I am reminded of a story told my by Rev. J. R. Nutt, a Texas Baptist preacher, himself a Mississippian. Two preachers, a Baptist and a Methodist, united in a meeting. As it was drawing to a close, this conversation: Baptist is talking. "Tomorrow is the last day, and my people want the Lord's Supper. After this delightful co-operation and fellowship, I wish I could invite you to participate. I would, if it was my table, but it's the Lord's, and I can't invite you." The reply: "If it was yours, I wouldn't, but since it's the Lord's I'm gonna take it!")

I was too small to know anything about the quality of Brother Hutson's preaching, though I heard him spoken of as a good singer and a good preacher for children. The impression I got from that remark was that he was not much preacher. Now, I would say, one who is a good

singer and a good preacher for children, would do to take along. He transferred to Texas about 1869 or 1870; died in '73 at Port Sullivan, the circuit to which he had been appointed. Conditions had delayed the family in moving to the new charge. None of his loved ones were with him when the end came, nor at the interment. I visited his unmarked grave some years ago, in 1903.

William Price, admitted in 1849 to the Memphis Conference. Transferred from the Mississippi to Texas in 1869; served pastorates and districts; effective forty-five years. My one personal recollection about him: He was exhibiting a paper from the pulpit, the Jackson Methodist. In later years, I have wondered if there ever was such a publication.

I recall two conversations about William Price: A non-Church member condemning him because, to use his words, he fought other Churches. The Church member approving because he indoctrinated the people. William Price never ceased to preach the doctrines of the Church and was often engaged in debates. He served pastorates and districts in the N. W. Texas Conference.

Daniel Morse entered the Mississippi Conference in 1845; after six years was transferred to Texas, doing circuit and district work. He was secretary of the East Texas Conference in 1870, and represented that Conference in the General Conference of 1874.

E. L. Shettles was born in Pontatoc County about 1852. His father never owned a home, always a renter and very poor. He belonged to what was termed "poor white trash." Here I am using the words of Brother Shettles in the story of his life, the manuscript of which is now ready for the printer.

The poverty of the family was bad, but the tragedy was the son's wicked life—whisky and cards. The gambling places of several states were known to him. At the age of thirty-nine, when he was well nigh gone, the prodigal came to himself. Converted April 29, 1891, licensed to preach November 10, 1891; admitted on trial in the Texas Conference, November 18, 1891; received his appointment and preached his first sermon December 6, 1891. After thirty years active, seventeen as pastor, thirteen as presiding elder, he received the superannuate relation.

The most of his schooling was when crops were "laid by." After becoming a preacher, he took to books. There is a sense in which he knows more about books than do college professors, and through him the libraries of our Texas institutions have been enriched. For

source material, men who write books consult E. L. Shettles. Opposite his humble home in Austin stands the Methodist Church, hereafter to be known as Shettles Memorial.

Bishop McTyler in 1885 came from holding the Texas Conference to the Mississippi Conference. He had need of recruits for Texas. W. W. Hopper volunteered for that field. His appointment was Nacogdoches, one of the oldest Texas towns. Brother Hopper found a very small church building, in a very undesirable location, and a small membership. He at once gave to the columns of New Orleans Christian Advocate the State of affairs, and expressed the hope that some Mississippi friends would feel an interest—a financial interest—in his charge. In a very short time, he received a check for \$100.00 from Captain Taylor of Waynesboro, and \$10.00 from Miss Clara Chrisman of Beauregard. This was the "nest egg" for a church built that year. A more adequate house of worship, an increased membership, a fine young man converted and called to preach, marked the upward turn in the old Spanish town. After three years Brother Hopper returned to Mississippi.

I call to mind that interesting Englishman, who, after giving ten years to the ministry in his native land, gave fifty-two to the Mississippi Conference, R. Bradley. His son, O. W., born in these borders, an alumnus of Millsaps, is filling an important place in Texas Methodism, at Huntsville. He has at least one constant auditor formerly of Jackson: Mrs. Wilbur Gibbs, the daughter of that loyal Methodist layman, and distinguished lawyer, the late Col. W. L. Nugent.

About fifteen years ago the Summer School of Theology was being held at Southwestern University. A young boy came to my room and called out laundry. I asked, "Who are you?" "Lesley Boone." "You are a son of V. V. Boone?" "Yes, Sir!" Lesley was working his way through college. Brother Boone went to Texas in 1905, hoping to have better health. After his superannuation he supplemented his living by manual labor. His widow lives in San Antonio. Two fine sons, Lesley and Bolton, are in the ministry, other sons are in business. A daughter who is a wife and mother lives in Houston.

In 1841 at New Orleans, Bishop Waugh ordained Wiley Weeks, a local deacon. This Mississippian in an early day went to Texas, settled in the piney woods, lived a good quiet life. He was not known beyond his neighborhood. His grandson is the Reverend Andrew Jackson Weeks, D. D., editor of the Southwestern Advo-

cate, who was the inspiration of the great Texas Methodist Centennial held at San Antonio in September, 1934. Dr. Weeks is the chairman of the Centennial Commission which has in charge the plans of the five Texas Conferences for the Texas Centennial Year, 1936. The proposal is that the five Annual Conferences meet in one city at the same time.

My first Annual Conference was at Hazelhurst, December, 1878. The Organization interested me. There was no Bishop. Dr. Andrews, secretary, called to order the Conference. Dr. Watkins is elected president. The organization effected, and a man of short stature, white hair, who has been looking into records, is addressing the Conference. John G. Jones is saying in effect that the date being carried by the Conference is wrong, and that three Conferences had not been taken into account. The matter was settled, so far as that session was concerned, when Rev. F. M. Fetherstone said he thought it made no difference if the Conference was three years younger or older, and moved to proceed with the date being used. My information is that some thirty years later the Conference came to Father Jones' contention.

Consider the personnel of that Conference: William H. Watkins, W. E. M. Linfield, C. G. Andrews, H. F. Johnson, W. C. Black, C. B. Galloway, W. L. C. Hunnycutt, E. H. Hunger, T. B. Holloman, J. Perry Drake, R. Abbery, H. H. Montgomery, the Lewis', two, the Fetherstones—father and two sons, the Jones', five or more. The first presiding elder I remember, F. M. Williams. Here I saw for the first time Dr. R. A. Young, treasurer of the Board of Missions, and Dr. A. W. Wilson who was in the first round of his quadrennium as Missionary secretary, whose logic and eloquence were telling mightily upon the whole Church. A great compliment was paid to the platform ability of a member of this Conference, who representing a connectional cause at the Texas Conference in 1903, had it said of him that his platform deliverances came nearer to Dr. A. W. Wilson, when he was Missionary secretary, than had any other connectional speaker. That was said of Dr. A. F. Watkins.

There was at that Conference a young man to give account of his first year in the itineracy, (one) soon to transfer to Texas, there to serve in important places, and destined to a large place in the connection as preacher, editor, author, and Bishop—Horace Mallard DuBose. In Dr. DuBose's last official visit to the Texas Conference, he stated that the Texas Conference stood in his affection next to the Mississippi.



A word about Henry Stephenson and William Stevenson. Henry Stephenson's appointment was made by the Conference (i. e) ecclesiastical, regular, but William Stevenson (a different name) on his own responsibility, preached in Red River County at an earlier date. Judge B. F. Fuller, a historian of the Baptist Church, says: "As early as 1816 William Stevenson, a Methodist minister, preached in Settlement in Red River County, and in 1817 organized a Methodist Society, and appointed a man by the name of Tidwell as class-leader, and then adds: 'This doubtless was the first Protestant organization in Texas.'" J. P. Stevenson, a son of William was received "on trial" in the Mississippi Conference at Woodville in 1831. He continued in the Conference until 1835. He then located, lived in East Texas some years. He was a soldier in the Texas Revolution, 1836. Later he made his home in Stevens County. His death occurred in 1885. The Honorable Coke Stevenson, speaker of the Texas House of Representatives, is a descendant of this family, probably a great grandson of the Reverend William Stevenson, the first Protestant ever to preach in Texas.

The Methodists began work in Texas just ten years before her admission into the Union. Here is an interesting record: A "Texas Mission" in 1836; two presiding elders' Districts in 1839; an Annual Conference in 1840. It seems there was more statesmanship in the Church, than possessed by the wise men—statesmen or politicians—at Washington. Should Texas be admitted into the Union was a big question. Would Texas be valuable to the United States? There were those who doubted. Its principal native growth was thought to be mesquite and cactus. As for living things, it was good for Mexicans, Texas ponies and Jack-rabbits.

Then its distance from the Nation's seat of Government made it, in the minds of some, undesirable. Her representatives could not go so great a distance to the Sessions of Congress. However, the distance argument was met by a statement to this effect: that the improved mode of travel removed that objection. This example was cited by one who had just arrived at the Capitol, to be present at the opening of Congress next morning. "He had made the trip home in seventeen days—the shortest time so great a distance had ever been compassed, and it was made in a sulky."

In Serbia it is believed that if a man picks up a horseshoe he will be married before the year is out. It is strange how superstitions vary. In this country the finding of a horseshoe means good luck.

## WHAT IF WE LOSE JUNALUSKA?

By Bishop Paul B. Kern

"If we lose Junaluska"—one does not like to ask that question or even contemplate it. And yet we shall never exert ourselves enough to save it, unless we see clearly what its loss will mean to Southern Methodism. This is a matter that will have to be considered not by that comparatively small minority who "go to Junaluska" or have property there. Whether we want it to be or not, the question is before the Methodist Church as a Church. It vitally concerns our entire Methodism and that at last comes home to each of us.

I have been asked dozens of times within the past few weeks: "Are we going to save Junaluska?" I have answered promptly: "We have got to save it. There is no use talking about anything else. Methodism cannot forfeit her great assembly. But it can be saved only in case everybody does his part." And that is what just now we need to see. It is manifestly impossible for one man to see everybody. There must be a mighty co-operative will upon the part of preachers and laymen everywhere to do this and to do it now.

But to return to our question: What if we lose Junaluska? Well, in the first place, we shall go back on that fine, generous body of men who dreamed this dream for the Church and invested sums of their own money running into hundreds of thousands of dollars in the enterprise. Let us remember that no one of the original promoters even made a dollar out of the enterprise. All they got was the chance to work hard and put up a lot of their own money. I estimate that the Church or interested individuals have put over \$6,000,000 into the Junaluska Assembly. This does not include the value of the privately owned homes and hotels. This will all be largely, if not completely, valueless if we fail. For \$105,000 we can save all that and our honorable obligation to a host of men and women who sacrificed to build the Assembly.

Then, if we lose it, we shall have no central gathering place for our summer assemblies, our great Church-wide conferences in the summer. As someone said, if we lost Junaluska we should have to start in to build another one somewhere. With unification in the offing, Junaluska offers the one logical gathering point for the Church in all this section of the country. Try to think our summer program of the Church without "the summer capitol of Southern Methodism" and it

won't think. It is essential—and that is all there is to be said.

Then, again, we have offered land for sale and many lovely cottages have been built around that lake. Quite a few superannuated ministers and some of our missionaries have chosen this spot for their last home on earth. If we fail, the lake will be drained and sold off for farm land or the whole property of the Assembly will be sold to a secular amusement company and you can imagine what that will mean to those good folks and also to the Board of Missions and the Board of Christian Education which have properties there dedicated to the cause of education and inspiration.

Once more, if we lose Junaluska, we lose the chance to make it what we all want it to be—a well-managed, popular, Christian assembly ground where our people can come at little expense and enjoy the great programs and build a fine ideal into their children and youth. We all know there have been features of the management in other days that have vexed and irritated some folks. Maybe justly so. The institution has had a hard fight for its life. But once free from debt, it can be dedicated to the great purposes that were in the minds of its creators and are so easily achievable if we can reorganize the details of its management.

Finally, if we lose Junaluska, we shall be the humiliated objects of a great and very deserved amazement on the part of the people of the South. The Presbyterians have a great and successful Assembly at Montreat and the Southern Baptist carry on at Ridgecrest. If we fail and give up our incomparably more beautiful grounds at Lake Junaluska, the people everywhere will wonder. And you and I know what they will wonder.

No, we shall not lose Junaluska. We shall save it for the glory of the Church and the honor of God.

## THE PASTOR'S STUDY

By Rev. M. H. McCormack, Jr.

Precisely: Said a young preacher in his first sermon: "A Christian is a man who forsakes not the assembling of himself together" . . . A good point to remember: Psychologists tell us that the average person becomes fatigued after listening to a speaker over thirty minutes . . . but maybe the psychologists haven't heard some preachers . . . (or they would say ten minutes) . . . A good habit to cultivate is that of having an hour of reading, meditation, and quiet

(Continued on page 9)

## Mississippi and Louisiana

Rev. T. B. Thrower is to begin a meeting at Sandy Bayou on Sunday, July 12, in which he will be assisted by Rev. J. R. Murff of Kilmichael, Miss.

Rev. L. E. Alford, Silver City, Miss., writes for the expiration list for his charge, and he adds, "You may count on me for my quota in due time." So we shall do.

Rev. A. D. St. Amant, Delhi, La., sends twelve subscriptions, which completes the quota for his charge. He thus continues the good record set by Brother Boykin last year.

Bishop Hoyt M. Dobbs will deliver his address on Robert E. Lee, at the Annual Folk School at Plain Dealing, La., on July 16, and on July 19, he will preach at First Church, Shreveport.

Rev. J. E. Hearn, Sterlington and Marion charge, sends us a list of subscribers, one-third of which is made up of new friends. He has not reached his quota, but he has not surrendered.

Rev. C. B. White, pastor at Hodge, La., sends us a list of six subscribers—all new. He is building from the ground up, and what is more, he is doing the same type of good work that he has done elsewhere.

The Monroe-Ruston District camp dates have been changed. The Intermediates will meet at Camp KI-RO-LI July 13-17, Mrs. L. C. Poindexter, dean. The Young People, August 17-21, Rev. Louis Hoffpauir, dean.

Rev. J. C. Wasson, preacher in charge at Valden and West, Miss., sends us two subscriptions for the credit of his charge and the Greenwood District. Not least of all, is the good word with which he always cheers us.

Dr. J. R. Countiss, presiding elder of the Greenville District, is still in the hos-

pital, but expects to be able to return to his home in the next few days. This will be good news to his many friends in Mississippi and elsewhere.

Mrs. R. V. Dickey one of the agents for the Advocate in the Osyka charge where Rev. E. B. Emmerich is pastor, reports her work and asks for credit for her pastor. We gladly give both pastor and agent credit and thanks.

Rev. Mathis E. Armstrong, Mooreville, Miss., began a revival at Allen's Chapel last Sunday. He is being assisted by Rev. M. H. Twitchell of Belmont. We trust that this may be a gracious time of refreshing for his people.

Rev. H. L. Johns, presiding elder of the Monroe District, spent two days in New Orleans last week. He generously shared his time with us and not less the inspiration of his own determination to carry through his whole task.

Rev. Dan C. Barr, one of the best known and best loved Methodist preachers in Louisiana, will complete his eighty-fourth year on July 18. Many and sincere will be the greetings of friends who will remember the veteran preacher on that day.

Rev. Hugh C. Castle, Magee, Miss., sends the full Advocate quota for his charge—five new subscriptions and eight renewals. He began a meeting at Magee, Miss., last Sunday, in which he is being assisted by Rev. A. M. Broadfoot of Waynesboro.

Rev. L. D. Haughton, pastor at Richton, Miss., sends us a list of fourteen subscribers. This brings his total up to fifteen on a quota of twelve. He adds at the end of his letter a statement that he expects to meet all obligations in full at Conference.

Rev. Maurice Fulkerson has been ap-

pointed to serve the Community Church at Newellton, La. Brother Fulkerson is not a member of the Conference, but is a graduate of Central College and a Bachelor of Divinity of Southern Methodist University.

For the third time in as many weeks, our good friend, Mrs. C. M. Martin of Meridian, Miss., has on our desk a list of subscriptions. The five subscriptions just received bring her within easy reach of the quota for that charge. We know that her church will not let her fail to reach the quota.

Rev. Claude K. Smith, pastor at Tallulah, La., is vacationing with his family at Long Beach, Miss. Brother Smith paid a short visit to the Advocate office Friday and left with us a list of fifteen subscriptions to complete his quota of sixteen. He was in a royal good humor, and who wouldn't be—he says the mackerel are biting.

Rev. S. B. Potts, Duck Hill, Miss., chalked up ten subscriptions to the credit of his charge this week, and he sends them in such a manner as to indicate that he means business, and that creates a strong presumption that he will attain complete success in his field.

Rev. C. B. White will have the sincere sympathy of many brethren in Louisiana on account of the death of his father, which occurred on June 19. Brother White writes that his father had been critically ill for six weeks. Burial was in Glenmora, with Rev. L. R. Nease conducting the service.

Dr. Eugene H. Countiss, son of Dr. J. R. Countiss, has been practicing medicine with the Standard Oil clinic at Baton Rouge, La., for the past year. He returned to New Orleans the past week, where he will be assistant to Dr. Hilliard Miller in the Department of Gynaecology at Tulane University.

Mr. and Mrs. William B. Rely celebrated their Golden Wedding anniversary in their quiet summer home at Collinston, La., on June 30. We congratulate them upon the completion of the happy journey of fifty years, and we wish for them many such occasions for recounting the joyous achievements of their married life.

Rev. T. B. Thrower, pastor at Drew, Miss., has received thirty-two members this year, nineteen of them on profession of faith; and the benevolences are being cared for along with the prompt payment of obligations due the Board of Church Extension on the parsonage. Twenty subscriptions to the Advocate were included with this report.





Rev. Roy L. Lane, of the Benton, Miss., charge, had an Advocate quota of fourteen and he secured twenty, nine of which are new subscribers. For the next twelve months twenty copies of the Advocate will be going to the little town of Benton, Miss. Brother Lane modestly says, "This is Benton's way of doing things," but we know a preacher who led in that "way."

Rev. B. L. Sutherland, Columbia, Miss., did not measure his zeal for the Advocate by a quota, nor was he content to gather just the crop of another's sowing. Of his list of thirty-two subscriptions, twenty-two are new subscribers. Such a list is a real tribute to the devotion, the personal popularity, and the salesmanship of the pastor. Our best bow to Columbia and her able and versatile leader.

Rev. and Mrs. A. A. Collins, of Farmerville, La., charge, are happy over the arrival of a son, Albert A. Collins, Jr. This happy event occurred on June 11, and through an inadvertence the notice of it was misplaced in our office. We apologize for the delay and join with the many friends of the parents in congratulations and good wishes for the little son and the home honored by his presence.

Yes sir, we are all set up. A young lady friend of ours from Winnsboro, La., writes, "I certainly enjoy the Advocate, . . . we do appreciate your every effort and know that no one can fill the place exactly like you do." We appreciate your generous invitation to attend the camp, and we mean to try to make the Advocate all that it ought to be. Thank you, and we invite you to be a guest in our columns any week.

We regret to report the death of Brother C. S. Pierce of Tallulah, La., who died suddenly in a hospital in Vicksburg, Miss., on June 29. Brother Pierce was once a teacher with the Government in the Philippine Islands, and he was the Church school superintendent at Tallulah for a number of years. He leaves a wife and two children, Mary Pauline, and Billy to mourn his going. He was a good and faithful man and his going is a distinct loss to the little church at Tallulah.

Rev. J. S. Purcell, born and reared at Black Hawk, Miss., and formerly a member of the Mississippi Conference, is now a member of the Florida Conference. At the recent session of that Conference, he was moved from Dade City to Frostproof. His many friends in Mississippi will be interested to learn of the splendid success being achieved by his family. Three of his children are teachers—Miss Maxine has just received her Master's de-

gree from Duke University, and William and James, Jr., have only to complete their theses for that degree from the same institution. Of the three younger children, Miriam will be a senior, Doris a sophomore, and Ralph a freshman at Southern College next year. Mrs. Purcell will be a teacher in the same college.

## CHANGES IN NORTH MISSISSIPPI

Please announce through the columns of the paper the following changes in



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the North Mississippi Conference: Rev. E. M. Sharp of Rienzi becomes a member of the faculty at Grenada College; Rev. H. C. Lewis is appointed to fill the vacancy at Rienzi; and Rev. W. V. Stokes becomes pastor of the Salem and Friendship charge.

HOYT M. DOBBS.

Mother: "There were two apples in the cupboard this morning, now there's only one. How do you account for that?"

Son: "It was dark in the cupboard, and I didn't see the other one."

## THE PASTOR'S STUDY

(Continued from page 7)

time before breakfast each morning . . . The best hours for pastoral visitation, in the average town, are from 3 to 5:30 p. m., and, in some instances, after dinner from 7 to 9 o'clock. . . . Never call in the mornings or immediately after lunch, except on special occasions or by invitation . . . There are some things a pastor learns only from experience, and usually this is one of them.

Franklin's philosophy: "Be civil to all, kind to many, familiar with few, friend to one, enemy to none." . . . When not taken too literally, that is a good rule for a pastor . . . Happy is the pastor who keeps a diary and a scrap book . . . Consistently kept and frequently referred to, the two become veritable mines of usable materials, sermons, illustrations, chapel talks, etc. . . . Never allow an interesting word, thought, deed, event, or episode escape . . . Write it down, and write it out in full detail—notes have a way of becoming useless after they get cold . . . Interesting reading: One of your own articles which you wrote ten years ago and which you have read since.

Two revealing excerpts from Dr. Edmonds' recent book "The Way, The Life, and The Truth": "In 1918 George Seldes learned why the Allied air service had been forbidden to bombard the mines and smelters at Briey. They were owned by a combination of French and German munition makers. He says the military experts agree that if they had been bombarded the war would have been over in 1916 or 1917, and not an American would have been killed. The Krupps, the Thyssens, the French cyanamide makers, the German barbed wire makers, the British food experts all did business with the enemy during the war and reaped enormous profits. Some of Hitler's financial support was derived from Schneider, who controls the French munitions business. The same man, through the French steel trust, owns controlling shares in the two most influential Paris newspapers. These two powerful organs constantly warn their readers against the dangers of disarmament and the menace of Germany" . . . "The papers carry headlines: British Clergy Withdraw Holdings in Armament Concern—Ten Thousand March In Peace Parade—Ten Thousand Ministers Abjure War. A western editor said with reference to those ten thousand ministers abjuring war: 'Well, it begins to look as if our first job in the next war will be to hang ten thousand preachers.'"

## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Avenue, New Orleans

The annual meeting of the Woman's Missionary Society of the Shreveport District was held on June 25 at Cedar Grove, with Mrs. H. B. Wren, district secretary, presiding.

The following program was given: Morning session—Devotional, "The Neglected Garden," Proverbs, 30-31, Mrs. A. C. Lawton, Cedar Grove; Solo, "Above the Hills," Mrs. Moore, Cedar Grove; "Your Work as a District," Mrs. H. B. Wren; Report of Alexandria Conference, Mrs. E. L. Gill, First Church, Shreveport; "Our Co-operation with the Church School," Mrs. H. T. Wadley, Noel Memorial; "Baby Specials," Mrs. W. C. McDonald, Harmon; "World Outlook—Streamline Salesmanship," Mrs. Sudie J. Lingle, First Church, assisted by Mrs. J. E. Woodard, Harmon, Mrs. H. J. Rivers, Alden Bridge, and Mrs. Ed Bartles, Cedar Grove; "Jubilee of Home Missions," Mrs. W. M. Ledbetter. Mrs. Lizzie Henderson, president of the Federated Missionary Society of the Colored M. E. Churches, brought greetings and addressed the Conference and introduced a young Negro woman who had attended the training school held in Tyler, Texas.

The noon day luncheon was in the form of a "Jubilee Home Mission" celebration. The huge birthday cake was cut by Mrs. Wren.

At the afternoon session Mrs. R. H. Staples, of Coushatta, conducted a Memorial Service and was assisted by Mrs. Tom Wimberly, of Coushatta, Mrs. Sloan, of Noel Memorial, and Mrs. Lingle. Deaconess Mary E. Freeman spoke on "Jubilee Inn," and Rev. A. C. Lawton addressed the Conference on "Our Liquor Problem."

The last hour was given to reports of

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the year's work by auxiliary presidents. These reports showed splendid advancements in the district under the able leadership of Mrs. Wren.

Quite a number of the pastors of the district were present and were introduced.

\* \* \*

Mrs. S. M. Collins, Conference Superintendent of Bible and Mission Study, reports that there was a good attendance of missionary women at the Pastors' School, held recently at Centenary College. The new Mission Study Book for the fall was taught by Mrs. Helen Bourne, secretary of Education and Promotion of the Woman's Missionary Council. The book, "A Preface Toward Racial Understanding," by Charles S. Johnson, is a study of the American Negro. Mrs. Collins says: "There were thirty of us in the class and all seem willing to undertake it and have right attitudes." Coaching days will be conducted in every district of the Conference in the late summer by women who were fortunate enough to take the course under Mrs. Bourne.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

NOW!

This is the first week of the third quarter. One-half of 1936 is gone. Check your record NOW to see that you have completed one-half of your year's work.

Each auxiliary has recently received the journal of our 1936 Conference. Turn to page 62 and study the committee recommendations. Start NOW to do the work which has been overlooked.

Notice Section 1 of the report on Education and Promotion, then turn to page 13 and compare your six months' work with the efficiency aim.

How are your finances? Notice the goals we so enthusiastically set in our adoption of the recommendations on finance. Let's be enthusiastic NOW!

Are you enlisting the young women? That was the "event" for the second quarter.

The third quarter's "event" is "Training Day for Mission Study Leaders." Plan NOW to attend your district's "Coaching Day." The list of new study

books will be mailed during July.

Are you giving the Missionary Bulletin a place on your program?

Notice point 8 on the Efficiency Aim. Notice Section 3 of the recommendations for Spiritual life groups. You can reach Mrs. Bradley at 701 Adams St., Vicksburg, Miss.

If you have not sent a box to any of our community houses (see page 95) pack one NOW with some of the nice fruits and vegetables you are canning.

Begin planning NOW for the mission study unit in the fall for the children.

We are to study the American Negro in the fall. What have you done for those in your community this year? Do something NOW!

We are having a number of elections this quarter. Have you carefully considered the men for whom you will cast your vote?

Has your auxiliary bought a peace bond?

Do something NOW!

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

On pages 51 and 54 of your Twenty-fourth Annual Report you will find just what I am copying for you concerning the Third Quarter's Zone Program and the program of work for July. Yet, I feel sure not everyone who reads this page has a copy of that report. This month is a good time to borrow a copy of both Council and Conference Minutes and study the marvelous program mapped out for the women of the Church. Its very bigness is challenging and carries in its scope possibilities of appeal for every woman if she but knew the program.

#### July Program of Work

##### 1. Business meeting:

(a) Hear report of Negro woman sent to Holly Springs.

(b) Plan for special cultivation of women not members of the auxiliary.

(c) Review Conference and Council Minutes.

(d) Choose a summer project from

##### C. S. R. recommendations.

2. Plan for Coaching Day.

3. Check to see if one-half of budget is paid.

4. World Outlook program.

#### Third Quarter Zone Program:

1. Devotional — Individual Kingdom Building.

2. Scarritt Associates.

3. How and Why have reading circles.

4. How to secure Council Certificate.



5. Discuss methods used in school at Grenada.

6. Demonstrate one chapter in "A Preface Toward Racial Understanding," Johnson, the book used at Grenada.

7. Summary of the aims and books to be used in Mission Study.

Mrs. L. K. Carlton sends in the following report of a zone meeting that offered many unusual features.

A joint meeting of the New Albany and Oxford zones of the Methodist Woman's Missionary Society met with Holly Springs, June 22, at 2 o'clock. Representatives from New Albany, Sherman, Myrtle, and Potts Camp of the New Albany zone; and from Oxford and Abbeville of the Oxford zone were present. Potts Camp led in attendance, having eighty per cent of that society present.

Mrs. Frances Davis, chairman of the New Albany zone presided. The program opened with an inspiring devotional service conducted by Mrs. Sneed of the Oxford society. Her topic was, "Crucial Occasions in the Growth of the Brotherhood of Man." The young ladies of New Albany presented an informative and entertaining skit entitled, "Her Heritage."

Mrs. Newell, Council superintendent of Christian Social Relations, was the principal speaker for this occasion, speaking on the timely subjects, "World Peace" and "Leadership Training Schools for Colored Women."

Mrs. Neblett, Conference secretary, gave a brief report of the work being done in the Mississippi Institute at Holly Springs.

Visitors attending this important meeting and enjoying Mrs. Newell's message were: Mrs. H. L. Talbert, Mrs. Ratliff, Mrs. D. H. Hall, Mrs. G. C. Jones, Mrs. Dan Comfort, Mrs. R. P. Neblett, Miss Myrta Davis, Mrs. L. K. Carlton and Miss Priscilla Walker.

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## BOGALUSA MOVES FORWARD

During the first half of the year our church has accomplished much under the leadership of Rev. W. H. Royal.

Immediately after coming to us in November the pastor formulated plans for a Bogalusa representation at the Young People's Conference to be held in Memphis, during the Christmas holidays. The morning after Christmas five of us left with the pastor in his car and enjoyed a week of wonderful experiences in that great conference.

Through the unceasing efforts of the Missionary Society much has been done in the parsonage to make it more comfortable, the latest being the installation of a Kelvinator. At the same time a generous supply of groceries and food stuffs were sent to the parsonage to greet the family upon their return from the Pastors' School at Biloxi.

The Missionary Society has also added a young ladies circle to their organization and it is doing a splendid piece of work.

At this time funds have been raised and a 100x250 foot lot on Rogers street has been purchased for the purpose of building a mission in that section of our city, and we hope to begin to build at an early date.

One of our most helpful furnishings is an electrically lighted bulletin board near the front entrance of the church on which announcements and thoughts for spiritual guidance may be read at all times.

In preparation for our revival which has just closed, one hundred new song books were purchased and added to the number already in use. The pipe organ and four pianos were all tuned and put in order for the various group meetings. Cottage prayer services were held and well attended each day during the week preceding the opening day. Other committees were very active and everything was in readiness for the arrival of our song leader and director of young people's work, Brother Moody B. Cunningham of Memphis, Tenn., and our own Brother Wiley Lyons of Pearl River, who rendered a wonderful service as director of personal work. Five services were held each day except Saturday, regular services at 9 a. m., and 7:45 p. m.; men's prayer meeting at 12:30; children at 3 p. m.; young people at 6:45 p. m.; ladies prayer service at 7:25, preceding the night service.

The pastor did his own preaching and we truly did not need to look further for a more forceful and inspiring speaker. All services were well attended and 34

gave their names for membership. At the 7 o'clock service on the closing day 203 partook of the Lord's Supper and an old-fashioned Methodist class meeting was held under the leadership of Brother Cunningham. It was a wonderful experience for all those present, everyone taking part. During the two morning services there were about five hundred rededications to the Lord's service.

A free-will offering was taken during the meeting and Brother Cunningham received \$159.20, Brother Lyons \$25.00 and Brothers Royal and Lyons were each given a new suit and hat. At the closing service the board of stewards presented the pastor with a check for \$50.00 to take a vacation. He left the next morning for Seashore Campground.

The year is only half gone and our revival has just started, so at the close of the year we expect to have a better report.

EDNA JONES, Reporter.

Bogalusa, La.

## THE EGYPTIAN BUTLER'S DREAM

By Rev. Jno. F. Foster, D.D.

The story of Joseph is one much enjoyed by children, and by their seniors as well, but one of the incidents in this story has been attacked and reflections cast upon the accuracy of the sacred Book.

The butler in prison had a dream regarding a vine with three branches bearing ripe grapes, and he further dreamed that he was among the vines pressing the juice of the grapes into the king's cup. The wise men who know more than the Book, have stated that the story is in error in two particulars: first, by reason of the fact that the Egyptians of that day did not use the grape for wine-making purposes, and second, that no butler, even were wine in use at that day, would be pressing the juice of the grape, holding the cup in his hand.

The facts are that wine had been used for several centuries and Egyptian monuments show the wine vats and the pressing of the grapes as the same was tramped out by the feet of the presser. Further, it is known now that on certain festivals, at which time Pharaoh was worshipped as a god, that the butler with a certain beautiful cup would go to the vineyard and press the juice of the grapes with his fingers and then hand the cup to the king as part of the service in which he was worshipped as a god.

## Christian Education

### CHURCH SCHOOL LESSON, JULY 12

By Dr. J. R. Countiss

#### COURAGEOUS WITNESSING FOR CHRIST

(Acts 3:14; 31; 1 Cor. 1:21-25)

At Pentecost God gave witness of his presence and power to his disciples and they bare witness for God to others. The power of Pentecost did not pass as a gust of wind, but was marvelously manifested in the constancy and courage of Peter who had counselled the easy way for Jesus and had followed it himself what time he had lied like a trooper in denying his Lord. Fifty days brought a profound change. The coward had be-



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come a man of courage; the compromiser has become adamant; the denier has become the leader in affirmation. The man who had quailed before a servant girl now stands before the courtly retinue of the high priest, boldly charges these leaders with their crime, and declares the supremacy and lordship of Jesus Christ.

The priests made inquiry whether Peter and John had healed the lame man by power or magic, making no denial or question as to the fact of his healing. Peter, filled with the Holy Spirit, made answer with courage, with wisdom, with power. He had used the name of Jesus when he commanded the lame man to walk. He now declares that name to be the sole means by which men may be saved. Many have erred in interpretation here, making a mere fetish of the name of Jesus, as they have of his blood, forgetting that Jesus warned against the blunder of substituting the slogan "Lord, Lord" for obedience to his commands. He pictures many who glibly profess his name as rejected and unknown, while many are accepted who confess themselves strangers to his name while he reminds them of long acquaintance and intimate association where the sick are comforted, the prisoners visited, and the hungry fed.

Men are not saved by the shibboleth of a name, but by accepting the implications and appropriating the values of that name. It outrages every sense of right and justice that all the millions who never heard the name of Jesus, and all who have never formally professed allegiance to him should be relegated to outer darkness by sectarian bigots whose spirit would forbid all good not wrought by their coterie of hypocrites. Such a spirit is utterly contrary to that of him who had "other sheep, not of this fold," and who visioned and welcomed crowds coming "from the east and from the west and sitting down with Abraham." Indeed, there is none other name or way! But that name implies—demands—obedience. It means harmony with God—fellowship, sonship. It means serving instead of being served. It means putting personality above possessions. It means Emmanuel—God with us, God in us. That is what the name meant to Peter and John and Paul. To preach it is to preach the wisdom and power of God. To witness by word and deed is the Christian's duty and privilege.

## In Memoriam

**CALEN S. SAULTERS**

Brother Calen S. Saulters was born December 30, 1859. In May of this year, 1936, at the age of 77 years and 4 months, the Lord called him from this life and from his family, community, and church, into life eternal. Brother Saulters was a member of Good Hope Methodist Church of Williamsburg charge, and was true and faithful to both his family and church. He married while a young man, homesteaded a place in Jefferson Davis County, and built and opened up a farm. He was uneducated, but a good business man. He worked hard, used economy, and accumulated land and property. He reared a large family, all of whom have good homes today and are nicely situated. Some years after Brother Saulters' first wife died he married a Mrs. Bullock, who survives him. She was one of the most devoted wives and stepmothers I have ever known. Brother Saulters was a sufferer from cancer and was bed-ridden for months before he died. As the pastor, I can say that I have never seen a more devoted wife, sons, daughters and grandchildren than his were. I was often by his bedside and on leaving we always had prayer. He informed us before going that he was ready to meet his Lord. He made a record in dealing with his neighbors and in business of being an honest, upright man. His word was his bond. The Church, as well as his wife, children and neighbors, will miss him, but though we miss him here we know where to find him. We behold him today in the arms of Jesus. He rests from his labors, but his works follow him. So in conclusion let me say to his wife and children and friends, let us not weep as those who have no hope, for Jesus says, "I am the Resurrection," and St. Paul declares, "the dead in Christ will rise first." Brother Saulters cannot come back to us, but we can go to him.

A. J. LEGGETT, Pastor.

Just Off the Press

### The Trail of the Circuit Rider

A history of the Methodist Episcopal Church, South

by

REV. W. L. DUREN, D.D.,  
Editor, N. O. Christian Advocate

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## GUNTOWN REVIVAL

Dear Dr. Duren: The beautiful and cultured little city of Guntown has just experienced a wonderful blessing in a meeting, the like of which they have not had before, according to the testimony of its citizens. Dr. Theodore Copeland of Dallas, Texas, came to us June 14, and from the beginning of this meeting the people were impressed with the radiant personality of this great man. Truly his messages of love had a wonderful effect upon the people, he bound the people of all faiths together with the bonds of Christian love. Every service was a spiritual feast, every message was fresh from the heart of this great servant of God, and filled with love and tenderness. All the churches in the community were revived, and twelve were added to the Methodist church. It was good to have such a man in our town, and his influence will be felt for all time. May God richly bless him, and give him many more years for this great work. Dr. Copeland will be with us in a ten-day meeting at our Saltillo church beginning June 28. We are looking forward to a great meeting there.

J. V. STEWART, Pastor.

## A MESSAGE ON THE BENEVOLENCES

Pursuant to the instructions of the General Conference found in Par. 280 of the 1934 Discipline, the representatives of the General Interests of the Church together with a Committee from the General Board of Lay Activities recently met in Nashville, Tenn., to give consideration to the situation with reference to the benevolences, General and Conference work. In the review and discussion there emerged a number of significant facts that afford ground for encouragement.

1. In 1935 the Askings for General and Conference Work for the Conferences in the United States of America submitted to the quarterly conferences were \$3,865,582.00. Of this amount the quarterly conference accepted \$2,502,791.00. On these Acceptances there was paid \$2,331,626.00. This represents a gain of \$140,857.00 over the total amount paid in 1934 on General and Conference Work and Kindom Extension combined.

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D. M. KEY, President

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2. For 1936 the Askings for General and Conference Work apportioned to the quarterly conferences are \$3,870,038.00. Of this amount, according to reports from the presiding elders, the quarterly conferences have accepted \$2,473,244.00. The Acceptances for 1936 are \$29,547.00 less than the total accepted for 1935.

3. If 100 per cent is paid on the Acceptances, the total amount contributed for Benevolences in 1936 will be \$141,618.00 more than we paid in 1935.

4. The Askings for General and Conference Work are not padded; they represent the actual needs of our Church for a full share in evangelizing the world.

Is it unreasonable to believe that the Church will make another advance in its benevolent giving? It would certainly be in keeping with the spirit of faith, determination and good will now prevailing throughout the connection to expect still further progress for this Conference year. It is our conviction that continued progress will be made. An aroused, aggressive Church can do no other than go forward in view of the tragic needs presenting themselves and the wonderful opportunities for service to be found at every turn.

In view of the significant facts set forth above and the unmistakable signs of a new spirit for world conquest in the name of Christ to be noted everywhere throughout the Connection, and representing officially as we do the great Causes supported by the Benevolences, we desire to express our profound gratitude to the Church as a whole for the progress made through the liberality of its members, and our sincere thanks and appreciation to every bishop, presiding elder, pastor, lay leader, steward and others, whose inspiring leadership has

helped to make these results possible.

With gratitude to God for his blessings upon us and looking confidently to the future for still greater achievements of our Church, we are

Your servants in Christ,

W. G. CRAM,  
T. D. ELLIS,  
L. E. TODD,  
W. F. QUILLIAN,  
A. F. SMITH,  
G. L. MORELOCK,  
J. W. BARTON,  
C. K. WINGO,  
HARRY DENMAN,  
BISHOP A. FRANK SMITH.

## CAMP KI-RO-LI IS CALLING

The Christian Adventure Camp for the Monroe-Ruston Districts will be held at Camp Ki-Ro-Li, July 13-17, Mrs. L. C. Poindexter, dean, and Miss Juanita Funderburk, business manager. The young people's Epworth Training Conference Camp, August 17-21, at the same place, Rev. Louis Hoffpauir, dean, and Miss Elizabeth Langford, business manager. The cost of each camp will be \$5 plus the price of one book. Bring sheets, pillow, light blanket, flashlight, mirror, bathing suit, recreational paraphernalia and camp clothes. Send advance registration to the business managers of the respective camps.

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Many lessons can be drawn from observing sail boats.

1. Nothing is more important than the direction in which we are moving. Why do ships go in different directions?

"One ship drives east, another west,  
With the self-same winds that blow,  
'Tis the set of the sails and not the gales  
That tell them the way to go.

Like the winds of the sea are the winds  
of fate,  
As we voyage along through life,  
'Tis the set of the soul that decides the  
goal  
And not the calm or the strife."

(Ella Wheeler Wilcox.)

So we observe one person growing physically, mentally, and spiritually. Another person in the same environment can be lazy, careless, and indifferent. The purpose of mind and heart means even more than environment.

2. The greatest dangers in life come from the inside, not the outside. A tiny leak can fill the vessel with water. The tiny tricklet of water appears harmless, but the weight finally makes the ship heavy and the boat sinks. Physical maladies arise in microscopic life. So the

foulest sins originate in irregular desires. "Out of the heart are the issues of life." "Who can discern his errors? Cleanse Thou me from secret faults." In distempered imagination, in morbid feeling, in biased will, trouble comes.

3. Worthy seamen build a ship with diligent care. They examine the boat daily. Even so must we make every preparation and take every precaution if we are to be ready to encounter the inevitable perils of life.

Men exercise great pains in building a boat. Dare anyone undertake to build a life without a plan? Carpenters, sailors, and mechanics periodically examine the boat. Even so should we "stand in awe and sin not." Whatever repairs needed should be made.

4. Sailors choose their routes with care. It would be grievous folly to expose themselves to unnecessary danger. And in life surely enough temptation arises out of natural, inevitable dangers without rashly exposing ourselves to worldly entanglements and perils of passion. To steer as close to the rocks as possible is to multiply perils and to graze the grave. No Christian will deliberately pilot his life into the rocks and shoals of forbidden fruit.

5. There is no peace to the sailor unless the craft is sturdy. The believer in God is ready for adventurous living only when his heart is prepared. Life's voyagers can find peace from the restless, feverish desires that disturb and distract; peace from cares that worry and annoy; peace from the gnawings of remorse; peace from the tantalizing goadings of jealousy, lust, and covetousness. Only those who love God and keep His commandments can have this peace which Christ came to bring.

### PRAYER

Our Father, we realize that the greatest things that Thou art doing are the things Thou dost within us. Thou hast taught us that "the Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost;" that "the Kingdom of God is within you."

We would search our hearts with all diligence. We would surrender our wills to Thee. We would consecrate our lives to Thee. We would pray "Thy kingdom come" and live as we pray in Jesus' name.

### REVIVAL AT RINGGOLD, LA.

Rev. Robert A. Bozeman of Ferriday, helped me in a meeting recently at Ringgold. Brother Bozeman preached the gospel in an effective manner, drawing good crowds of interested hearers at both day and night services. The noon services for men only uptown were well attended, most of the business houses closing from 11:30 to 12 and turning out. Never has there been as many men attend regularly a day service before here at Ringgold, according to residents. His messages to the men were definite and to the point, serious and thought-provoking.

We had children's services at 8:30 in the morning, followed by a group meeting for prayer and personal work. These were faithfully attended and much good work was done. Also young people's services were held just before the night preaching hour.

As a direct result of the ten days meeting seventeen new members were received, six on profession of faith and eleven by certificate. All who attended the meeting seemed blessed by the honest, courageous and sweet spirited messages of Brother Bozeman.

The week following the meeting a Daily Vacation Bible School was conducted by the pastor and four of our efficient members under the direction of Mrs. Chas. G. Frye as director of the school. There was a total enrollment of fifty-five children during the week and this was concluded with a suitable closing exercise to which all the parents and friends were invited and an exhibit made of the work done by the children.

During July our presiding elder, Rev. Louis Hoffpauir will hold two meetings on this circuit, one at Heflin and one at Grand Bayou.

FRANK C. COLLINS, Pastor.

10¢
25¢

Calotabs

For Biliousness, Sour Stomach,  
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#### PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

#### PROGRAM FOR 1936

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

#### POLICY PLANS

Whole Life, 20-Premium Life, 20- and 15-Year Endowment, Endowment at 60, 65, or 70. Disability-Annuity and Juvenile on Term to 16 and Whole Life. Growing memberships. Assets over legal requirements. All claims paid without delay.

Write

J. H. SHUMAKER, General Secretary  
Home Office: Association Building, 20  
Broadway, Nashville, Tennessee



## THE LOUISIANA YOUNG PEOPLE'S CONFERENCE

On June 20, 1936, there closed at Centenary College, Shreveport, La., a most successful young people's assembly. Of the one hundred and sixty-four persons present, one hundred and thirty-eight received credit under the new accredited plan of the Central office at Nashville. All the instructors were accredited and approved, having met the requirements of the new plan.

The entire program of each day was centered around the assembly theme: "In My Name—Build." In carrying out this challenging theme each daily program consisted of the following main divisions: morning watch, classes, business sessions, interest groups, vesper, the evening program, and prayer groups.

We assembled each morning at 6:45 for morning watch in which we learned how to build in His name. Under the capable direction of Miss Pearl Hattic and Mr. Robert Crichlow, five methods were presented, namely: "Building My Life Through Quietness," "Building My Life In Awareness," "Building My Life In Joyousness," "Building My Life In Gentleness," and "Building My Life In Truth."

Classes were held on a different basis this year according to the new accredited system, each person being enrolled in only one class, whose two sessions met before and after the business session each morning for four mornings. Among our accredited instructors were Rev. Guy M. Hicks who taught the "Life of Jesus," another section of which was taught by Rev. J. Sensintaffer; Rev. A. D. St. Amant, "World Peace;" Dr. H. C. Brown, Central Office representative, "What It Means To Be a Christian;" Rev. D. W. Poole, "Alcohol and Ourselves;" Rev. Roland Faulk, "Administering Young People's Work In the Small Church;" Rev. R. R. Branton, "Worship In the Young People's Division;" and Lydel Sims, another of our Central Office representatives, "Recreation and personal development."

With D. L. Dykes presiding in his capacity as president of the Methodist Young People's Conference, the business sessions were conducted in an orderly manner, all the necessary business of the conference being presented and

acted upon. At Thursday's session the following officers were elected for the ensuing Conference year: president, Collins Lipscomb; vice-president, Miss Julia Webb McGehee; secretary, Miss Maurice Hart; treasurer, Miss Sarah Roland; and publicity superintendent, W. D. Boddie. At the close of a short worship service, mission pledges were made at the final business session, Friday.

Interest groups were held each afternoon, hours: 2:30-4 o'clock. Groups available were Archery, leader—Rev. C. E. McLean; Music, Prof. Ernest Ralston; Folk Games, Lydel Simms; Star Gazing, Dean J. A. Hardin; and Dramatics; Miss Mary Eleanor Lutz.

Using such topics as "Helps and Hints for Building a Life," "Structures That Stand," "Building for Righteousness," "Building for Brotherhood," and "Building for Christ's Kingdom," "Rev. H. L. Johns and Collins Lipscomb led the inspiring vesper hour each evening in the new amphitheater.

The Builders Banquet, directed by Misses Margaret and Louise Gray was an appropriate means for "breaking-the-ice" at the beginning of the 1936 assembly.

On Tuesday and Wednesday evenings the members of the assembly were privileged to hear Dr. Paul Quillian of St. Luke's Methodist Church, Oklahoma City. The Louisiana Methodist Young People deem it an honor to have had Dr. Quillian as a contributing factor to the success of our assembly.

"The Terrible Meek," presented by the young people of the Mangham Methodist Church, Shreveport, and "The Lost Church," directed by Miss Mary Eleanor Lutz, were thoroughly enjoyed by all who saw them.

As a fitting close to each day's program the young people assembled on the campus in a large semi-circle after which they divided into small groups for evening prayer. On the last night each one participated in a dedicatory candle-lighting service.

Among others who contributed much to the success of the assembly were Rev. Virgil D. Morris, dean of the 1936 assembly; Bishop Hoyt M. Dobbs; Mrs. J. C. Parsley, dormitory manager; Miss Nannie White, assembly treasurer; Mrs. Charles N. White, registrar; Miss Reece Evelyn Perkins, pianist; Miss June Story, violinist; Mrs. F. H. Longsdorf, dean of women; Miss Dorothy Parsley, counselor; Mrs. Nowell, counselor; and our executive extension secretary, Rev. G. W. Dameron.

Words are too feeble to express the spiritual benefit that we received from the assembly. Instruction of this high

type will build up a leadership of efficiency and ability in our Conference capable of "Building in His name."

W. D. BODDIE, Publicity Supt.

## A ROMAN CATHOLIC PLEA FOR UNITY

A stirring plea for the prayerful consideration of the problem of Christian unity was made on April 26 by the Rev. Dr. Charles A. Hart, in an address to the Roman Catholic Evidence Guild, in which he declared that Roman Catholics had not been sufficiently active in this field, and denounced interdenominational antagonisms as "a source of serious scandal to the world," and as being partly the cause of the religious indifference of our time. The Guild undertook to sponsor interdenominational lectures and to invite Protestant leaders to discuss the problem of unity among all Christian churches.—International Christian Press and Information Service.

## SAVE JUNALUSKA CAMPAIGN

Dear Dr. Duren:

Recently I asked Bishop Dobbs to give me an interpretation, with reference to our campaign, about what "East of the Mississippi" means applied to the Louisiana Conference. He has just replied that the entire Louisiana Conference gives its active and helpful support to Mount Sequoyah.

Consequently, no personal appeal from our office will go to anybody in the Louisiana Conference. Also, no literature will be sent to individuals therein unless, perchance, some person should request same.

All along it has occurred to me that you probably have readers in other states than Louisiana, especially in Mississippi. If this is true, I am wondering if you will not be willing to give as much publicity as you can spare to our Campaign. While no contributions will be expected from Louisiana, we do hope to get a great deal of help from Mississippi.

Cordially and sincerely yours,

W. A. LAMBETH, Director.

THE BEST WAY TO TREAT—  
**BOILS** SUPERFICIAL  
CUTS AND BURNS  
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Apply Gray's Ointment  
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—the best testimonial of merit. 25c at  
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Scratches, etc.  
To relieve soreness—  
hasten healing—help  
prevent infection—apply  
at once, mild, reliable  
**Resinol**

## BLUFF CREEK CAMPS

The Christian Adventure Camp for the Baton Rouge District will be held July 27-31, and the Young People's Camp, August 3-7. So says the Bluff Creek Special. A good program has been arranged and the cost will be \$5 for room and board and \$1 for registration, which covers cost of books and supplies. Shower bath and electric lights will be installed in time for the camps. Bring pillow, bed linen, light quilt, heavy quilt or pad for cot, bathing suit, towels, glass, toothbrush, and don't forget your soap. Remember this is a camp. Fill out your registration blank and send with \$1 to

MISS LILA CURRY,

1041 America St., Baton Rouge,  
for Christian Adventure Camp;

MISS MARY SEARLES,

429 Brice St., Baton Rouge, for  
Young People.

## A WORD FOR JUNALUSKA

Dear Dr. Duren: I am sending \$1 on the "Save Junaluska" campaign. I am sure that if everyone had spent a summer there, as I did in 1932, they would not hesitate about this matter. Remember, we have only a little more than a month to save this valuable property, and I heartily endorse Bishop Mouzon's article, and I urge everyone that subscribes to the Advocate to send a donation of at least one dollar for Lake Junaluska.

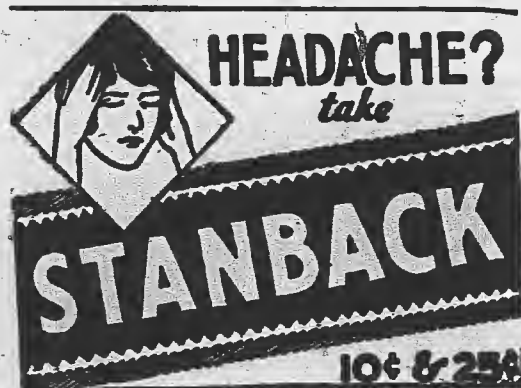
Yours sincerely,

J. L. NABORS, JR.

## LUCEDALE, MISS.

Revival services in the Lucedale Methodist Church began June 21 and closed July 1. Rev. H. A. Wood, our Conference Evangelist, did the preaching. Interest grew with each service, and on the closing evening a class of fourteen was received into the church, seven on profession of faith.

Brother Wood is good help. He is full of enthusiasm, and his love for souls is evident. He gained the confidence of



## WEEKLY REPORT, 1936 ADVOCATE CIRCULATION CAMPAIGN

## ACKNOWLEDGMENT OF SUBSCRIPTIONS RECEIVED FROM JULY 1 - JULY 7, 1936

Rev. A. M. Serex, Minden, La. ....	61
Rev. B. L. Sutherland, Columbia, Miss. ....	32
Rev. W. C. Scott, Monroe, La. ....	25
Rev. T. B. Thrower, Drew, Miss. ....	20
Rev. D. W. Poole, Mangham, La. ....	15
Rev. C. K. Smith, Tallulah, La. ....	15
Rev. L. D. Haughton, Richton, Miss. ....	14
Rev. W. B. Baker, Belzoni, Miss. ....	14
Rev. H. C. Castles, Magee, Miss. ....	13
Rev. A. D. St. Amant, Delhi, La. ....	12
Rev. J. M. Alford, Oak Ridge, La. ....	12
Rev. W. N. Dodds, Hernando, Miss. ....	11
Rev. W. M. Sullivan, Natchez, Miss. ....	10
Rev. L. M. Reeves, Sumrall, Miss. ....	8
Rev. S. B. Potts, Duck Hill, Miss. ....	8
Mrs. S. C. Hinton, Bay Springs, Miss. ....	8
Rev. S. C. Holladay, Monroe, La. ....	8
Rev. Briscoe Carter, Winnsboro, La. ....	6
Mrs. C. M. Martin, Meridian, Miss. ....	5
Rev. Ira W. Flowers, Covington, La. ....	5
Rev. D. B. Raulins, New Orleans, La. ....	5
Rev. Martin Hebert, West Monroe, La. ....	5
Rev. G. H. Corry, Hornbeck, La. ....	5
Rev. H. B. Hysell, New Orleans, La. ....	4
Rev. A. L. Gilmore, Many, La. ....	4

Rev. A. A. McKnight, Denham Springs, La. ....	4
Rev. L. E. Alford, Port Gibson, Miss. ....	3
Rev. C. A. Northington, Pickens, Miss. ....	3
Rev. A. M. Martin, Lott, La. ....	3
Rev. H. L. Daniels, Wesson, Miss. ....	2 1/2
Rev. R. T. Hollingsworth, Tutwiler, Miss. ....	2
Rev. S. A. Seegers, Rayne, La. ....	2
Rev. J. C. Wasson, Valden, Miss. ....	2
V. E. Hobgood, Hattiesburg, Miss. ....	2
Rev. T. M. Bradley, Holly Springs, Miss. ....	2
Rev. D. B. Boddie, Lake Providence, La. ....	2
Mrs. R. V. Dickey, Osyka, Miss. ....	1
Rev. Alonzo Early, Elizabeth, La. ....	1
Rev. E. C. Driskell, Lake Cormorant, Miss. ....	1
Rev. R. E. Case, Fannin, Miss. ....	1
Rev. P. M. Caraway, Gulfport, Miss. ....	1
Rev. J. R. Spann, Baton Rouge, La. ....	1
Rev. M. E. Armstrong, Mooreville, Miss. ....	1
Rev. R. F. Harrell, Ponchatoula, La. ....	1
Rev. O. L. Tucker, New Iberia, La. ....	1
Rev. A. S. Lutz, Hammond, La. ....	1
Rev. J. A. Smith, Meridian, Miss. ....	1
Rev. J. J. Garner, Water Valley, Miss. ....	1
Rev. J. H. Jolly, Jackson, Miss. ....	1

## HONOR ROLL OF QUOTA CHARGES

Following is a list of pastors who have already secured their 1936 Advocate subscription quota which is based on obtaining one subscription for every 25 members.

Rev. J. B. Grambling, Epworth, New Orleans.
Rev. H. B. Hiner, Amite, La.
Rev. F. N. Sweeney, Franklinton, La.
Rev. Wm. Schuhle, Plaquemine, La.
Rev. H. A. Rickey, McDonoghville, La.
Rev. Jolly B. Harper, St. Mark's New Orleans.
Rev. A. Y. Brown, Ackerman, Miss.
Rev. D. R. McDougal, Hickory Flat, Miss.
Rev. A. W. Bailey, Sherman, Miss.
Rev. S. A. Brown, Inverness and Isola, Miss.
Rev. Seamon Rhea, Como, Miss.
Rev. A. M. Broadfoot, Waynesboro, Miss.
Rev. Rolfe Hunt, Lauderdale, Miss.
Rev. J. M. Corle, Fayette, Miss.
Rev. R. M. Bentley, Wisner, La.
Rev. D. B. Watson, Pleasant Hill, La.
Rev. H. W. Rickey, Gilbert, La.
Mrs. C. M. Purvis, Rayville, La.
Rev. A. A. Collins, Farmerville, La.
Rev. W. J. Dawson, Itta Bena, Miss.
Rev. R. E. Rutledge, Bonhomie, Miss.
Rev. O. L. Tucker, New Iberia, La.
Rev. V. D. Morris, Columbia, La.
Rev. J. A. McCormack, Mer Rouge, La.
Rev. Martin Hebert, West Monroe, La.
Rev. W. D. Kleinschmidt, New Orleans, La.
Rev. B. C. Taylor, Homer, La.
Rev. Guy M. Hicks, Ruston, La.
Rev. J. L. Sells, Mt. Olive, Miss.
Rev. E. C. Driskell, Lake Cormorant, Miss.
Rev. W. W. Holmes, New Orleans, La.

Rev. T. W. Lewis, Calhoun City, Miss.
Rev. S. E. Ashmore, Iuka, Miss.
Rev. A. R. Beasley, Tchula, Miss.
Rev. D. B. Boddie, Lake Providence, La.
Rev. R. L. Lane, Benton, Miss.
Rev. Swope Noblin, Oloh, Miss.
Rev. J. M. Bradley, Greenwood, Miss.
Rev. W. H. Giles, Bastrop, La.
Rev. George Fox, Bonita, La.
Rev. A. D. St. Amant, Delhi, La.
Rev. D. W. Poole, Mangham, La.
Rev. W. C. Scott, Monroe, La.
Rev. S. S. Holladay, Jr., Monroe, La.
Rev. H. E. Pfost, Oak Grove, La.
Rev. J. M. Alford, Oak Ridge, La.
Rev. J. H. Midyett, Pioneer, La.
Rev. J. E. Hearne, Sterlington, La.
Rev. C. K. Smith, Tallulah, La.
Rev. J. M. Boykin, Waterproof, La.
Rev. Briscoe Carter, Winnsboro, La.
Rev. H. L. Johns, Monroe, La.
Rev. A. M. Serex, Minden, La.
Rev. H. C. Castle, Magee, Miss.
Rev. L. D. Haughton, Richton, Miss.
Rev. L. M. Reeves, Sumrall, Miss.
Mrs. C. M. Martin, East End, Meridian, Miss.
Rev. B. L. Sutherland, Columbia, Miss.
Rev. L. E. Alford, Port Gibson, Miss.
Rev. C. A. Northington, Pickens, Miss.
Rev. W. B. Baker, Belzoni, Miss.
Rev. T. B. Thrower, Drew, Miss.
Rev. W. N. Dodds, Hernando, Miss.

## REPORT BY DISTRICTS

## Louisiana Conference

District and Presiding Elder	Quota	Subscriptions Received
Alexandria, N. E. Joyner	332	64%
Baton Rouge, J. H. Bowdon	393	102%
Lake Charles, Benj. F. Rogers	306	59%
Monroe, H. L. Johns	309	29%
New Orleans, Elmer C. Gunn	317	18%
Ruston, Louis Hoffpauir	408	18%
Shreveport, Geo. S. Sexton	512	81%

Total Louisiana Conference ..... 2577 ..... 90%

## Mississippi Conference

Brookhaven, C. W. Crisler	516	85%
Hattiesburg, W. B. Alsworth	473	122%
Jackson, T. M. Brownlee	709	107%
Meridian, W. B. Jones	556	106%
Seashore, L. J. Power	469	93%
Vicksburg, H. A. Gatlin	395	90%

Total Mississippi Conference ..... 3118 ..... 61%

## North Mississippi Conference

Aberdeen, W. P. Buhrman	672	89%
Columbus, L. P. Wasson	547	84%
Corinth, J. D. Wroten	628	102%
Greenville, J. R. Countiss	269	19%
Greenwood, A. T. McIlwain	402	17%
Sardis-Grenada, W. L. Stormont	411	60%

Total North Mississippi Conference ..... 2929 ..... 47%

Total all three Conferences ..... 8624 ..... 20%

## REMEMBER, CAMPAIGN CLOSES JULY 15.

young and old, and there have been many expressions indicating a desire for his return another year.

I do not hesitate to give him my heart-

felt endorsement. Any church desiring a spiritual revival would make no mistake in securing his services.

W. H. LAW



# NEW ORLEANS Christian Advocate

Vol. 83—No. 29.

NEW ORLEANS, LA., THURSDAY, JULY 16, 1936.

Whole No. 4191.

## NEW ORLEANS DISTRICT

Again we have the privilege of awarding the front page to a District which has earned the right to special distinction. This time it is the New Orleans District, under the leadership of Rev. Elmer C. Gunn, the presiding elder, to whom we accord special honor. We will gladly continue such recognition as long as there is a District whose quota is in hand. Next!

### How They Did It

E. C. Gunn, Presiding Elder—	Quota.	Subs.
Bogalusa—W. H. Royal .....	24	4
Covington—Ira W. Flowers .....	12	8
Donaldsonville—C. W. Lahey .....	3	3
Franklin—W. F. Roberts .....	15	19
Houma and French Mission—J. W. Booth .....	23	12
Morgan City—David Tarver .....	24	7
New Orleans: Algiers—W. D. Kleinschmidt.....	18	18
Carrollton—D. B. Raulins.....	31	29
Epworth—J. B. Grambling.....	17	27
Felicity-Chalmette—W.T. Gray .....	13	14
1st Church—W. H. Wallace, Jr. ....	37	21
McDonoghville—H. A. Rickey.....	7	7
Parker Memorial—H. B. Hysell .....	21	15
Rayne Mem'l.—W. W. Holmes.....	33	81
St. Mark's—Jolly Harper.....	9	9
Second-Gentilly—A. W. Town- send .....	10	10
Pearl River—W. R. Lyons .....	9	1
Slidell—Carl Lueg .....	11	11
Miscellaneous .....	.....	21
	317	317



# Wallet of the Week



A QUESTIONNAIRE, says an exchange, was sent to more than eighteen thousand high school students in Virginia. The returns showed that sixteen thousand of them could not name three prophets of the Old Testament, twelve thousand could not name the four Gospels, and ten thousand could not name three of Christ's disciples. That was a rather low religious batting average for the high school student of the Old Dominion, but we suspect that other sections might not fare better under a similar test.

\* \* \*

HAILE SELASSIE, "KING OF KINGS," is a picturesque and a pathetic figure in world events. Defeated in an uneven contest at arms, the King of Ethiopia appeared before the League of Nations at Geneva to ask endorsement of the signatories for a loan of \$50,000,000 to "defend her integrity." If he looked the situation over carefully, he probably realized that he was seeking endorsement of nations, who, having borrowed multiplied millions, first sought adjusted payments, and now try to escape even that by annually defaulting on the contract. Article XVI of the League covenant is one thing, but a satisfactory endorser is another thing.

\* \* \*

A SCOURGE OF MOSQUITOES, of enormous size and relentless in their attack, have for sometime made bathers, campers, and tourists miserable along the beaches of New Jersey and Delaware. For three years Federal and State agencies have waged war upon them with the most scientific means and methods of extermination—planes, tanks, trucks, trenches and propaganda. At last they are said to have brought the situation measurably under control, and the "Mosquito Commission," vastly more important than the name would indicate, is one of the most respected public agencies of that section.

\* \* \*

AT HISTORIC MELROSE ABBEY in Scotland, was celebrated recently the eight hundredth anniversary of that great shrine of Scottish patriotism and devotion. It has long been one of the most beautiful and romantic ruins in the world. Within its sacred precincts was buried the heart of Robert Bruce, and it was the first Cistercian monastery in the country. The text chosen for the celebration was: "I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours." The Scottish Singers of the British Broadcasting Company rendered the "Sabbatum Maria"—a composition of the middle of the sixteenth century.

MINISTERIAL CANDIDATES for the Protestant Church in Germany are said to be greatly on the decrease. At the University of Halle in Wittenberg, the city where Martin Luther became famous, the number of ministerial students has dropped from one hundred to twelve. The declension is attributed to a common feeling that parishes could not be provided for the new pastors. Now, however, plans for reopening churches cannot be carried through for lack of pastors, and in Saxony half of the parishes formerly carrying full-time work are left without resident pastors.

\* \* \*

IN THE MIDST OF SALARY GRABBING movements throughout our country, it is refreshing to observe the stand of Miss Agnes Macphail, a member of the House of Commons in Canada. She held that the raising of the \$12,000 salary of the Commissioner of the Royal Mounted Canadian Police, to which was added free rations, fuel, light, medical attention, and the use of a car and chauffeur, was "enough to incite discontent and restlessness, if not rioting." Too many of our American legislatures, Federal and State, are disposed to treat the taxing function of government as a political opportunity, rather than as a necessary evil.

\* \* \*

THE GOVERNMENT OF THE UNITED STATES is reported to have made official request to the Canadian Government for the loan of Mr. Fred C. Elford periodically for the next three years. Mr. Elford is the Poultry Husbandman of the Dominion Department of Agriculture, and the request is in the interest of preparation for the Seventh World's Poultry Congress which will be held in the United States in 1939. Mr. Elford was elected president of the World's Poultry Science Association in 1927 and is a recognized authority upon the subject of poultry as well as of the details of organizing the Congress.

\* \* \*

CANADIAN CHEMISTS have recently taken a remarkable stride in the development of a process for extracting the sugar contained in the pulp wood used by paper mills. The sugar which is left in the sulphite liquid after the process of paper manufacture is completed is to be used in the manufacture of yeast. The first of three plants has been put in operation at Liverpool, Nova Scotia, and it has a weekly output of twenty thousand pounds of sugar. With the construction of a plant at Toronto and a third at Vancouver, it is estimated that a sufficient quantity of sugar will be produced to manufacture the yeast for the bread of the entire British Empire.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

## EDITORIAL

### DR. CADMAN TRANSLATED

The sudden and serious illness of Dr. S. Parkes Cadman during the week ending last Sunday was the occasion of much anxiety and solicitude throughout both England and America. In his behalf the channels of the air, which for eight years had carried messages of his own radiant faith around the world, bore to the Father's throne the intercessory pleadings of men and women of every creed and from every land. But the march of death could not be stayed and the hoping and beseeching hearts have been smitten and crushed by the melancholy words: "Dr. Cadman is dead." At the end of a glorious trail, "The Ambassador of God" has answered the sound of the heavenly trumpeter, the socially-minded citizen has gone to that land where races, creeds and classes are one in Him to whom all souls belong, and the courageous Christian leader of the twentieth century has entered the courts of the King whom he served and honored through a long and worthy ministry.

Dr. Cadman was born of Shropshire miner stock at Wellington, England, December 18, 1864, he was educated at Wesleyan College, Richmond, England, was married to Miss Lillian Esther Wooding, of Buxton England, in 1889, and to them were born three children, a son and two daughters, who, together with his wife, survive him. He came to America in 1890, serving Methodist churches at Millbrook, Central Church, Yonkers, and Metropolitan Temple, New York, where he remained until 1901. At that time, leaving the Methodist Church, he accepted a call to Central Congregational Church, Brooklyn, which pulpit he filled with distinction until he fell at his post of duty on July 12, 1936. The honors heaped upon Dr. Cadman were too many to recount here and they add nothing to his fame—they simply register public opinion as to the success of his insatiable quest for truth. For a whole generation, his has been a clear, vigorous and trusted voice of evangelical Protestant Christianity, and since 1928 he has been the best known and the most popular radio preacher in this country. Despite the fact that

he changed his ecclesiastical connection and transferred his political citizenship, he kept the confidence and the affection of the Methodist people and he achieved in his adopted home a national and an international fame as a Christian leader. His going is widely mourned. Our hopes are defeated, but we neither murmur nor turn back, for though the workmen fall, the Lord carries on his work.

### COTTON TENANCY

In the agitation of this question, the State of Arkansas is being made the victim of a hurtful and an unjust publicity and the deeds of some injudicious persons are being given the appearance of an iniquitous plot to enslave the tenant class. We have had a close-up of tenancy problems from our childhood, we know the drift of what is being said and we have written to some of our friends in Arkansas. We do not feel, therefore, that we are talking without some knowledge of the subject. It is our personal opinion that the entire tenant system is vicious and, apart from every legal aspect of the question, the social, the cultural and the economic helplessness of the tenant increases the possibility and the incentive for exploitation. But having said that we hasten to say that we do not believe there is any general agreement among substantial planters in Arkansas or anywhere else wilfully to exploit and oppress the cotton tenant. Neither do we believe that the landlords, as a class, are morally indifferent to the wrongs that are committed in that connection. In other words, there is a landlord side of this unfortunate situation, the virtues of which are not being recognized by the interpreters who lack a dependable understanding of the facts. The daily wage of a tenant reflects to some extent the moral and the economic risk which the landlord has to consider. The economic hazards of the agricultural system of the South are closely related to the higher prices charged by installment-plan merchandising, and to the interest rates of finance corporations which lend on unearned salaries and unsecured promises to pay. In most states the tenant may leave his crop at will,

he cannot be reached by courts of law, and the laws against peonage prevent the use of physical force to compel the fulfillment of his contract. Such an unregulated relation brought about a virtual boycott of deserter labor, and the transfer of financial obligations from one landlord to another—all for the purpose of protecting unsecured interests. That practice probably exists to some extent still, but primarily it is a means of economic protection for the man who has been forced by the very one-sidedness of the circumstances to accept the hazards of the system. We believe that the agricultural tenant system is fundamentally wrong, but tinkering with the daily wage of a tenant is no more creative than the distribution of an unearned dole would be. Something must be put into the tenant class and there must be some readjustment that will stiffen the tenant backbone before the wrongs of a system that has been a century and a half in building can be cured. The maltreatment and the ejection of troulbers is no distinctive feature of tenant troubles. Hand-clapping fomenters of strife are always found at the center of every social and economic disturbance and, lamentable as such treatment may be, the agitators usually carry the evidence of their interest in the scars which mark their bodies. Tenancy is no one-sided problem. It is not an issue that should be left to unwise agitators. It is an aspect of our social and economic life which should have the best thought of the best and the ablest men in the nation.

### SOCIETY AND DRINK

Recently there occurred a homicide in a fashionable club of this city. To say that it was a regrettable affair would be virtually a betrayal of truth. It was an instance of the social calamity which afflicts the entire nation, and for which drink is directly responsible. The police were called to the club to quell a disturbance, according to press reports, but were sent away with the assurance that peace had been restored. The facts further indicate that the young man was already dead. We do not discuss the bits of evidence gathered from the premises, they were simply evidence of the tragedy which is daily debauching the social life of the nation. The situation has become so intolerable that Congress passed a law to protect states which have said to liquor interests, we will have none of your business within our borders; and even in liquor-cursed Louisiana, the State Senate passed a measure for saloon control which was later defeated by the House. We raise our hands in holy horror when we stand face to face with a tragedy accomplished by the peddlers of drink, but forthwith the "shuh shuhs" of society intervene and we forget our wrath. Is it a plaintive glance "at the marc d' argent which makes so many citizens passive"? If we are going to maintain the

decency of our civilization, we must consider first the wretchedness of the foe in our front. We believe that any place that affords sanctuary for liquor and homicide should be prosecuted and abated as a public nuisance, and an accessory to crime. We do not accept any plea for a balanced budget, state or national, if by it American social life is corrupted. Candidates for Congress need to be made to answer straight questions on this matter of liquor and its debauchery of our social life. We do not hesitate to declare that we are against liquor and when we go into the polling booth we expect to smite it with all the power of our franchise, and we cannot soft-pedal even gorgeously arrayed crime.

## Editorial Miscellany

By Dr. H. T. Carley

### TEMPERATURE AND TEMPER

"Too hot to work! Too hot to eat! Too hot to sleep! Whew!"

But we have to work and eat and sleep, whether we "Whew!" or not. That being the case, and the upward tendency of the thermometer being beyond the control of us average citizens, it might lessen the discomforts of summer—or add to its comforts—for us to forget the temperature awhile and give some attention to our tempers.

We once knew an excellent gentleman, of a philosophical turn of mind and highly trained in the schools, whose automobile engine developed some minor ailment that adversely affected its proper functioning. Somewhat distressed, not to say peeved, by the perversity of the mechanism, he raised the hood and began to tinker with the motor, tapping it here and there with the hammer he found in the tool-kit. Failing to produce a favorable reaction in the machinery, he gave the motor-case a resounding smash with the hammer and busted a hole in it. It was in the hot summertime. He pulled the hood down, called a taxi, and caught the train for a nearby city, where he cooled off. The trouble was not temperature, but temper.

The way to build a big fire is to start a small one and then pile on the fuel—the more fuel, the bigger the fire. The way to make a hot day hotter is to apply a sizzling temper to it. Result guaranteed! The findings of the scientists are not at hand, but we are of the opinion that their data will show that a hot temper will add at least ten degrees Fahrenheit to the temperature of the hottest day.

Controlled temper will be worth more to most of us than controlled temperature. In this connection, we recommend A. Strong Will as a competent engineer. For his address, consult your local directory.



# News and Views

## HEADLINES

By Dr. D. B. Raulins

Two new and strange things have happened in a country to which the novel and unusual have become commonplace.

One is the Rust Brothers of Memphis and the other is the machine which they seem to have perfected. But the machine first.

Have you ever picked cotton or seen it done? As you know the method is just about as primitive as it was when Adam grew his first crop of it. Edwin Markham wrote about "The Man With the Hoe" and the weight of the world upon his shoulders. But no poet has ever given such consideration to the man with the cotton-sack bowed between the long cotton rows with the weight of a world of care upon him regarding his little farm and family.

How much cotton can you pick? Slow now. This is almost like the size of the fish you catch. You know you never did go much above two hundred pounds a day, counting the dew and the basket, until they began gathering it stalks and all. Well, John and Mack Rust have made a cotton-picker that will gather just about seventy-five times as much per day as an average hand picker. Yes, that is what the article says.

So take off the old sack, straighten up your shoulders, and let's watch that machine go down the rows. It doesn't pull off the green bolls either. Now I had just about made up my mind that no such thing as this machine would ever be invented. It was among the impossible things. But here is another case of a machine saying to the man, "Get out of the way. I can beat you."

But don't forget that men made the machines. None of them just happened.

This machine, as all will agree at once, is destined to revolutionize the cotton-growing business. Why, listen to those Rust boys: "The cost of harvesting cotton by machinery will be only one-third or one-fourth the present cost by hand. When cotton is mechanized from start to finish it can be produced at a profit for less than five cents a pound."

Now what would you do with such a machine? Wouldn't you hurry it on the market and reap your million and retire? That has been the attitude and action of

the majority who have invented labor-saving machines. They never see much beyond the money that may come from it and the comfort it may bring to them. Not so these fine Rust brothers. They are farmers and they know what hard work is. And they know that it is a tragedy in the community when a machine that puts men out of work is installed or put into use.

And that is the point of the second marvel of this story. The inventors are as remarkable as the machine they have made. Although they are not wealthy they are hesitating to put this machine on the market because of what may happen to multitudes of tenant and other farmers. They are concerned about people. They just do not know what to do. Can you tell them?

Here are the questions they are asking: Shall we lease the machine instead of selling it, requiring every lessor to maintain a definite living wage and to recognize the right of collective bargaining? Shall we release the machine through the Department of Agriculture, and let the government manage it? Or shall we proceed to organize a Rust Foundation, through which all profits and fees can be redistributed for education, or for the encouragement of co-operative societies and diversified farming?

One of the Rust machines is to be tried out on the Sherwood Eddy Farm at Hillhouse, Miss. Look out for it.

And the Rust Brothers say that they will never accept an income from the project more than ten times the wage of their lowest paid worker. "Besides, they are loathe to put their mechanical picker on the open market until they can discover some hopeful method of softening its bitter blow upon the back of the share-cropper and his mule."

## EVERYTHING SUBJECT TO AMENDMENT?

To the Editor of Zion's Herald:

With much interest I have been studying the plan of union of the three Methodist branches. I am delighted to note that in the section amendments no part of the constitution seems to be exempted.

If this interpretation is correct, then the section on Restrictive Rules is need-

less, indeed contradictory, and should be completely eliminated. For, how can a progressive religious community grow without complete freedom of self-regulation by orderly amendment?

I am happy to note that apparently the articles of religion are subject to amendment by a three-fourths majority. It is a most opportune time to expurgate all restrictive rules which might obstruct the growth of any phases whatever of the great Methodist Church.

R. F. PIPER,

Professor of Philosophy, Syracuse University, Syracuse, N. Y.

## WHITWORTH COLLEGE

The long session 1935-36 of Whitworth College, Brookhaven, Miss., witnessed the enrollment of 183 students. Of this number, 48 were from the state of Louisiana, 125 from the area of the Mississippi Conference, nine from Arkansas, and one from Texas. Whitworth is the only Methodist College for women in the Mississippi Conference, and the states of Louisiana, Arkansas and Texas. Many Methodist people of these areas are interested in a standardized Junior College for women under the auspices of our Church.

The Louisiana Conference ran a good race with the Mississippi Conference in numbers of students. In student leadership personnel, Louisiana was not in the least behind Mississippi. For instance, Cavell Raulins, of New Orleans, was "Miss Whitworth" and President of the Y. W. C. A.; Elaine Sample, of LeCompte, was "Most Beautiful;" Elizabeth Reeves, of Many, was May Queen; Catherine Wofford, of Oak Ridge, was editor of the Whistle; and Eileen Magee, of Bogalusa, tied for highest grades in her class. Other distinctions could be mentioned.

In Mississippi, Mildred Clegg, of Hazlehurst, tied for highest honors and received the Founders Medal for Scholarship and Christian leadership; and Ara Golmon, of Brookhaven, was editor of the Leaflet.

From Arkansas, came Helen Ziehm, of Pine Bluff, President of the Student Body; and Rena Mae Rogers, of Arkansas City, President of the Latin Club.

Space forbids to mention other distinctions.

## MANY AND ONE

In Romans 12:5, it is written: "We being many are one body in Christ." The language is positive and in no special sense prophetic. We "are one body" and of course shall so continue. The Divine Master prayed that "His people should be one" as He and the Father were one. The words of St. Paul suggest that the prayer was answered.

1. Variety prevails in the work of the Almighty Creator. In the "Vegetable Kingdom" the flowers and plants are not alike, and they are vastly more in value for the simple reason that they possess a distinct and well defined difference, but each and all are members of the "Kingdom" to which assigned in the order of creation.

This also must be true of the "Animal Kingdom," and of the department recognized as the "Mineral Kingdom." The great in value "Gold Coin," has its place which also is true of the Iron, the Copper, etc., and none can say of the other, "I have no need of you."

2. Churches, therefore, would probably differ. If the stars vary in magnitude, and a well defined variety prevails in all that God has made, then of course the Churches could scarcely be alike in all features of their important and Divinely approved structures. And still it might be true as uttered by the poet when he said: "One family we dwell in Him; One church above beneath; Though now divided by the stream—the narrow stream of death."

The same joy and peace which prevails at the Christian home, and at the church of Christ is found in Heaven. And also the poet sang: "This is the grace must live and sing; when faith and hope shall cease; must sound from every joyful string; through the sweet groves of bliss." Faith, Hope and Charity, "these three," are the common patrimony of all Christians upon the earth. "Conscious favor with God," and trueness to duty belong alike to the entire Household of the Eternal King, whether Catholic or Protestant, of America or some other world section.

The "pass words" of God's Mighty Kingdom are known around the globe by the millions multiplied by "His Own." "We being many are one body in Christ."

3. Churches, as most people understand are by no means alike in numerous minor particulars of belief and practice, but all take position together on the essentials of Bible teaching and of the true religion. Pardon through Christ is universally accepted, and every where it is known that "No nation can be great without religion" and a prominent American

president said, "You cannot have religion without the Church," and a greater than the president affirmed, "Upon this rock will I build my Church and the gates of Hell shall not prevail against it." And of the ancient Israel it was said as they came from the bondage of Egypt, that "They drank of that spiritual rock that followed them, and that rock was Christ." Always the Divine Redeemer has been with His people and in this is the stupendous fact, that "We being many are one."

4. Churches, to "carry on" in the most effective form must possess distinctive features. A simple duplicate of the others precisely the same in all particulars could only appear as less than interesting. In Heaven the differences are indicated by the "Jasper walls, streets of gold and gates of pearl," suggesting that variety prevails, but it is Heaven and captivating all the more for the reason that things are different.

5. Each planet in systems of creation has its place, and "The Heavens declare the glory of God." Also it may turn out that each department of the "Divine Kingdom" has its appointed place and "orbit," as is certainly true of each member of the Christian household of the Supreme Creator. For "Straight is the gate, and narrow is the way which leadeth unto life." The wonderously efficient and owned of God, M. E. Church, South, fills a place and handles a work which would be impossible to any other department of the Divine Kingdom. To take out this church or to make it unduly similar to others, would bring distress to many multitudes of the Faithful, and millions of the yet unsaved must drop, perchance to the pit of destruction as a consequence of the change. This also must be true of the other and great churches. Very many for number, each dedicated to a Divinely given work, and proceeding by methods characteristic and peculiar to themselves. More effective in extending the Kingdom because of being "different from the others."

We render praises therefore to the Supreme Ruler, for the simple reason that the churches are "Not alike," and also for the fact that "We being many are one in Christ."

A. H. WILLIAMS.

Attalla, Ala.

## HOME COMING AT LIVE OAK

I would like for you to announce through the Advocate the "Home Coming Day" at Live Oak Church, on July 19. Rev. J. D. Nesom, of St. Francisville, who was reared in the Live Oak community will preach the home coming sermon at eleven o'clock. We would like to extend

a special invitation to all former pastors, friends, and former members to be with us. I would be glad to have you, Dr. Duren, and would give you an opportunity to present the Advocate. Dinner will be served at the church.

Our revival services will begin that day, with Rev. S. J. McLean, of Clinton, preaching at three o'clock, and the services will continue morning and evening, through the week.

Meet with us at Live Oak Church July 19, and renew old friendship, make new friends, and let us all renew our vows and acquaintance with God. Every one cordially invited.

A. A. McKNIGHT, P. C.

## BOOK REVIEW

Allen Americans. By B. Shrieke, A Viking Press Publication.

Any study of racial conditions in America, sponsored by the Julius Rosenwald Foundation, merits careful consideration. It is therefore, all the more unfortunate that the author of this needful study of race relations in America should have taken such a brief time for his work. The student familiar with the racial complexities in the United States would doubt that a seven months travel in America could possibly prepare a foreign sociologist or social Anthropologist to make a scientific diagnosis of our Negro.

The chapters on "The South and the Negro" and "Negro Education" are replete with statements that are far from scientific.

J. R. S.

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Students and the Christian World Mission, The Report of the Twelfth Quadrennial Convention of the Student Volunteer Movement for Foreign Missions. Jesse R. Wilson, Editor. Published by Student Volunteer Movement for Foreign Missions, New York, 1936. Price, \$2.00.

It is no easy task to give an understandable and an adequate review of a book of this character. It is a series of addresses by eminent specialists including among many others, John A. Mackay, T. Z. Koo, Toyohiko Kagawa, Richard Roberts, John R. Mott, Robert E. Speer, George Stewart, Reinhold Niebuhr and William Temple, Archbishop of York. The space available does not make possible even a fair resume of its contents. Suffice it to say that it is in no sense a book of the lighter inspirational type. Its message is to the more intellectually discriminating and spiritually determined; a book for the more serious which deals with the deeper aspirations of the soul and with the consecration of those



who earnestly seek to serve their generation by the will of God. A fair sample of the quality of the book will be found in the profound address of Archbishop Temple on the Cross of Christ; and a clue to his thinking is furnished in the listing of the sins which "caused a crucifixion": National ambition, ecclesiastical prejudice and pride, and worldly interest. In those three factors he discovers the sources of the subtle poison which turned the normal affection of the children of Abraham into a passion of hate which drew the Messiah of Israel to a Roman cross.

W. L. D.

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**Gospel Light, Comments from the Aramaic and Unchanged Eastern Customs on the Teachings of Jesus.** By George M. Lamsa, A. J. Holmon Co., Philadelphia. Price, \$2.75.

This book, as the title indicates, is a study of incidents and figures in the thought and customs of people whose language furnished the original mold for the Gospels. Many of these allusions and customs have long been misunderstood and misinterpreted, because of corruptions of the language due to the political changes in the lands where the Aramaic of Jesus' day was spoken. The author treats of three hundred and ninety-three cases which have been misunderstood and have been the cause of mistranslations of the thought of the writers. They appear in the exact order of their occurrence in the Gospel records. One may not be able to accept every suggestion, but the fact that Mr. Lamsa is an authority on things Aramaic the master of all Semitic languages, certainly creates a strong presumption in favor of his interpretation. The book will, at least, furnish a very helpful background for the study of many difficult and mystifying passages of the Gospel narrative as it has been translated for us in the common versions.

W. L. D.

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**A Steward in The Methodist Church.** By George L. Morelock, Cokesbury Press, Nashville. Price, 50c.

"Why hasn't somebody written a book on this subject before?"—was the question which kept coming to mind as I read G. L. Morelock's new book—"A Steward in The Methodist Church." Many books have been written about the preacher, the church school superintendent and some other official in the church, but it was left to Mr. Morelock to give us the first book on the steward. We have never had a man so well qualified, from the standpoint of long experience and wide observation, to write such a book. He

was twenty years himself a steward, in the country church, in the village, the small town and in the city churches. He has been General Secretary of the Board of Lay Activities, and because of this has come in vital touch with a thousand boards of stewards throughout Methodism and knows their workings, perhaps, as no other living man. It is doubtful whether any man at any time ever had such an opportunity to get first hand information about the work of the steward. This being true, his book is not a bundle of untried theories, but is statement of actual facts which have been tested by experience.

Mr. Morelock invests the steward with a new dignity and responsibility, and faces him up with a challenging opportunity for a great service in his church. He promotes the steward from a "mere collector of quarterage" to a high place on the Board of Directors in the Methodist Church, and gives to him a place which no other man can fill. No steward can read this inspiring and illuminating book and remain satisfied with anything less than his best service for his church and Master. It tells everything a good steward would want to know: How to organize the Board; What committees to have; What work the Board should do; The financial task; What the Discipline requires of a Steward, etc.

This book should be read by every steward and pastor in the church. The price of it is only fifty cents, which places it in reach of every steward and pastor. The local church could well afford to furnish every steward with this book complimentary. The pastor or chairman of the board should devise a plan that would insure the reading of the book whether it is owned or not. After the book is read it could be made the subject for discussion at some of the Board meetings. Mr. Morelock has given us a much and long needed book of great value. This value will be utilized and conserved as we circulate and use the book.

W. W. H.

## BABYLONIAN AND JEWISH TEMPLES

By Dr. J. F. Foster

Having lately read a book by Prof. Sayce, formerly a teacher in Oxford, England, I thought the readers of the Advocate might be interested in a few of the facts therein detailed.

The details of the Temples of Babylon as they are shown by excavation and as described by Herodotus are markedly

similar to the Temple of Solomon, remarkably so.

The Temples of Babylon, which I have in mind, were builded long before the days of Abraham and now after the lapse of centuries to find the Temple of Solomon, built by the Phenecians, to be an almost exact copy of these of Babylon of the long ago is indeed quite a remarkable fact.

There were in the old Temples of Babylon, two courts, within which, that is within the inner court, was the Temple. The outer court was nine hundred feet in breadth and more than eleven hundred and fifty feet in length.

Around the Temple were the rooms of the priests and others that ministered to the Temple and in the outer court were placed the stalls wherein the animals were kept which were to be sold for sacrifice. In the center of the court was placed the altar of sacrifice and the basin for ceremonial washing in the laver; oft-times supported on the backs of twelve oxen.

Two large pillars of columns led to the second court and were named Yakin and Boaz-Yakin, being the same as our Jachin.

Within the second court was the Temple proper, consisting of an outer and an inner shrine and no one could appear therein, in the Presence of God, save the High Priest.

The inner and outer shrines were called the Holy Place and the Holy of Holies.

The Golden mercy seat, the Ark of the Covenant and the cherubim were placed within the Holy of Holies and the Tables of Shewbread were in the outer room.

In the ruins of a Temple at Balawit two tablets of stone were found in the Ark.

The priests were of different orders, a High Priest being at their head.

We find that only domestic animals were offered in sacrifice, the dog and swine never being mentioned, human sacrifices having disappeared at a very early date.

The Scape-goat known to us, as we recall Hebrew worship, held a prominent place in their worship. Tithing began with the Babylonians, originating with them. Why their custom was the tenth we do not know, for their numerical system was not decimal and their year consisted of twelve months. However, in an earlier day the year had been ten months and this may be the basis of the tithe. The tithe was paid even by the king and all the nobles.

The palace of the king, as with Solomon  
(Continued on page 16)

## Mississippi and Louisiana

Rev. W. M. Tabb, Taylorsville, Miss., recently held a very successful revival at Mize. Rev. W. C. Baggett did the preaching.

Rev. C. A. Northington, pastor at Pickens, Miss., and always a good friend of the Advocate, is on the Honor Roll—a quota pastor and church.

Rev. L. D. Haughton is manifestly in great favor at Richton, Miss. He says that all apportionments will be met in full at the Annual Conference.

Rev. D. B. Boddie, Lake Providence, La., has completed his Advocate Campaign with a running over quota. His work has made progress in all lines.

Rev. W. B. Baker, Belzoni, Miss., is very happy in his work at that place. He reports satisfactory progress for his work and a delightful people to serve.

Rev. D. E. Vickers says that he is living in a new parsonage that has been built this year. It will be recalled that the parsonage at Brooklyn was burned last year.

Rev. R. L. Walton, of Poplar Springs, Miss., charge, comes through with his full Advocate quota. We gladly enter the name of the charge and its pastor upon the Honor Roll.

Mrs. Lydia Kirkpatrick, chairman of the Advocate Committee for DeRidder, La., Church, has our thanks for the full quota for her church. Rev. G. W. Pomeroy is the pastor.

Rev. A. M. Martin, pastor at Lottie, La., speaks in high praise of the service rendered by his presiding elder, Rev. J. H. Bowdon, in a revival at New Roads, a church on his charge.

Rev. L. M. Reeves, one of the capable and effective young ministers of the Mississippi Conference, has placed Sumrall charge on the Honor Roll, repeating the

achievement of last year.

We regret to learn that Dr. Countiss continues in the hospital, due to a slight backset in the healing of his incision. The backset was not serious and he expects to get home in a few days.

Rev. D. W. Poole, one of the captains in the Monroe District, raised more than the quota for his charge and then adds a notation on his list, "Some more coming." Six of his fifteen are new subscribers.

Rev. Ashley T. Law, recently appointed to Crowley, La., has been voted a vacation, and he and his estimable family left last Monday for an outing which we trust may be enjoyable and refreshing.

Rev. H. M. Johnson, pastor at Arcadia, La., has just closed a good revival in which Rev. B. F. Rogers of Lake Charles, did the preaching. He sends us 15 new subscribers and 7 renewals on a quota of 14.

Rev. L. E. Alford, pastor at Port Gibson, Miss., has given much time and thought to the cause of the superannuates in Mississippi, but he has neglected no detail of his own work, as his report at Conference will show.

Rev. J. M. Alford, pastor at Oak Ridge, La., says he is no "quitter" because he is "out and over the top" on his Advocate quota. He has done an excellent work and we know from past experience that he will continue to do so.

Rev. J. A. Wells, of Glendale Church, Jackson, Miss., reports that he and his people are enjoying great blessings spiritually and otherwise. The church is up to date with all its financial obligations, and that is a great record.

Friends of Rev. and Mrs. C. B. White of Hodge, La., are rejoicing with them over the arrival of a nine pound boy—James Clarence. The joyful event oc-

curred on July 7, and the Advocate joins in congratulations and good wishes.

From Rev. T. H. King, of Heidelberg, Miss., comes a list of nine renewals and five new subscriptions and intimation of still others to follow. Although this is not the quota for the charge, it is a good return and we greatly appreciate it.

Alabama Church, on the Bernice charge, is to have a Home-coming service on Sunday, July 26. We are requested to announce the service and to say that all former pastors and friends are invited to come and help make it a great day.

Rev. W. C. Scott, of First Church, Monroe, La., has completed a victorious Advocate campaign in his church. He is in his fifth year in that important church and our information is that he has grown steadily in popularity and effectiveness.

Rev. M. W. Beadle, pastor at Eunice, La., is giving a good account of his stewardship in that field. He has completed his Advocate quota and expects to add more to it yet. He is also doing a good service in helping his brethren in evangelistic work.

Rev. S. B. Potts, Duck Hill, Miss., has done a splendid work for the Advocate in his charge. He has sent in a list of 18 on a quota of 21. We count that a worthy achievement and we honor him and his people for their loyalty to the Advocate cause.

Rev. Benjamin F. Rogers, presiding elder of the Lake Charles District, is giving much time this summer to preaching in evangelistic services, but in no wise to the neglect of the details of his own work. He is one of the best organizers that we know.

Mrs. W. E. Moreland, of Powhatan, La., sends us a list of subscriptions and with it a message expressing her appreciation of the Advocate, and of her pleasure in the effort to enlist readers for the paper. Such words help to soften the hard places in our task.

Rev. W. W. Bruner, pastor at Carrollton, Miss., sends a list of subscriptions to the Advocate, every name of which awakens sacred recollections in the mind of the editor. It bears the fragrance of friendships which have helped to make life beautiful and worth while.

Mrs. J. D. Newsom whose late husband was long a member of the North Mississippi Conference, is now living at the Ozark Hotel, Hot Springs, Ark. She says that she is in fair health, except sinus trouble, and that she has many friends who are very good to her.

Rev. W. H. Giles and family of Bastrop,





La., left on Monday last for a two-week's vacation with relatives in Georgia and at the Leadership School, Lake Junaluska, N. C. His pulpit at Bastrop will be filled by Rev. George Fox, Jr., a recent graduate from Vanderbilt University.

Mr. T. L. James, of Ruston, one of the many noble and consecrated laymen of Louisiana, has made a personal gift of \$600 to the Young People's Conference of Louisiana. This gift was made to enable the leadership of the group to take training at Mt. Sequoyah this summer.

Rev. W. N. Dodds, pastor at Hernando, Miss., says that his church enters the centenary class this year—the church was organized in 1836. Brother Dodds says that "The Hernando Methodist Church is the biggest little church in Mississippi. Everything is up to date and still going."

A note from Rev. J. F. Campbell, Laurel, Miss., reports that everything has been paid up to date every month this year, with congregations large and interest great. He and his people are looking forward with interest to the coming of Bishop Dobbs for a Sunday in September.

Rev. and Mrs. Howard E. Pfost, Oak Grove, La., are very happy on account of the school successes of their eldest daughter, Mary Frances. She was salutatorian of her class and won the American Legion award. Brother Pfost was the preacher upon the occasion of her graduation.

Rev. W. F. Roberts, Franklin, La., says that things are moving smoothly at that end of the New Orleans District. His is a quota church in the Advocate Campaign, and he declares that neither the excessive heat nor the drouth "has consumed our hope nor dwarfed our determination."

Rev. W. C. Barham, pastor at Church Point, La., reports that he is now fully recovered from the automobile accident which he had a short time ago. He is beginning a ten-day's revival at Pitreville on July 16 and will be assisted by Rev. M. W. Beadle. He reports a good outlook for his charge.

Rev. W. M. Sullivan, Jefferson Street Church, Natchez, Miss., and the Advocate's unfailing friend, comes through with a good list and the "will report again this week." We know from past experience that he will continue to report as long as there is a corner of his field to be gleaned.

Rev. Charles E. Downer held a series of evangelistic services at Pearl City recently, and he expects to organize a new church there. Evangelist Andrew F.

Gallman did the preaching, and Rev. E. R. Pinson was the song leader. Brother Downer writes optimistically of his work on the Clinton charge.

Dr. Serex, of Minden, La., will have the sympathy of many friends on account of the very serious illness of his mother in Belgium. For a time she was very near to death, but at last reports was slowly improving. Dr. Serex's anxiety is intensified by the difficulties of communication with his homefolk.

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Miss Ava Morton, Cotton Valley, La., a missionary nurse from the General Hospital, Huchow, China, is at home on a year's furlough. Her return was pushed up a few weeks owing to the serious illness of her mother, Mrs. L. H. Morton, who passed away about a week after Miss Morton reached home.

In the death of Mrs. L. N. Dantzler, the church at Biloxi, Miss., has lost a valuable member, and one of the elect women of the coast section of Mississippi has been removed from the activities to which she contributed much in her generation. The Advocate joins in sincere

sympathy for the bereaved family and friends.

Dr. W. L. Doss, Jr., of First Church, Lake Charles, La., has been voted a vacation which he expects to spend with his son, Dr. Keller Doss, and family. Dr. Keller Doss is a fellow in surgery at the University of Minnesota Hospital. Brother Doss expects to leave Lake Charles on August 10, and will be away about two weeks.

Rev. J. W. Ramsey, 533 54th Avenue, Meridian, Miss., says that his brethren are making use of him as a pulpit supply. Last Sunday he brought the opening message for the revival at Meehan in the morning and preached at Hawkins' Memorial at night. Next Sunday he will preach both morning and evening at Poplar Springs.

Mrs. P. W. Shell and Mrs. M. M. Stewart, of Biloxi, Miss., friends of the editor, write that the Advocate is like a weekly letter from their friends. Mrs. Shell was originally from Houston, Miss., we think, and she says she is eighty-six years old. Mrs. Stewart's eyes have failed to such an extent that she is dependent upon others to read to her.

Mrs. Wallace, the wife of Rev. W. H. Wallace, Jr., of New Orleans, who is spending the summer at Junaluska, N. C., underwent a minor operation at Waynesville, N. C., a few days ago, and we are glad to report that the indications are altogether favorable and she is not expected to be in the hospital more than three or four days.

Rev. J. W. Faulk, of Leesville, La., reports that his church is keeping well abreast of its obligations and he expects to report finances in full at Conference. He is planning a meeting to run through third and fourth Sundays in July. Rev. B. F. Rogers will do the preaching and Rev. Rowland Faulk will lead the singing and have charge of the young people's services.

A letter from the editor's good friend, Mr. J. H. Johnson, of Clarksdale, Miss., brings assurance of the improvement of his own health, but with it, the news that Mrs. Johnson is in sorrow on account of the loss of her invalid sister on July 9, and the fact that Mrs. Johnson's health is quite seriously impaired. We share the sorrow of our good friends and pray for their restoration to health.

Rev. and Mrs. W. W. Holmes of Rayne Memorial Church, leave July 20th to attend the meeting of the General Board of Lay Activities at Lake Junaluska, N. C., driving through to Montreal, from which place they will sail for Labrador  
(Continued on page 16)

## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Avenue, New Orleans

Mrs. Wiltz M. Ledbetter, Conference Secretary, sends the following important message to the Missionary Society of the Louisiana Conference:

#### Attention, Missionary Women

"Strong, concerted action within the missionary societies of Louisiana Conference in the collection of coupons from Octagon soap products is being urged by Dr. J. G. Snelling, Superintendent of the Memorial Mercy Home in New Orleans.

"Coupons from any of the several products made by the manufacturers of Octagon soap will be redeemed by the company at the rate of \$4 per thousand, with an additional bonus of 10 per cent if as many as 100,000 are raised.

"Says Dr. Snelling: 'I understand there are approximately six thousand members of the Woman's Missionary Society in the state and it can be readily seen what a co-operative effort from such a body would produce.'

"If every woman in the Conference would pledge herself to procure as many as two coupons a week it would mean, in redeemed funds, an income of about \$150 per month for the Home.

"Some of the societies in the Conference are voting to make this one of their special summer projects and are planning an intensive campaign for the collection of Octagon coupons for the next three months. A resolution to this effect was recently adopted by the Woman's Missionary Society of First Church, Shreveport.

"I refer you to page 21 of the Conference Minutes. Let us keep faith with Dr. Snelling and with ourselves by making effective in a very real way the action authorized by our Conference.

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\* \* \*

Mrs. W. H. Martin, Conference vice president, has been seriously ill at her home in Plain Dealing for a number of weeks and is still confined to her bed.

Mrs. R. S. Crichlow, Conference Superintendent of Children's Work, is convalescing at her home in New Orleans but must return shortly to the hospital for further surgical work. Let the prayers of the missionary women of Louisiana ascend to the Father for the speedy recovery of these faithful officers of the Conference.

\* \* \*

Our capable Conference President, Mrs. George Sexton, Jr., is vacationing and visiting with "home folks" in Virginia.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

Fifteen auxiliaries were represented at the Brookhaven District Conference, which was held at Centenary Church, McComb, June 26, with the district secretary, Mrs. A. S. Oliver, presiding.

Mrs. Paul Arrington, of Magee, Conference Secretary, talked of "The Challenges of the Jubilee," this year being the jubilee year of home missions. She urged that we make surveys and organize auxiliaries in every available place, especially in our rural districts.

Mrs. Ralph Felder, of Summit, brought a message concerning the young women's work.

Mrs. Eurie Weston, of Jackson, Conference superintendent of Christian Social Relations, was requested to speak. She stressed our responsibility to the underprivileged in every race class.

Mrs. F. N. Taylor, secretary of Jackson District, spoke concerning her work.

Miss Robbie Lee Leggett gave a very interesting talk about her work in China. Her exhibit of different articles from the Orient, was enjoyed.

Mrs. R. E. Bennett, of Meadville, former district secretary, was called to the platform. Mrs. Oliver paid a beautiful tribute to her for her untiring service. One verse of "I Gave My Life for Thee" was sung and Mrs. Bennett's two daughters came forward and presented her

with a life membership as a token of their appreciation for her life and love for them.

Rev. L. L. Roberts, of Prentiss, paid a beautiful tribute to Christian Womanhood and Motherhood.

Mrs. L. W. Alford spoke of the Conference appreciation of Mrs. Bennett's services.

Mr. Fred McDonald, superintendent of the Orphanage, gave a most appealing and instructive message concerning the Orphanage, its needs, and the work being done there.

In the afternoon Mrs. L. W. Alford presented the Anti-Lynching movement. Mrs. R. H. Clegg, of Hazelhurst, told of the class for mission study leaders, held recently at Biloxi. Mrs. Arrington explained the co-operation plan in the children's work. Mrs. John Boone, Conference superintendent of supplies made a plea for more boxes for our community houses.

Miss Annie Trawick, head resident of Meridian Wesley House, has returned from her vacation at Excelsior Springs, Mo. She is much improved but will leave in a few weeks to begin her "sick leave" granted by the recent Council. Her many friends hope that her health may be speedily restored. Miss Davis, who is Miss Trawick's capable assistant is taking her vacation now. Miss Jennie Congleton, the new head resident, arrives September 1.

Our youngest conference daughter, Miss Mathilde Killingsworth, sails on the S. S. "President Hoover" from San Francisco, Calif., September 4, for China. Accompanying her will be Miss Helen Scally, also going to China; Miss Mildred Hudgins, going to Japan; and Misses Ellasue Wagner and Ruth Cook, going to Korea.

Mrs. T. B. Cottrell writes in appreciation of the many kindnesses recently shown her and expresses her love for the women of our Conference. She will be in Tyler, Texas, until November—312 Fannin Street.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The following report comes from Itta Bena. The most interesting feature of it is the fine report of the young women's circle just organized. We rejoice with Itta Bena that the adult auxiliary has the inspiration of this group, and we shall be looking for great things from both groups.

Report of Itta Bena W. M. S. for the Second Quarter

The outstanding work of this society this quarter, is the organizing of the young women's circle with twenty members.



members. Much interest is manifest among these young women and great good promises to come from their concerted efforts.

The study "Toward Christian America" and "Women and Home Missions" have been completed. For Bible study each month "The Parables of Jesus" are used. Splendid lectures mark these study periods.

The "Friendship Unit" was conducted in the primary and junior departments and the children enjoyed the work thoroughly.

Octagon coupons are being saved and a Baby Bond is diligently worked for each quarter.

Special calls have been donated to.

World Outlook programs have been carried out as planned.

Clarksdale Missionary Society Hostess to Methodist Zones 1, 2, 3

Sixty-six members of zones 1, 2, 3, of the Methodist Missionary Society met at the Methodist Church in Clarksdale July 1, at 9:30 o'clock for "Coaching Day" under the leadership of Mrs. W. H. Ratliff.

Rev. C. W. Avery of Jonestown gave the devotional, taken from Luke 11:1-4, basing his talk on "Thine Kingdom." He emphasized the fact that this kingdom is a physical kingdom found in the hearts of men. As individual kingdom builders we are to do something for God and our neighbors. Rev. Mr. Avery closed his devotional by having the assembly sing "A Charge to Keep I Have."

Mrs. Herrin of Dundee discussed methods by which members might obtain Council certificates.

Mrs. Thedford discussed the topic—"Why Have a Reading Circle." Mrs. W. H. Ratliff explained Scarritt Associates and also gave an interesting report on the Bible Training School which was recently conducted at Grenada College. At this school Mrs. Alexander, of Nash-

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ville, used "A Preface to Racial Understanding" as the basis of study for Mission leaders from the auxiliaries. Lending interest to her discussion Mrs. Ratliff displayed posters used in connection with the study of "A Preface to Racial Understanding." These showed that each section of the United States has its own racial problems and that each must strive for a solution leading toward better racial understanding.

Mrs. H. L. Talbert gave a biographical sketch of the author, Charles S. Johnson. This was followed by a very complete outline for the study of the first chapter in the book—"Race Problems, Race Prejudices, and Relations, and Today's Negro."

Mrs. Molloy, formerly of Nashville, gave a very instructive talk on "Publicity for Our Study Work."

Mrs. Allen, representative of zone 1, gave the members much information relative to obtaining supplementary material for the study of the above mentioned book.

Mrs. Avery stressed the importance of a devotional featuring every study period.

The assembly sang "Discipleship," after which the Mrs. Talbert dismissed the meeting with prayer.

### IN APPRECIATION OF FRIENDS

For the many prayers of the churches of this country and of China that went up in behalf of my mother during her illness that she might be spared for my return and for me that I might reach her before her going I wish to express my deepest appreciation. I am most thankful that your prayers were answered.

After I received the cable in China to come home two months earlier than I had been scheduled to come on furlough, I was most fortunate in every way in preparation for leaving. Everything seemed to work out in just the right way to save time. I received the cable Thursday, April 23, at one p. m. and was able before night to secure the last reservation on the next fast boat. Our new Chinese superintendent of nurses had arrived the night before and I had gone over the work with her that morning. Therefore, when the cable came I could drop my hospital work and begin packing. I had written to Shanghai for my passport about a week before and it came on Saturday morning before I left Sunday. My tickets had come from America less than a week before that time. Sunday morning I left Huchow arriving in Shanghai that night. Next day I bought ticket and made all arrangements for sailing that night at one a. m., April 28, 1936. I had a smooth,

restful voyage, arriving at Seattle, May 13. The train trip was made in the quickest manner as I arrived at home Sunday, May 17, about 8 p. m.

I was most fortunate in having one week lacking six hours with my mother before her departure. That precious week increases in value to me as the days pass and shall always remain as the most sacred memory of my life thus far. During that week, she expressed a desire to get well enough to enjoy my being at home again. She gained in strength for several days and became strong enough to raise one hand and help hold the glass to her lips as she drank. Then on Saturday night she was worse again and on Sunday, May 24, 1936, about 1:45 p. m. her heart failed and she went rather unexpectedly.

We have known of many Christians both in the States and in China who prayed very earnestly in our behalf and as the other members of my family tell me of mother's renewed strength after being so near death's door the third week of April, all of our hearts are filled with gratitude that she could last one month after that and could be conscious of my presence with her for one week.

For messages of comfort from missionary societies, churches and from personal friends and relatives we also wish to express our gratitude.

Sincerely,

AVA MORTON AND ALL MEMBERS OF FAMILY.

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## Christian Education

### CHURCH SCHOOL LESSON, JULY 19.

By Dr. J. R. Countiss

#### CHRISTIANS AND SOCIAL SERVICE Acts 5:32-35; II Cor. 8:1-9.

This early experiment in Christian Communism arose not from the greed of those who received but from the generosity of those who gave. Its purpose was not to fix a policy but to meet an emergency. It was not a demand of law, civil or moral, but a gift of love. Spiritual fervor and brotherly love were at white heat; great numbers of poor were added to the church; both devotion to the spread of the good tidings and persecution reduced their opportunity to earn a living. Continuation of their Christian activities meant starvation. In the face of this emergency no one said, as he had perfect right to do, that his possessions were his own. Goods were sold and all shared the common fund.

No doubt a contributing factor to this experiment was the belief that Jesus would soon return and that earthly possessions would cease to have value. The daring experiment failed because at an early date grumblers complained that they were not receiving their due share of goods. People of today are not different!

It is not for the church to endorse this or that political system or economic plan. Any system would work if all people were wise and good. Greed and graft will wreck the most benevolent government or the fairest economic system ever devised. Christianity has made progress under all sorts of governments and economic conditions, always thriving most where liberty and justice prevail. It is the business of the church to teach justice and good will to all men and to practice what she preaches. The basic principle of the religion of Jesus is sharing. While it is not the duty of a Christian to give all his goods to wayside beg-

gars, it is impossible to believe that the spirit of Jesus abides in the heart of one who lives in luxury and refuses to share with God's needy poor.

Always, the live church has been the generous church. The Macedonian Christians had gladdened the heart of Paul by their generous contributions to the cause, going far beyond his expectations, as well as beyond their comparative ability. The apostle commended their example to others, reminding them that they followed One whose aim was not to get but to give, not to be served, but to serve. The validity of personal salvation must at last be measured by one's effort to make a better world, to diminish its disease and poverty as well as its ignorance and vice.

### LOUISIANA YOUNG PEOPLE

Greetings, Young People: While those of us who had the opportunity of being at the assembly at Centenary College in June are still marveling over the inspirational days experienced suppose we glance over the calendar for July and August to see what's coming up.

Probably all the young people of the Baton Rouge District have seen the "Bluff Creek Special," the program of the camps for that district published by the district staff. Miss Lila Curry, associate director, is carrying on the publicity of the two camps quite efficiently. The Christian Adventure Camp will be held July 27-31 and the Young People's Camp August 3-7.

Judging by the program for the camps to be held at Ki-Ro-Li it seems as if the Ruston and Monroe Districts are going to have two wonderful weeks. The Intermediate Christian Adventure Camp is in session now—meeting July 13-17—while the Young People's Epworth Training Conference Camp will be August 17-21.

As usual, the Lake Charles District Camps will be held at Lake Arthur—the Christian Adventure, August 3-8, with Mrs. G. W. Pomeroy as director; and the Epworth Training Conference for the Young People, August 10-15, with Rev. Roland Faulk, dean.

The Epworth Training Conference for the Alexandria District will be August 24-29. This is for young people, ages 16-23 inclusive.

More definite information about the camps will be published later.

According to Edna Funderburk, reporter for the Lambuth Union, of which Evelyn Gorton, Mangham, is president, a most profitable meeting was held June 14, and another interesting meeting on July 14.

It won't be long before the Louisiana Delegation will be "taking off" for Mount Sequoyah. The dates of the Leadership Conference are July 30-August 11. For further information write me, Box 45, Lake Providence, La.

By the way, all senior and young people's departments that haven't made Missionary and Conference pledges yet, check up, decide on the amount and send that information to Miss Sarah Roland, 2002 Turner Street, Alexandria, La.

We will appreciate reports of the doings in your local departments and in your unions—will be looking for them.

More later.

Yours publicity superintendent,  
W. D. BODDIE

### THE LYNCHING RECORD FOR THE FIRST SIX MONTHS, 1936

Dear Sir: I send you the following information concerning lynchings for the first six months of this year. I find according to the records compiled at Tuskegee Institute in the Department of Records and Research that in the first six months of 1936 there were four lynchings. This is the same number as for the first six months of 1935, and 2 less than the number 6 for the first six months of 1934.

All of the persons lynched were Negroes. The offenses charged were: rape, 2; attempted rape, 1; murder, 1.

The States in which lynchings occurred and the number in each State are as follows: Arkansas, 1; Georgia, 1.

Very truly yours,  
F. D. PATTERSON, President

"Is a ton of coal very much, papa?"  
"That depends, my son, on whether you are shoveling or buying it."—Punchfinder.



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## A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: A report from our treasurer, Mr. F. Y. Whitfield, shows all payments made on the benevolences up to July 1, and is set forth below by districts and charges. You will note that only twenty-nine charges have paid nothing on Conference and General work up to this time.

Brookhaven District: 19 charges have paid \$2,297.35, 5 charges nothing; Hattiesburg District: 24 charges have paid \$2,200.10, 2 charges nothing; Jackson District: 24 charges have paid \$7,502.57, 5 charges nothing; Meridian District: 16 charges have paid \$1,527.41, 9 charges nothing; Seashore District: 23 charges have paid \$2,286.27, 4 charges nothing; Vicksburg District: 17 charges have paid \$1,567.04, 5 charges nothing.

The detailed report is as follows:

### BROOKHAVEN DISTRICT—\$2,297.35—

Adams, \$50; Bogue Chitto, \$6; Brookhaven, \$600.00; Crystal Springs, \$35.00; Harrisville, \$18.50; Hazlehurst, \$225.00; Magnolia, \$50.00; McComb, Centenary, \$210.21; McComb, LaBranch St. and Fernwood \$30.00; McComb, Pearl River Avenue, \$150.00; Meadville and Bude, \$169.40; Monticello and Pleasant Grove, \$24.05; Osyka, \$43.00; Prentiss, \$300.00; Scotland, \$100.00; Silver Creek, \$22.87; Summit and Topsaw, \$62.00; Utica, \$111.77; Wesson, \$89.55.

### HATTIESBURG DISTRICT — \$2,200.10

—Bay Springs, \$180.50; Bonhomie, \$75.00; Bucatunna, \$80.00; Ellisville, \$50.00; Eucutta, \$8.50; Hattiesburg, Broad St., \$90.44; Hattiesburg, Court St., \$115.00; Hattiesburg, Main Street, \$498.60; Heidelberg, \$20.00; Laurel, First Church, \$100.00; Laurel, Kingston, \$43.75; Laurel, West Laurel, \$21.00; Magee, \$100.00; Matherville, \$73.56; Montrose, \$50.00; Mt. Olive, \$113.25; New Augusta, \$18.00; Petal, \$82.50; Richton, \$162.50; Shubuta, \$150.00; Sumrall, \$100; Taylorsville, \$20.00; Waynesboro Circuit, \$24.00; Williamsburg, \$23.00.

JACKSON DISTRICT—\$7,502.57—Ben-  
ton, \$306.02; Bolton and Raymond, \$116.05; Brandon and Pelahatchie, \$175.00; Camden and Sharon, \$84.25; Canton, \$300.00; Clinton, \$12.00; Fannin, \$150.00;

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Florence, \$42.00; Forest, \$100.00; Harper-ville, \$51.00; Homewood, \$17.00; Jackson, Capitol St., \$3,806.00; Jackson, Galloway Memorial, \$955.62; Jackson, Glendale, \$100.00; Jackson, Grace, \$181.35; Jackson, Millsaps Memorial, \$230.00; Lake, \$30.00; Madison and Pocahontas, \$250.00; Mendenhall and D'Lo, \$25.00; Morton, \$205; Raleigh, \$177.13; Terry, \$100.00; Vaughan, \$58.65; Walnut Grove, \$30.00.

MERIDIAN DISTRICT — \$1,527.41 — Burnside, \$7.50; Chunky, \$11.00; Cleveland, \$38.12; Daleville, \$14.90; Decatur and Hickory, \$100.00; DeSoto, \$60.25; Lauderdale and Electric Mills, \$184.79; Meridian, East End, \$275.00; Meridian, Fifth Street, \$100.00; Meridian, Hawkins Memorial, \$170.00; Meridian, Poplar Springs, \$75.00; Meridian, Wesley, \$8.00; Philadelphia Station, \$400.00; Porterville, \$15.50; Quitman, \$30.00; Vimville, \$37.35.

VICKSBURG DISTRICT — \$1,567.04 — Anguilla \$40.00; Centerville, \$130.00; Edwards, \$85.00; Fayette, \$100.00; Lorman, \$400.00; Louise and Holly Bluff, \$51.75; Mayersville, \$50.00; Natchez, \$106.58; Nebo, \$75.00; Port Gibson, \$600; Rolling Fork and Cary, \$100.00; Roxie, \$77.31; Satartia, \$97.72; Silver City, \$75.00; Vicksburg, Gibson Memorial,

\$115.-35; Washington, \$30.00; Yazoo City, \$333.33.

SEASHORE DISTRICT — \$2,286.27 — Bay St. Louis, \$45.00; Biloxi, Main St., \$225.00; Brooklyn and Bond, \$20.00; Carriere, \$8.00; Columbia, \$750.00; Escatawpa, \$10.00; Gulfport, First Church, \$300.- Handsboro and Second Church, Gulfport, \$20.00; Kreole, \$50.00; Leakesville, \$20.00; Logtown, \$13.75; Long Beach and Pass Christian, \$107.00; Lucedale, \$100; Lumberton, \$25.00; Mentor, \$10.00; Moss Point, \$50.60; Ocean Springs and Wesley Memorial, \$51.00; Oloh, \$13.94; Pascagoula, \$112.37; Picayune, \$200.00; Purvis, \$29.70; Saucier, \$118.91; Vancleave, \$6.00.

GRAND TOTAL, \$17,380.74.

It is hoped that 29 additional charges will be included in the next report.

J. M. SULLIVAN.

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Luke 5:3—He entered into one of the boats, which was Simon's.

Simon supported his family by fishing. Peter's call came as he was netting fish in the sea.

"And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Genesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship. (Luke 5:1-3). In this act, Jesus used Simon's place of business as a pulpit.

There is always something sacred about property when it is put to high purposes. You may not have a boat, but you may have a car. Does your car belong to Jesus? Does your place of business belong to God? Is your property at the disposal of Jesus?

Business is sacred if its function is to minister to human needs. Social life and recreation would be sacred if such activities fulfilled their function to refresh and to recreate. All life is sacred when dedicated to God. A Christian does not attempt to divide life into the sacred and the secular.

Esau was a profane person. But there is no record that he indulged in vulgar speech. But his summum bonum was to satisfy a temporal appetite. His viewpoint was sensuous and secular. How different from the attitude of Paul who enshrined an altar in the heart and attached sacredness to every bit of life. He

regarded the body as "the temple of the Holy Ghost."

Peter put his boat to the highest possible usage. And it was the use that Jesus made of it that gave it such an abiding value.

### PRAYER

O God, in Thee we live and move and have our being. Thou art the fountain of all life. In Christ all things consist. May we regard property as an instrument to be used for the glory of God and the enrichment of all. Whatever our avocation be, may our vocation be to serve God. In the name of Jesus, we would dedicate our all.

### A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: Certainly our lay membership should be interested in everything that concerns the welfare of Methodism. Many times a seeming indifference to great movements or agencies of the Church is attributable to lack of information, which gives emphasis to the opportunity and need for various processes of educational effort.

Most of our people have heard of Lake Junaluska Methodist Assembly and many have gotten inspiration from the annual Junaluska programs, the study courses and conferences, its recreational advantages, and its natural charm. It has been operated as a center of our Church program since 1910, and it would be difficult now to think of it otherwise than as an indispensable agency in promoting the work of Southern Methodism.

Like many other institutions, the assembly has had financial difficulties and was thrown into a receivership. Our bishops have approved "the inauguration of a movement in the territory east of the Mississippi River for the purpose of raising funds to meet this debt" and the laity of the Mississippi Conference should co-operate heartily with Dr. W. A. Lambeth, who is directing the "Save Junaluska Campaign." Read carefully the four-page leaflet containing messages from Bishop John M. Moore, Dr. W. A. Lambeth, and Mr. S. C. Kirkman, and give prayerful consideration to the opportunity you have to do a great service to Methodism. Consult your presiding elder, pastor, or district lay leader. Please read the article by Bishop E. D. Mouzon,

which appeared in the New Orleans Christian Advocate for July 2, page 12. His appeal is to men, women, and young people. Note that the emergency campaign is limited to August 15, 1936. Of course we must not be indifferent to the claims of the local church budget, of the benevolences, of the Advocate, the Orphanage, and other worthy activities, but we cannot afford to disregard the challenge that comes from Junaluska. If we have followed Paul in providing "the separated portion" and are religiously committed to the principle of proportionate giving, the amount asked to save Junaluska could be on hand before August 15, with great ease, and August 16 could become a day of great rejoicing because of the safe delivery of the assembly to the full and protected ownership of the Methodist Episcopal Church, South, assuring a future long and greater service to the Church. I appeal to officials of our lay organization in the Mississippi Conference to do their utmost in this campaign.

J. M. SULLIVAN

Jackson, Miss.

### A REQUEST

If other members of the Emory Club in the Mississippi Conference desire to join in helping with the expenses of Rev. Floyd O. Lewis at the Emory Summer School you will please send the money directly to him, addressed to Emory University, Georgia, after July 22. It will be better not to send a check but a money order or currency. Small checks are inconvenient and expensive to cash away from home. Thanking all of you for your co-operation, I am,

Sincerely yours,

J. B. CAIN, Chairman



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## ABERDEEN DISTRICT

Dear Dr. Duren: Our preachers have worked some in the interest of the Advocate; and all promise to secure some subscribers.

The rebuilding of the church at Amory is coming along very nicely. That very energetic congregation and pastor plan to be in the finished church by Conference time, and without debt.

Tupelo is bravely repairing both church and parsonage. The congregation plans to begin services in this church July 12, with an "opening and home-coming service," and Bishop Dobbs is scheduled to preach the sermon.

Reports are now coming in from the Grenada College campaign. Among the various reports, that of Calhoun City, Dr. T. W. Lewis, pastor, deserves special notice, since the congregation is not large or financially strong. With the cash now on hand and their cheerful determination, the quota will most assuredly be reached.

Our district is doing much better this year than it did last in collecting on our benevolences.

Very truly,  
W. P. BUHRMAN, P. E.

## DUCK HILL, MISS.

Dear Dr. Duren: I have been very busy the last few days campaigning for the Advocate, but I must take time to tell you about our meeting here at Duck Hill. We began our meeting the third Sunday in June and closed the following Sunday night. Dr. McIlwain, the presiding elder of the Greenwood District, was with us the entire time, and brought us some soul-stirring gospel messages. All denominations attended and enjoyed each service. I believe it was the best meeting I have been in in a long time. We received few members on profession of faith, seven in all churches. Due to the fact that everybody, young and old, belongs to some church, Brother McIlwain didn't go after new members for the church, but, believe me, he went after the old ones, and he got them.

I feel confident that the churches of this community will feel the effect of this meeting for many years to come.

I am just a little suspicious that some

of the other denominations would like to have Brother McIlwain for their preacher, from the way they flocked to him while he was here, but you know we couldn't think of doing anything like that. Anyway, we will not be jealous; we will just let them love him, too, for we know that he is big enough to love everybody.

S. B. POTTS.

## In Memoriam

### MISS LEILA ADA BLACK

Miss Leila Ada Black, daughter of Rev. and Mrs. W. C. Black, was born at Bolton, Miss., June 30, 1871, and died at Birmingham, Ala., May 31, 1936. The writer of this sketch came to know her at Tupelo, Miss., in 1910. Dr. Black had served a term as pastor of that church and had returned to make his superannuate home there following the death of Mrs. Black. When we first knew Miss Ada forty years of her life had been spent in the parsonage home of her father. In that home she dedicated her life to Christ and the Church. Her college training was received at East Mississippi Female College under the presidency of Dr. E. C. McVoy. When her education was finished the needs of her father and mother were such that she put aside every thought of a personal career or a home of her own, and she dedicated the strength and flower of her years to her aging parents.

After the death of her father in 1915, she and her widowed sister, Mrs. Clara A. Turner, moved to Birmingham, and made their home with their brother, Warren F. Black. For a number of years she held a position as stenographer and office clerk, she became very fond of her new home and was very happy among her new-made friends. She was somewhat reticent and retiring, and the friends who grew into her life, rather than were adopted by her, she retained with enduring affection to the day of her translation.

The funeral service was held at West End Methodist Church, of which she was a member, and was conducted by Rev. R. L. Dill, the pastor. The tribute at her bier was shared in by a number of the members of the Order of Eastern Star, and her body was gently laid to rest beside those of the sister and brother with whom she had lived. Of her immediate family, only a brother, Rev. M. M. Black, of Vicksburg, survives.

As a daughter, her life was not romantic, but it was truly a beautiful example of sacrificial service. The circle of her friendships was not great, but it included a group of souls whom she loved

and by whom she was loved in return. She has crossed the flood and has entered into the joyful experience of a blessed reunion in the Father's House. Where she has gone we may not go now, but the Way we know, and one day we'll cast anchor within the veil and together we will sing the praises of Him who links our hearts in an immortal fellowship.

W. L. DUREN.

### MRS. L. N. DANTZLER

Whereas, God in His design for all lives has seen fit to translate Mrs. L. N. Dantzler, beloved wife of L. N. Dantzler, to the home where all is peace and immortal joy.

Resolved, that the men's Bible class, of the Main Street Methodist Church, South, of the city of Biloxi, Miss., do extend to our classmate and brother, L. N. Dantzler, in his bereavement, the hand of fellowship and the consolation that the Master's will be done, and that in Him may be found your greatest source of strength and relief, in grief, such as his, and be it

Resolved, that we, members of the men's Bible class, bow our heads in humble supplication to our heavenly Father that He may assuage the anguish of his affliction and leave only the cherished memory of her who's every endeavor was to live so the world could see Jesus in her every act.

Resolved, that a copy of these resolutions be sent to the New Orleans Christian Advocate.

JOHN G. WEHLEN, Sr., Pres.  
ROBERT G. PRICE, Sec.

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## BABYLONIAN AND JEWISH TEMPLES

(Continued from page 7)

mon, was built adjoining the Temple and cedars from Lebanon were carried over land a thousand or more miles and used in their Temple building. We do not find that Algum wood, from Persia, was used in the temple or palace building as in the days of Solomon, this Algum wood being none other than Sandalwood.

## MISSISSIPPI AND LOUISIANA

(Continued from page 9)

July 26th, for a visit to their son, Dr. Samstone Holmes, who is a member of the Grenfell Mission. They will return to New Orleans about September 1.

Rev. W. B. Alsworth, presiding elder of the Hattiesburg District, says: "It is hot and I am hard at it up here. Left home last Sunday morning, preached three times, held four quarterly conferences, ate two dinners on the ground, banqueted with the Board of Stewards at First Church, Laurel. In all drove about two hundred twenty-five miles on this trip and got to bed at the district parsonage by eleven o'clock Monday night." And the gobblins 'll get you, Mr. Elder, if you don't watch out.

## MILLSAPS SCHOLARSHIPS

Sixteen winners of tuition scholarships at Millsaps College selected from the ranks of Southern high school seniors, were announced this week by Dr. D. M. Key, president of the institution.

Each scholarship carries a \$75 grant to be applied to the student's tuition for the freshman year. Selection of the winners is based on scholastic rating for the four high school years and the promise of usefulness in student activities. Recipients of the scholarships are limited to those having a rating in the upper ten per cent of the senior class.

Four other scholarships will be granted at an early date, Dr. Key stated.

Successful applicants and their home addresses are: James Sallassi, Slidell, La.; Andrew Gainey, Meridian, Miss.; Loyd Willoughby, Jackson, Miss.; Herbert Selman, Monticello, Miss.; Jack Windborn, Durant, Miss.; James Elliot, Nettleton, Miss.; Ray Henderson, Carthage, Miss.; Leon Fuller, Kilmichael, Miss.; Joel Denton, Marks, Miss.; Lawrence Painter, Columbus, Miss.; James Booth, Jackson, Miss.; Leon Proby, Grenada, Miss.; Clayton Ellis, Lexington, Miss.; Carl Horn, Jr., Magee, Miss.; Ralph McCool, Kosciusko, Miss.; and Jessie V. Turnage, New Hebron, Miss.

## WEEKLY REPORT, 1936 ADVOCATE CIRCULATION CAMPAIGN

ACKNOWLEDGMENT OF SUBSCRIPTIONS RECEIVED FROM JULY 8 - JULY 14, 1936

A. C. Lynd, Hattiesburg, Miss. ....	32	Rev. J. C. Whitaker, Athens, La. ....	1
Rev. B. F. Rogers, Lake Charles, La. ....	27	Rev. Donald George, Grand Cheniere, La. ....	1
Rev. J. O. Dowdle, Sunflower, Miss. ....	23	Rev. R. T. Hollingsworth, Tutwiler, Miss. ....	1
Rev. H. M. Johnson, Arcadia, La. ....	23	Rev. V. C. Curtis, Aberdeen, Miss. ....	1
Rev. W. H. Giles, Bastrop, La. ....	20	Rev. J. F. Campbell, Laurel, Miss. ....	1
Rev. Ellis Smith, Abbeville, La. ....	18	Rev. M. W. Beadle, Eunice, La. ....	1
Rev. W. F. Roberts, Franklin, La. ....	18	Mrs. Gertrude C. Dreher, Morgan City, La. ....	1
Rev. E. J. Coker, Lorman, Miss. ....	16	Rev. W. T. Gray, New Orleans, La. ....	1
Rev. H. E. Pfost, Oak Grove, La. ....	15	Rev. Roy Wolfe, Meridian, Miss. ....	1
Rev. J. W. Robertson, Macon, Miss. ....	14	Rev. W. R. Harvell, LeCompte, La. ....	1
Rev. Geo. H. Jones, Ellisville, Miss. ....	14	Mrs. W. E. Moreland, Powhatan, La. ....	1
Rev. T. H. King, Heidelberg, Miss. ....	14	Rev. J. H. Midyett, Pioneer, La. ....	1
Rev. C. A. Schultz, Hattiesburg, Miss. ....	14	Miss Vada Cole, Start, La. ....	1
Rev. J. W. Faulk, Leesville, La. ....	14	Rev. J. W. Loudenslager, Waynesboro, Miss. ....	1
Mrs. Lydia Kirkpatrick, DeRidder, La. ....	13	Mrs. L. B. Hunter, Waterproof, La. ....	1
Rev. Briscoe Carter, Winnsboro, La. ....	13	Rev. H. L. Norton, Handsboro, Miss. ....	1
Rev. H. E. Raley, Mendenhall, Miss. ....	13	Rev. C. E. Downer, Clinton, Miss. ....	1
Rev. J. L. Smith, Magnolia, Miss. ....	12	Rev. R. H. Staples, Coushatta, La. ....	1
Rev. J. R. Murff, Kilmichael, Miss. ....	12	Rev. H. B. Hysell, New Orleans, La. ....	1
G. V. Wharton, Slidell, La. ....	11	Mrs. N. E. Cunningham, Vicksburg, Miss. ....	1
Rev. A. S. J. Neill, Gueydan, La. ....	11	Rev. W. R. Goudelock, Winona, Miss. ....	1
Rev. W. L. Robinson, Moorhead, Miss. ....	10	Rev. Martin Hebert, West Monroe, La. ....	1
Rev. E. S. Lewis, Pascagoula, Miss. ....	10	Rev. I. W. Flowers, Covington, La. ....	1
Rev. S. B. Potts, Duck Hill, Miss. ....	10	Rev. Thurmon Spinks, Alco, La. ....	1
Rev. L. F. Alford, Silver City, Miss. ....	9	Rev. R. S. Walton, Jackson, La. ....	1
Rev. S. S. Bogan, Kentwood, La. ....	9	Rev. E. R. Smoot, Shelby, Miss. ....	1
Rev. Thomas A. Carruth, Hattiesburg, Miss. ....	9	Rev. O. L. Tucker, New Iberia, La. ....	1
Rev. R. L. Walton, Meridian, Miss. ....	8	Mrs. J. T. Hollinger, Meadville, Miss. ....	1
Rev. T. J. Holladay, Zwolle, La. ....	8	Rev. G. W. Robertson, Acona, Miss. ....	1
Rev. J. C. Wasson, Valden, Miss. ....	8	Rev. W. H. Lewis, Lucedale, Miss. ....	1
Rev. W. C. Barham, Church Point, La. ....	7½	Rev. W. B. Tabb, Taylorsville, Miss. ....	1
F. C. Wren, Winnfield, La. ....	7	Rev. G. W. Pomeroy, DeRidder, La. ....	1
W. H. Waggoner, Columbia, La. ....	6½	Rev. J. A. Wells, Jackson, Miss. ....	1
Rev. M. W. Beadle, Eunice, La. ....	6	Rev. H. G. Hawkins, Crystal Springs, Miss. ....	1
Rev. A. P. Smith, Jeanerette, La. ....	6	Rev. L. E. Alford, Port Gibson, Miss. ....	1
Rev. W. W. Bruner, Carrollton, Miss. ....	6	Rev. M. H. Twitchell, Belmont, Miss. ....	1
Rev. E. P. Craddock, Potts Camp, Miss. ....	6	Rev. Alonzo Early, Elizabeth, La. ....	1
Rev. A. L. Gilmore, Many, La. ....	5	Rev. D. B. Raulins, New Orleans, La. ....	1
Rev. W. C. Scott, Monroe, La. ....	5	Wm. A. Lyons, Crowley, La. ....	1
Rev. W. M. Campbell, Ruleville, Miss. ....	5	Rev. W. H. Royal, Bogalusa, La. ....	1
Rev. H. L. Daniels, Wesson, Miss. ....	5		

## HONOR ROLL OF QUOTA CHARGES

J. B. Grambling, New Orleans.	W. W. Holmes, New Orleans.	W. B. Baker, Belsoni, Miss.
H. B. Hines, Amite, La.	T. W. Lewis, Calhoun City, Miss.	T. B. Thrower, Drew, Miss.
F. N. Sweeney, Franklinton, La.	S. E. Ashmore, Iuka, Miss.	W. N. Dodds, Hernando, Miss.
Wm. Schuble, Plaquemine, La.	A. R. Beasley, Tchula, Miss.	J. R. Murff, Kilmichael, Miss.
H. A. Rickey, McDonoghville, La.	D. B. Boddie, Lake Providence, La.	W. L. Robinson, Moorhead, Miss.
Jolly B. Harper, New Orleans.	R. L. Lane, Benton, Miss.	W. M. Campbell, Ruleville, Miss.
A. Y. Brown, Ackerman, Miss.	Swope Noblin, Oloh, Miss.	J. O. Dowdle, Sunflower, Miss.
D. R. McDougal, Hickory Flat.	J. M. Bradley, Greenwood, Miss.	J. C. Wasson, Valden, Miss.
A. W. Bailey, Sherman, Miss.	W. H. Giles, Bastrop, La.	R. S. Walton, Jackson, La.
S. A. Brown, Inverness, Miss.	George Fox, Bonita, La.	S. S. Bogan, Kentwood, La.
Seamon Rhea, Como, Miss.	A. D. St. Amant, Delhi, La.	Ellis Smith, Abbeville, La.
A. M. Broadfoot, Waynesboro.	D. W. Poole, Mangham, La.	W. C. Barham, Church Point, La.
Rolfe Hunt, Lauderdale, Miss.	W. C. Scott, Monroe, La.	G. W. Pomeroy, DeRidder, La.
J. M. Corley, Fayette, Miss.	S. S. Holladay, Jr., Monroe, La.	M. W. Beadle, Eunice, La.
R. M. Bentley, Wisner, La.	H. E. Pfost, Oak Grove, La.	A. S. J. Neill, Gueydan, La.
D. B. Watson, Pleasant Hill, La.	J. M. Alford, Oak Ridge, La.	A. P. Smith, Jeanerette, La.
H. W. Rickey, Gilbert, La.	J. H. Midyett, Pioneer, La.	J. W. Faulk, Leesville, La.
Mrs. C. M. Purvis, Rayville, La.	J. E. Hearne, Sterlington, La.	A. L. Gilmore, Many, La.
A. A. Collins, Farmerville, La.	C. K. Smith, Tallulah, La.	T. J. Holladay, Zwolle, La.
W. J. Dawson, Itta Bena, Miss.	J. M. Boykin, Waterproof, La.	D. George, Grand Cheniere, La.
R. E. Rutledge, Bonhomie, Miss.	Briscoe Carter, Winnsboro, La.	W. F. Roberts, Franklin, La.
O. L. Tucker, New Iberia, La.	H. L. Johns, Monroe, La.	W. T. Gray, New Orleans.
V. D. Morris, Columbia, La.	A. M. Serex, Minden, La.	Carl Lueg, Slidell, La.
J. A. McCormack, Mer Rouge, La.	H. C. Castle, Magee, Miss.	H. M. Johnson, Arcadia, La.
Martin Hebert, West Monroe, La.	L. D. Haughton, Richton, Miss.	J. L. Smith, Magnolia, Miss.
W. D. Keinschmidt, New Orleans.	L. M. Reeves, Sumrall, Miss.	T. O. Prewitt, Hattiesburg, Miss.
B. C. Taylor, Homer, La.	Mrs. C. M. Martin, Meridian.	T. A. Carruth, Hattiesburg, Miss.
Guy M. Hicks, Ruston, La.	B. L. Sutherland, Columbia, Miss.	R. L. Walton, Meridian, Miss.
J. L. Sells, Mt. Olive, Miss.	L. E. Alford, Port Gibson, Miss.	W. H. Lewis, Lucedale, Miss.
E. C. Driskell, Lake Cormorant.	C. A. Northington, Pickens, Miss.	E. S. Lewis, Pascagoula, Miss.

## REPORT BY DISTRICTS

District and Presiding Elder	Quota	Subscriptions Received
<b>Louisiana Conference</b>		
Alexandria, N. E. Joyner	332	81
Baton Rouge, J. H. Bowdon	393	113½
Lake Charles, Benj. F. Rogers	306	100
Monroe, H. L. Johns	309	345
New Orleans, Elmer C. Gunn	317	317
Ruston, Louis Hoffpaur	408	197
Shreveport, Geo. S. Sexton	512	44
<b>Total Louisiana Conference</b>	<b>2577</b>	<b>1223½</b>
<b>Mississippi Conference</b>		
Brookhaven, C. W. Crisler	516	105
Hattiesburg, W. B. Alsworth	473	234½
Jackson, T. M. Brownlee	709	124½
Meridian, W. B. Jones	556	118
Seashore, L. J. Power	469	107
Vicksburg, H. A. Gatlin	395	110
<b>Total Mississippi Conference</b>	<b>3118</b>	<b>680</b>
<b>North Mississippi Conference</b>		
Aberdeen, W. P. Buhrman	672	114
Columbus, L. P. Wasson	547	104½
Corinth, J. D. Wroten	620	11
Greenville, J. R. Countiss	269	20
Greenwood, A. T. McIlwain	402	0
Sardis-Grenada, W. L. Stormont	414	0
<b>Total North Mississippi Conference</b>	<b>2620</b>	<b>145½</b>
<b>Total all three Conferences</b>	<b>8215</b>	<b>2049½</b>



# NEW ORLEANS Christian Advocate

Vol. 83—No. 30.

NEW ORLEANS, LA., THURSDAY, JULY 23, 1936.

Whole No. 4192.

## LAKE CHARLES AND GREENWOOD DISTRICTS REACH QUOTAS

This week we place upon the pedestal on our front porch the presiding elder, pastors and charges of the Lake Charles District. In what was the most intensive, successful and spectacular in its conclusion of any campaign we have ever known, this District came through with its quota. It was a finish that could not be questioned at any point. Below is a tabulation of results. In addition to this, we have a telegram from Dr. A. T. McIlwain, presiding elder of the Greenwood District, that his quota has been reached. Next week we will fly the pennant of the Greenwood District at our masthead.

### The Way It Was Done

	Quota.	Subs.
Presiding Elder—Benj. F. Rogers .....	.....	30
Abbeville—Ellis Smith .....	13	19
Church Point—W. C. Barham .....	7	7½
Crowley—A. T. Law .....	22	1
DeRidder—G. W. Pomeroy .....	13	14
Elizabeth—Alonzo Early .....	7	9
Eunice—M. W. Beadle .....	8	14
Gueydan—A. S. J. Neill .....	7	15
Hornbeck—G. H. Corry .....	15	15
Indian Bayou—J. A. Knight .....	22	18
Jeanerette—A. P. Smith .....	6	6
Lafayette—R. H. Harper .....	22	23
Lake Arthur—F. A. Matthews .....	10	2
Lake Charles—W. L. Doss, Jr. ....	49	30
Leesville—J. W. Faulk .....	13	15
Many—A. L. Gilmore .....	9	14
Merryville—L. P. Moreland .....	14	14
New Iberia—O. L. Tucker .....	12	17½
Oakdale—R. W. Faulk .....	15	16
Rayne—S. A. Seegers .....	14	2
Sulphur—T. F. King .....	11	9
Vinton—A. D. George .....	11	11
Zwolle—T. J. Holladay .....	6	9
West Lake Mission—Donald George .....	.....	5
Total.....	306	316



# Wallet of the Week



CHEMISTRY IN CANADA has been making great strides in recent years. A new Parasite Laboratory has just been completed at Belleville; the efficiency of whose equipment is said to rank very high. The laboratory will be devoted to research in the field of parasite destroying methods, particularly with reference to orchards, forests and crops. It appears that effort will be made to find and propagate enemy parasites and in that way to rid the land of such pests as the corn-borer, the spruce saw-fly and other timber and crop enemies.

\* \* \*

QUEEN ANNE'S BOUNTY seems to have been the occasion for a typically American form of demonstration in London recently. Originally a Crown tax, it was diverted to the Church of England in 1704 by Queen Anne. At first it yielded only about \$85,000, but now it amounts to \$10,000,000. It is collected from the farmers, five thousand of whom staged a three-mile parade through the streets of London during rush hours, as a protest against the payment of the Bounty and apparently against the abuses of it also.

\* \* \*

SIX MILLION CHILDREN, according to Dr. I. Newton Kugelmase of the Children's Hospital, New York City, have been seriously scarred by the long-continued economic struggle due to the depression. In the opinion of Dr. Kugelmase, the physical effects of insufficient and unwholesome diet are even less important than the mental reaction. He thinks that the distortion produced by undernourishment and unnatural home conditions has been responsible for an alarming increase in what have come to be known as problem children, and the implication is that the transmission of a mental twist is more serious than the bequest of a weakened body.

\* \* \*

LAFCADIO HEARN says that the trade in fire-arms was offered to a provincial governor of Japan for the privilege of preaching and sometimes much more than that privilege was demanded and obtained. In 1572 the Portuguese presumed to ask for the whole town of Nagasaki, as a gift to their church. The provincial governor at first demurred, but eventually yielded. The beneficiaries of his unwilling generosity soon after set fire to the great Buddhist temple, Jinguji, and attributed the fire to the "wrath of God." Zealots of the Portuguese religion, following that act of incendiarism, burned eighty other Buddhist temples in and about Nagasaki. Why wonder at Japanese resistance to Christianity?

I. RAVREY, A RUSSIAN EXPERT, has announced that he has at last succeeded in deciphering a five thousand year old tablet which throws new light on many Biblical events, particularly the flood. The tablet is said to have been discovered in Syria in 1930 by a French expedition, and is inscribed in a language which has heretofore been impossible to read. In the discoveries of recent years, the spade of the archaeologist has consistently brought to light an increasing volume of evidence for the authenticity of the Scripture record.

\* \* \*

THE SOCIAL DEMOCRATIC GOVERNMENT of Sweden recently resigned, it is said, on an issue of increasing old-age pensions by a reduction of expenditures for arms. The proposal of the Government to subtract the increase in the pension account from the military budget was rejected by both Houses of the National Parliament, whereupon the Premier handed the Cabinet's resignations to the king. This was at least a courageous gesture of what is said to have been one of the best and most constructive Governments which has held power since the World War.

\* \* \*

THE ROCKEFELLER FOUNDATION, according to a report just released, expended approximately twelve and three-quarter million dollars upon its various research programs for 1935. Its work is classified under six Divisions: Public Health, Medical Sciences, Natural Sciences, Social Sciences, the Humanities, and the China Program. Under these Divisions, almost every conceivable problem affecting the physical, the mental and the social life of the people is attacked. It is a great outlay of money, but we believe that the Foundation is making a permanent contribution to human progress and to the solution of our health and social problems.

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THE UNITED METHODIST CHURCH of England has come to grips with a very practical and a very interesting problem of church union. The uniting of the churches naturally brought about the consolidation of congregations which had been in competition in local communities. The result is that there are numbers of churches and manses in places where they are not needed, and manses are needed in places where there are none. But the greatest embarrassment comes from an over-supply of ministers in some districts. The immediate problem may militate against the fortune of a certain type of minister, but it will probably result in progress for the cause of Methodism.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

## EDITORIAL

### ADVOCATE CAMPAIGN ENDS

This issue carries to the Methodists of Mississippi and Louisiana an exhibit showing the net results of the campaign. It has been the most successful campaign which we have had for many years. As the figures now stand, we are six hundred subscribers ahead of the campaign of a year ago, and it is altogether probable that another two hundred subscriptions will reach us before the forms, including the last page, are closed. In the 3,390 subscriptions received to date, are included the paid for budget subscriptions which were not included a year ago, but even at that the campaign has been a marked success and the Advocate is upon a better footing than it has been for some time. This does not mean that all our problems are solved, but rather that we are able to face the months ahead with hope and encouragement.

We regret that, in spite of all our effort, there were 140 charges which failed to send in a single subscription during the campaign period. On the other hand, we wish to emphasize the fact that 105 charges sent in the full quota or more. Fifty-four of the 105 were in Louisiana, 29 in Mississippi, and 22 in North Mississippi. A little study of the figures will show that there has been progress all along the line. The subscriptions in Louisiana are practically double what they were in the campaign a year ago, and there has been a general pick-up in nearly every place.

We publish in another column some of the fine things that have been said and done, and these are but a few of the cordial words which have come to us. In the great volume of correspondence touching every angle of the campaign, we have had only two letters which we could wish had not been written. We do not publish these because we are persuaded that their authors will be sorry for words that might not have been written if a little more thought had been given to the matter. We had one carefully concealed anonymous note typewritten on the margin of a newspaper. We make no comment upon such

an act, but we are sorry that anyone should feel that, for any reason, it could be necessary to write us anonymously.

On the whole, we are very happy over the results of the campaign. We appreciate the fine loyalty of the preachers and people of Mississippi and Louisiana. We seek forgiveness for any mistake that we have made, and we wish all to know that it is our desire to promote, by every means at our disposal, the building of the Church and the establishment of righteousness in the earth. From the editorial office to the composing room, we are, therefore, yours to serve.

### DR. W. J. YOUNG

When Dr. W. J. Young went to heaven there passed from life a man whom we regarded as being one of the best and purest men in personal character we have ever known. We had met him a few times upon public occasions, but we did not know him until after we went to Atlanta in 1926. He was unassuming, modest, perhaps even retiring in his disposition, but he was a noble example of Christian manhood. Ranked by popular standards he might not have rated as a great preacher, but we never heard him when he failed to bring a message that was challenging and helpful. He was a thinker and a man of heart, and he was uncompromisingly true to the moral and spiritual implications of the Gospel of redemption. His purity was not registered alone in a standard of conduct for himself, but equally in his attitude toward impurity in others. We once heard him say that he had heard upon the lips of some of his brethren a type of smutty story that made him feel as if he needed to go home and take a bath. That attitude represented the soul of the man as we knew him. In his going, we feel that we have lost a friend worth while and we share the sorrow of those to whom his presence was a daily benediction and his death an irreparable loss.

### "IN PATIENCE POSSESS YE YOUR SOULS"

On the purely human and practical side, the quotation which forms our caption is a difficult command to obey. It is so much easier to give vent to feelings than it is to be just to those whom we may be inclined to blame. It is not easy to accept, without bitter retort, indictment for things which never entered the mind. A few days ago we received a good letter from a friend of many, many years. He said that he grew more patient as he grew older, and that he had been surprised to find that he was able to pass over some things which he once thought he could not take. Then he added the finer thought that his interest, now, is in his message, not in fending against criticism and insult. We commend the fine spirit of this friend, for we understand what he means. We try to be positive without being personal, to be conservative without becoming reactionary. But only the grace of God can keep us even in hailing distance of our purpose.

### CREATIVE HELP

A well known social leader recently delivered a very impressive plea in behalf of a more general and a more just opportunity for popular education. He approached the subject from the viewpoint of education as a creative expenditure, and with great effectiveness, he discussed the economic effect of a higher standard of living for the masses of the people. The speaker pointed out the lessening of the cost of restraining criminal destructiveness, and economic significance of extending the normal demands of an individual through a broadened horizon of need and responsibility, as a direct effect of wholesome education. We do not discuss further the educational angle, but simply refer to this plea as an example of a philosophy which should be applied in all our social and religious activities. A dole, whether in money or in the form of charitable recognition and defence, is not creative help. A clean shirt and a square meal do not make a man. There is not a relationship in life which could not be wonderfully helped by more creative expenditures. Even the Church has surrendered too much to a palliative theory of its ministry, and the regimentation of effort tends to narrow the field more than to liberate the resources of the redeemed soul for a great creative effort in behalf of the race. A mass movement is tremendously worth while, but it lacks the creativeness of a freer and a more spontaneous impact upon the lives of men, both the helpers and the helped. We need to see eye to eye with our brothers and to speak as being consciously commissioned of God for a definite end.

### LAKE CHARLES DISTRICT CONTRIBUTIONS TO ADVOCATE SUPERANNUATE FUND

W. A. Bell, Lake Charles, La. ....	\$ 9.00
Sam H. Jones, Lake Charles, La. ....	9.00
S. M. Richard, Lake Charles, La. ....	5.00
Mrs. C. A. Herrick, Lake Charles, La. ....	5.00
S. J. Welsh, Vinton, La. ....	4.50
C. H. Fenstermaher, Elizabeth, La. ....	5.00
A. B. Finks, Elizabeth, La. ....	3.00
Rev. Benj. F. Rogers, Lake Charles, La. ....	7.00
Dr. T. H. Watkins, Lake Charles, La. ....	5.00
	<hr/>
	\$52.50

### Editorial Miscellany

By Dr. H. T. Carley

### FUNNY EYES

Men come in assorted sizes—mostly medium to small. The supply of big ones is limited. The stock on hand of the other sizes seems to be ample.

The scientists—biologists, psychologists, eugenisists, and the like—have propounded various theories in explanation of the sizes of men. Some of these theories are plausible and some seem preposterous; but it is not for a layman to pass judgment on them. It is not amiss, however, for a layman to observe phenomena that may throw light on the variations that exist among mortals.

For example, it is observable that some men have misplaced optics. The normal position of the eyes is on the same side of the head with the mouth and the nose, well in front of the ears. Probably one purpose of this arrangement is to make it possible to see what one eats, to trace what one smells, to locate the source whence sounds come, and to pick out a path that leads forward. But some men's eyes are manifestly in the back of their heads. They see where they came from, but not where they are going. They glory in the achievements of the past, but are blind to the possibilities of the future. Their Golden Age is fast receding. They are passengers standing on the rear platform of a swiftly-moving train—going in one direction, looking in another. They may dream of what has been, but they catch no vision of what may be. They see many a glorious sunset—and some not so glorious—but they never get the thrill of a sunrise. They often say "Good-bye," but never, "Hail!"

It is perhaps worth noting that the head is fixed on a flexible shaft, that when a man needs to look back, he can. But the normal range of vision is forward.





# News and Views



## HEADLINES

By Dr. D. B. Raulins

If you read your newspaper during the month of June you noted how the headlines were crowded with the two major political conventions, Republican at Cleveland, Ohio; Democratic at Philadelphia. The church papers will not give much space to these gatherings. Is it because church editors know nothing about politics, care nothing about politics, or feel that politics is out of place in the columns of a church paper?

Now I do not understand why it took fifty-five people to nominate Mr. Roosevelt for re-election. (I did not notice how many Mr. Landon required.) But just what would be out of order in a church editor's taking up the platforms of these parties and giving them a thoughtful appraisal? And why not take up the platforms of the minor parties and give a brief study of each? Is there any religious connection here? Had you heard that the Prohibitionists, Socialists, and Communists will all have candidates in the field asking for your vote?

For my part I should like to get my politics up out of the bog and on as sane and Christian a basis as possible. I am tired of trying to be one thing at the church and another at the polls.

Presumably about as large a per cent of church people as of other groups should vote. Is there any good excuse for a Christian citizen to disfranchise himself merely because the millennium has not yet arrived?

But I was speaking of the conventions. How quiet the world seems since they have adjourned.

As you sit listening in upon one of these conventions it is amazing how loudly some men can speak some things that did not need to be spoken at all, how eloquently one can voice antique platitudes, and with what emphasis trite phrases may be uttered.

Unfortunately life and political affairs are not so simple as key-noters would have us believe. Not all the political saints are in one camp, nor all the political sinners in the other. They seem to think so. Strange as it may seem they do not agree as to the party that contains all the ignoramuses and all the criminals.

Another thing. Never is one party to be found guilty of all the country's flagrant abuses while the other is to be regarded as custodian of all our national virtues and credited with all the major statesmanlike achievements. Key-noters would have you believe it.

The conventions impress one with the futility of some phases of our political life. A democracy though is never grown and never complete. Only an autocracy is that. Democracy is still to be. "The eternal years of God are hers" or there is nothing in our Gospel.

A political platform is an interesting thing. But platforms are not limited to political parties. Every organization, every business, every church, every individual has a platform. And most of them need review and revision from time to time. Presumably the platform is the set of principles by which the party is to be guided and governed.

Just a few questions. Is our country governed by a majority? Got the answer? Hands up. How many people are there in the United States? How many of these are of voting age? How many of this group vote? And what per cent of those voting are necessary to elect?

Why are you a Democrat, Republican, Socialist, Communist? Is a Communist who knows why he is any worse than the Democrat who does not know why he is?

Enough young people have come to voting age since the last presidential election to determine how this election shall go?

## REASON AND REVELATION

Recently there has appeared from the press (Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., \$3.00). a book entitled "Reason and Revelation" by Edward McGrady, D. D., head of the department of Philosophy in the University of Mississippi, whose degree may lead the stranger to erroneous conclusions regarding the scientific ability and connections of the author.

Many years ago there appeared in Charleston, South Carolina, in the lecture room audience of Louis Agassiz a young man who, after completing his studies at the College of Charleston, followed the great Agassiz to Harvard, where he became in turn his student, his

assistant, and finally his successor in the Chair of Zoology. At Charleston this young man, Prof. John McGrady, discovered that the jelly-fish (the *Turritopsis nutricula medusa*) and the polyp were one and the same animal; that of a colony of polyps, the feeding and the reproductive, the reproductive gave rise by budding to the medusa which developed spermatozoa and ova; that the union of these two elements gave rise to a new colony of polyps. In short, he was the first to discover the alternation of the asexual and sexual generations in this group of animals, the Coelenterata—a discovery that won for him world-wide recognition and placed him in the first rank of Zoologists.

In due course of time there appeared another young man, Edward McGrady, who received much of his inspiration in the biological sciences from his father, the elder McGrady; and in due time there appeared another Edward McGrady who received his early training under the senior Edward.

No less fruitful than the grandfather's work on the Coelenterata has been the special experimental work of Edward McGrady, Jr., on the embryology of the opossum after he succeeded in getting the animals in captivity to reproduce by feeding them an additional diet of bone. Although the immature embryo's act of always climbing upward when placed upon an inclined plane is due to the greater development of the front feet over the hind feet rather than to the equilibrium mechanism of the ear, this behavior led to the discovery that the entire development of the ear takes place after birth, which made possible the determination of which note in the musical scale would first startle the young—a discovery which now leads to the recognition that surgical operations on the human ear are being performed in the reverse order of the true conditions and a discovery which will doubtless lead to national and international recognition of the grandson.

But Edward McGrady does not shine alone by the reflected light of his distinguished father, John McGrady, or of his son, Edward, Jr., for, leaving out of consideration his training in the languages, in philosophy, and in mathematics, the fact remains that he is thoroughly trained in both the physical and bio-

logical sciences, especially in evolution and the history of evolution. When in "Reason and Revelation," he writes on evolution, in which he fully believes as interpreted by the leading scientists of today, it is with the authority of one perhaps without a peer, in this phase of biological study. In his refreshing book he attempts no reconciliation between evolution and religion, for in his mind, emergent evolution leads straight through biological evolution to spiritual evolution—an on to Christ.

It is for these reasons, that the training of this author is now brought to the attention of the religious world; to the clergy no less than to the laymen—and in doing so the reviewer wishes to speak as a churchman rather than as a scientist.

Practically everywhere the cry goes up to High Heaven that the Church is losing its influence on folk, particularly on young people; that they, in turn, are losing interest in religion. It is true, all too sadly true, that the Church has to a great extent lost its influence on folk, the young perhaps more than the old. And why? Simply because it has failed to lead the way. Any teacher worthy of the name, and Christ was a teacher more than a preacher, must have a belief and understanding deeper than he presents to the class if he is to be a leader. Likewise a minister must know more than he is presenting to his members if he is to lead them. When on Sunday morning a minister makes a statement regarding science or any other subject that his congregation and especially his alert young people know is not true, immediately they begin to question his statements, more especially his religious ones. Sooner or later, consequently, they tire and cease to attend, not that they are not interested in religion, but because they lack leadership.

In fact the reviewer wishes to refute the statement that folk are not interested in religion. They are. Every normal man is. Even the atheist, the agnostic, and any other type of believer, each, in turn, has revealed his longing to believe—to believe everything possible. And the young folk almost without exception stand ready to believe. Those that attend Dr. McGrady's church suffer no insult to their intelligence; they hear a biblical sermon pure and simple; and they experience no difficulty in believing. If members of the ministerial profession would read "Reason and Revelation," perhaps they, too, could become leaders.

WILLIAM CLIFFORD MORSE.

University of Mississippi,  
University, Mississippi.

## PREPARATION AND POWER

The preacher of tomorrow, even as the one of yesterday and the one of today, must come to his place with some degree of preparation in keeping with his high calling and commensurate with the noble opportunity which is his in our day and generation. "God had only one Son, and he called him to the ministry," was Dr. Alexander Whyte's way of emphasizing this great fact.

One of the most significant and thrilling chapters in the history of the people of God is that which acquaints us with the experience and the training through which God has led men in preparing them for this great responsibility. Abraham, Moses, Isaiah, Jeremiah, St. Paul, Martin Luther, and John Wesley are only a few of the names which leap to the brain when review is made of the radiant points of history. There are happily, also, many others unknown to fame with whom he has dealt in ways mysterious and past finding out.

Every man has two educations—one which his teachers have given him and the other which he has given himself. Men and women in every walk of life and in every calling now receive some training for their task. This is one of the great presuppositions in all worldly pursuits—how much more necessary it is in the work of the Christian ministry!

Our life today grows increasingly complex. We are more and more dependent one upon another. The spread of knowledge, which unfortunately does not always mean the spread of holiness, is well-nigh universal. The standard of intelligence is higher and higher every day. Men still hunger not only for bread, but also for God. The demand for strength and inspiration is unceasing. It is unthinkable that men in our high calling can enter upon its exacting duties without in some measure preparing themselves. This is no longer debatable and, so far as we know, it is no longer debated.

Wise young men and women of insight are beginning to discern the signs of the time—to read the speech of events—to heed the significance of these facts.

There are four great cardinal elements which must enter into the life and ministry of every successful preacher of the gospel: (1) A definite and deepening Christian experience, (2) a knowledge of the Holy Scriptures, (3) a passionate passion for souls, (4) the capacity for leadership.

The first one is, of course, central in its place and importance. Perhaps there

is no other element of a man's ministry so quickly discerned and so powerfully felt as this one of the deep and definite experience. In it are found those psychic and spiritual forces which make that which we call "unconscious influence" and which sometimes have a higher voltage than anything we may say or do. Its wave length is an universal one—such a man is in tune with the Infinite and may convey to men, even in his hours of unconscious influence, God's message to the human soul.

The next great element in the preparation of the minister is a real knowledge of the Word of God as revealed to us in the Holy Scriptures, which will always be to the great body of Christian people the divine rule of faith and practice. Ignorance of the Word of God will be attended by an anaemic pulpit; knowledge of the Word of God will produce fullness and power. "The entrance of thy word giveth light." Dr. William Lyon Phelps said publicly the other day that if one must choose between an education and a knowledge of the Bible, one would profit more by the choice of the Bible. Better the Bible without education than education without the Bible, says Dr. Phelps in his message to the twenty million students of the United States. The Bible chastens and subdues the human spirit; it now appears in seven hundred and eighty-four languages and dialects in all parts of the world and is the most widely read and studied book of the human race. This is highly significant.

The next great factor is the equipment of the preacher for his task is a "passionate passion for souls," which expresses itself in the wooing notes of the gospel and which wins men and women for Christ throughout the years. The human soul is earth's most precious treasure. To bring to bear upon a human soul the redemptive energies of the cross is to shape human destiny not only in one's own generation, but in all succeeding generations. This is the force which makes and upbuilds men and civilizations, and which brings to greatness all who embody it. Love is life's great revealer; its mission is always to create and not to destroy.

The fourth and last-named guiding principle is and must ever be the capacity for leadership. In the very nature of the case the preacher must be and is a leader when meeting his highest obligations. Leadership, when reduced to its lowest and simplest terms, is the same in all lines of human endeavor; the leader knows the way, he keeps ahead, and he has a following. He must learn to select suitable men and women, to encourage them



in united and intelligent effort, to allow them a free hand, and to expect results in the accomplishment of the work of the church. He must learn to put ten men and women to work—and not try to do the work of ten men and women.

Perhaps there has never been a time when men everywhere were more willing or more eager to know the truth and to meet its demands than they are today. Happy indeed the preacher of the gospel who can give them bread and not a stone as they crowd our doors and fill our churches. Such an opportunity, such an obligation, lays upon us the necessity of giving our ministry the utmost care and the noblest preparation possible. The great Teacher has asked that we learn of him, and from him we have received these four great principles which ever guided him in his ministry along the open roads of Palestine and which strengthened and sustained him even unto the end of his days in the flesh. His experience deepened daily; his knowledge of God's truth surpassed anything we have found in the history of mankind; his love for human souls was and still is today the most magnetic influence playing upon the springs of human action; and as a real Leader he is still immeasurably the foremost Man of all the world.

HOYT M. DOBBS.

## JUNALUSKA—DO IT NOW

By Wm. F. Quillian

Dr. W. A. Lambeth has done a splendid piece of work in getting the claims of Lake Junaluska, the Southern Assembly, squarely before our people. He is giving himself without reservation to this important enterprise, and already is meeting with some encouragement. Urgent appeals have appeared in various papers setting forth the advantages to the Church to hold this great assembly and its almost unlimited possibilities for the future.

Thousands of people have been blessed and strengthened, physically, mentally and spiritually by the service which this assembly has rendered to our Church. In my opinion Junaluska is urgently needed and this need will increase with the passing years.

We are rapidly moving toward the unification of American Methodism. In the coming years thousands of Methodists throughout the nation will turn their thought to Lake Junaluska and it will draw people from every section of the country. The development of the Smoky Mountain National Park is also of nationwide interest and hundreds of thousands of people will pass through this gateway

every year. It is estimated that last year 500,000 tourists visited this section of North Carolina. Methodism must not lose opportunity to serve these multiplying thousands, and Lake Junaluska is the place incomparable through which this service can be rendered. To abandon it to any kind of fate which might involve worldly amusements and sinful practices of every kind would write a tragic chapter in the history of our Church.

It is imperative that contributions be sent promptly to the editor of your Church Advocate, or to Dr. W. A. Lambeth, High Point, N. C., or the treasurer of this fund, Mr. S. C. Kirkman, High Point, N. C. If you can make a contribution do it now for August 15th is the date by which this \$105,000 must be paid.

For the sake of the service which the assembly renders, for the honor and integrity of the Church, and as an expression of appreciation for what has been done by George R. Stuart, John R. Pepper, James Atkins, W. H. Stockham, and many others let us send in our contributions and do it today.

## METHODIST—UNITARIANISM

By W. G. Evans

A little over a hundred years ago a Unitarian church was organized in a southern city, by a very magnetic and eloquent young preacher. Just recently it celebrated its centenary with much eclat. This organization has lived through storm and strife, through prosperity and panic; through the pestilence that walketh in darkness and through many dire calamities, and in spite of all it has at last reached the age of patriarchal respectability, and veneration.

To be frank; the church today is just about as strong as it was on the day of its birth, hardly as strong or as representative as it was just after the Civil War, on its thirty-fifth birthday.

This church has never had a baby. It is sterile, distressingly sterile. There has never been the song of infant voices in its courts, as new born souls enter the Kingdom of God. They do not believe in the miracle of the "Conversion of a soul." Children it is true have been enrolled under its banner but they have only sung the dirge of hopeless, joyless, Christless service.

Get this fact fixed in your mind. In the century of the life of this church, launched by a man of intellect and enthusiasm, and fostered by many men and women of culture and wealth, it has never spawned, swarmed, divided, given

birth to or in any other way aided or abetted in the founding of another church of its kind. Even the usual claptrap methods have not been able to attract to their fold more than the corporals guard, of lethargic followers they have had.

Bishop Candler in his admirable tract on Unitarianism identifies the Modernists of today as one with the Unitarians in their belief and attitude in teaching about God, his son Jesus Christ and the Holy Ghost. Just think of it. Men are being sent into our pulpits to preach a Christless Christianity; a mimicry of the life of Christ who, they assert, was "The best man that ever lived," and nothing more. To them he never wrought a miracle or paid the debt of a sinful world. To them the Bible is a conglomerate mixture of old men's fables, etc., and the superstitions of races and tribes long since dead.

Last year I heard a preacher, after reciting the Apostles' Creed, announce as his text the words, "If thou canst believe, all things are possible to him that believeth." (Mark 9:23), and deduce that a belief in a "creed," is necessary, and then recited his creed, "I believe in God; I believe in man and I believe in the ultimate triumph of truth," thus denying everything else in the Apostles' Creed he had just recited which is the foundation stone of the faith of his church.

Think of it: No triune God. No divine son of God, no Holy Spirit, no resurrection, no ascension, no pleading Lord at the right hand of God, no judgment and no heaven or hell.

God have mercy upon a Methodism of which Wesley said its purpose was "to spread scriptural holiness over these lands," if it continues to tolerate in its ministry men of this class, who take its vows knowing that they do not believe its standards.

Get Bishop Candler's pamphlet on "Unitarianism" from our Publishing House, read it and pass it on to someone else.

## INCIDENTS AND ECHOES OF THE CAMPAIGN

"It is a real joy to work for the paper."  
—Rev. L. T. Nelson.

We were deeply touched by the generosity and the Christian spirit of a gentleman in a New Orleans church who told his pastor if he should find any person not able to pay more than one dollar for the paper, to come to him for the remaining 50c. He is a man in a small church, of modest means, but noble spirit.

Rev. Benjamin F. Rogers, presiding

(Continued on page 15)

## Mississippi and Louisiana

Rev. H. L. Daniels, Wesson, Miss., sends a list of subscribers, and with it the assurance that there will be more to follow.

Rev. L. T. Nelson, Adams circuit, Miss., sends 24 subscriptions on a quota of 22. His is a fine showing, but not finer than his spirit.

Rev. S. S. Bogan, Kentwood, La., is on the Honor Roll in the Campaign with some to spare. Thanks to Brother Bogan and Kentwood.

Rev. W. T. Phillips, Webb, Miss., sends a list of nineteen on a quota of seventeen. That is a great success and with it he betrays a great spirit.

Rev. A. R. Beasley, Tchula, Miss., is a good soldier and a loyal campaigner. The Advocate will not suffer in his hands. Thank you, and blessings on you.

Rev. J. L. Smith is very happy at Magnolia, Miss., where he is serving a delightful congregation. His Advocate quota is in with a clear margin besides.

Rev. H. E. Raley, Mendenhall, Miss., places us in his debt by a list of thirteen subscriptions. He reports everything moving along nicely in his charge.

Our genial friend, Rev. E. S. Lewis, Pascagoula, Miss., has credit for fifteen subscriptions on a quota of eleven. That is a good bid for the one hundred.

Our good friend, Rev. E. P. Craddock, Potts Camp, Miss., carried out his "threat"—the Advocate quota for that church in full. Thank you, Good friend.

Rev. M. A. Burns, who is on the Poplar Creek, Miss., charge is being assisted in a meeting at Old North Union church by Rev. J. C. Wasson of Vaiden.

Rev. W. C. Barham of Church Point charge, La., notwithstanding his serious injury in an automobile accident, sent

his full Advocate quota with a slight margin.

Rev. G. H. Corry, pastor at Hornbeck, La., did a splendid work at Hornbeck. He sends sixteen on a quota of fifteen, and that is a real achievement for that field.

The Advocate has received \$1.00 from Mrs. J. F. Hollinger, Meadville, Miss., and \$5.00 from Capt. J. P. T. Roberts, of New Orleans for the Save Junaluska Fund.

Jackson, La., under the leadership of Rev. R. S. Walton, is over the top and we gladly make acknowledgment of same in our Honor Roll of successful campaigners.

Rev. Geo. H. Jones, Ellisville, Miss., has maintained his record as a dependable friend of the Advocate. He is one of the men whose failure would really disappoint us.

Rev. Waldo W. Moore, Bucatunna, Miss., writes, "I am sending two subscriptions over my quota. Wish I could do better." He is a workman who needeth not to be ashamed.

Rev. A. S. J. Neill, pastor at Gueydan, La., sent in one more than double the quota for his charge. We are glad to make full acknowledgment of such a splendid work.

Mrs. J. J. Golden, a sister of Rev. Henry G. Hawkins of the Mississippi Conference, now lives in Dallas, Texas, but her interest in this section and her love for the Advocate abide.

Miss Vada Cole, secretary and treasurer of Crew Lake church, Start, La., sends four subscriptions to the Advocate. That is a good representation for that little community.

Rev. E. J. Coker, our friend from col-

lege days, sends sixteen subscribers on a quota of ten from the Lorman, Miss., charge. He says that progress is satisfactory on his work.

Rev. J. W. Faulk, with the easy and unperturbed way which he has brings Leesville, La., to a victorious conclusion of the campaign and has earned a place on the Honor Roll.

Rev. George R. Williams, Ebenezer circuit in Holmes County, Miss., sends nineteen and one-half subscriptions on a quota of seventeen. Good work, and we greatly appreciate it.

Rev. J. R. Murff, Kilmichael, Miss., reports a meeting that warmed the hearts of his people. Eight members were added by profession of faith. Rev. S. W. Hemphill did the preaching.

Rev. J. C. Wasson, Vaiden, Miss., who has been an unfailing friend of the Advocate, has sent seventeen subscriptions on a quota of fourteen. His entire charge is home to the editor.

Rev. J. D. Slay, Biloxi, Miss., has our thanks for some very fine work for the Advocate in his charge. His was not a long list, but it represents a faithfulness which we gladly commend.

Mrs. J. F. Davis, of Fifth Street Church, Meridian, Miss., has our thanks for a list of 16 subscriptions from her church, in which we include both Mrs. Davis and Brother Carter, the pastor.

Rev. Seth W. Granberry, recently assigned to New Augusta, Miss., has gone at his work in earnest, as indicated by the splendid showing which he is making in his Advocate campaign.

Rev. D. T. Ridgway, Silver Creek, Miss., has completed his quota of fifteen—a worthy achievement, and we are happy to inscribe the names of the charge and the pastor on the Honor Roll.

Rev. J. A. Knight of Indian Bayou, La., sent eighteen subscriptions on a quota of twenty-two. That is not a complete quota, but it represents a loyalty and an effort which the figures do not reveal.

Rev. W. H. Saunders, has made a full and effective proof of his Advocate ministry at Purvis, Miss. Brother Saunders was this editor's pastor back in Carroll County—guess how long ago.

Rev. Alvin P. Smith, pastor at Jeanerette, La., is a new man in that charge but he gets results none the less. He has a full part in the Advocate campaign victory of the Lake Charles District.

Rev. J. B. King has our sincere thanks for the loyalty which he and the Methodists of Matherville, Miss., have shown





at this time. On a quota of fifteen, seventeen subscriptions were sent.

Our good friend, Mrs. Walter Rogers, of New Albany, Miss., sends a list of 20 subscriptions. She is another of those faithful friends whose silence would both surprise and disappoint us.

Rev. Roy Wolfe, reports the work at Hawkins Memorial Church, Meridian, as going well. He has just closed a good meeting in which he was assisted by Rev. O. H. Scott and Rev. V. R. Landrum.

Rev. W. M. Sullivan, of Jefferson St. church, Natchez, has completed his quota of thirty subscribers, and he says he may get still others. Jefferson Street and Brother Sullivan are on our Honor Roll.

Rev. B. H. Williams, writing from Eucutta charge where he was assisting Rev. Marshall Love in a meeting, sent a list of subscribers with the notation, "More to follow." Thank you, Brother Williams.

Rev. J. L. Sells, Mount Olive, Miss., speaks regretfully of the fact that he was able to exceed his quota by only four and one-half subscriptions. We sincerely appreciate his loyalty and his fine spirit.

Rev. M. M. Black, Vicksburg, Miss., has stood by the Advocate campaign not only in effort, but also in advancing the money to help it along in his charge. We appreciate his faithfulness in this work.

Rev. Benjamin F. Rogers, presiding elder of the Lake Charles District, did a magnificent piece of work in bringing his District to success in the Advocate campaign. It was truly a whirlwind finish.

Rev. J. O. Ware, Picayune, Miss., says "My quota and others are to follow." Brother Ware is a good friend and he shows it both by his loyalty in a campaign and by coming to see us at the office.

Dr. Briscoe Carter, Winnsboro, La., set a fast pace in his Advocate campaign with twenty-one subscriptions—almost double his quota, and some he had not been able to see when the campaign closed.

Rev. J. H. Morrow, Madison, Miss., takes the trouble to notify us that he is holding his remittance in order that he may get his full quota. We appreciate both his thoughtfulness and his determination.

Rev. L. W. Cain, pastor at Bunkie, La., completes his quota—seven new and five renewal subscriptions. He says it was a hard job, but he did it, and did it creditably, and we thank him for his faithfulness.

Rev. C. A. Schultz, Court Street, Hattiesburg, Miss., has not been as robust as usual this year; but no man has worked harder or more consistently for the Advocate than he, and he has succeeded splendidly.

On a quota of fifteen, Rev. A. J. Boyles, Carthage, Miss., sends sixteen subscriptions, reports a Training School in progress under the direction of Rev. Irl H. Sells, and work making good headway in all respects.

Mrs. E. L. Aycock, Macon, Miss., renews her subscription and sends a message which touches our hearts. It is a great joy to feel that you are helping to "brighten the corner" of friends, known and unknown.

Rev. J. Cude Rousseaux, Zachary, La., has been hindered in his work recently by an injured arm, but is out again, we are glad to report. He says that he expects to complete his quota for the Advocate before he quits.

Rev. J. M. Boykin directed his own Vacation Church School at Waterproof, La. The school ran for two weeks, there were seven assistants, an average daily attendance of thirty-four, and twenty-five certificates were awarded.

Rev. Frank C. Collins, Ringgold, La., has been engaged in a revival at Heflin; and with his accustomed punctuality and efficiency he has demonstrated his loyalty to the program of the church in a more than successful campaign.

Rev. R. A. Bozeman, Ferriday, La., has carried his Advocate Campaign to success along with his evangelistic activities in assisting his brethren in meetings. Ferriday and Brother Bozeman are written in our book of remembrance.

Rev. L. F. Alford, Silver City, Miss., sends us two renewals and fourteen new names for our subscription list. A splendid record and a man whose loyalty represents forty-one years acquaintance with the Advocate columns.

Rev. C. W. Wesley, Canton, Miss., a friend of the Advocate and a man devoted to the program of the Church, has sent in sixteen new subscribers out of twenty-four. He has our thanks both for his loyal support and his good wishes.

Rev. R. A. Allums, pastor of Kingston Church, Laurel, Miss., sends fifteen subscriptions, and says, "Kingston church is doing a great work, sixty-seven new members added since Conference." It is a joy to be able to publish such a report.

Rev. E. R. Smoot, Shelby, Miss., writes us a very much appreciated note in a business letter to the office. He was the host of the District Conference recently,

but we did not get to see much of him owing to his duties as Conference host.

Rev. G. W. Robertson, pastor at Acona, Miss., sends a renewal for a long time friend of the Advocate, Mrs. M. J. Evans, and reports progress in his work. He says that there is still much to be done between now and the Annual Conference.

Mrs. N. E. Cunningham, Gibson Memorial Church, Vicksburg, Miss., is one of the most consistent and devoted Advocate workers that we know. As we have said of others, she is more than a campaigner—she is out and out a friend of the Advocate.

Professors who have been on leave of absence for study during the past year, and returning to Millsaps College for next session, are Prof. Ross H. Moore, of the Department of History, and Prof. B. O. Van Hook, of the Department of Mathematics.

From Macon, Miss., whither we were sent as pastor more than thirty years ago, Rev. John W. Robertson and his committee send us the full quota of subscriptions. Alas, how many of our dear friends have gone away in these thirty years!

Rev. S. W. Hemphill, Weir, Miss., reports good meetings, and he invites the editor to come up and share an old time camp meeting on the Chester charge, beginning Friday before fourth Sunday in July. We regret that we will be unable to accept.

Prof. Vernon L. Wharton, son of our good layman, R. V. Wharton, of Slidell, La., has been elected to a professorship in history at Millsaps College. For the past year he has held an instructorship while Prof. R. H. Moore was on leave of absence.

Rev. James H. Felts, Grenada, Miss., sends a list of twenty-two subscribers from his church. He generously requests that credit for same be given the assistant, Rev. Basil Moore. We do so, but with him we include our good friend, Rev. James H. Felts.

In a business note to the office, Rev. E. W. Ulmer adds to his full Advocate quota, the following: "We are having a great year, in fact the very best year on the Lena charge in a long time. We have received forty-four members on profession of faith thus far this year."

Rev. C. B. White, Hodge, La., who did not find an Advocate subscriber on his charge, has sent in a splendid list of new subscriptions. He reports that work going well, Laymen's Day observed with Judge E. H. Walker as speaker, and a Vacation  
(Continued on pages 11 and 13)

## Methodist Women

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,

2212 Fifteenth St., Meridian, Miss.

At the conference, held in Meridian, in April, instead of reading their annual reports, (which were given to the secretary to be entered in the journal), the superintendents and secretaries used their time for panel discussions of the work and problems of their departments. In the panel discussion of children's work, led by Mrs. Paul Arrington, "The Efficient Secretary" was presented by Mrs. Hubert Davis, of the Moss Point auxiliary. By request we print a brief outline of Mrs. Davis' talk:

Who is this secretary of Children's Work?

"She is that contact person between the worker's in the children's division of the church school and the Woman's Missionary Society. She is that person who keeps interest aroused in the missionary education of the children's division. She does not have to be a regular worker in the children's division, though it is desirable that she be."

When would you call her efficient?

Looking up the word "efficient," we find it means **HAVING THE POWER TO ACT WITH EFFECT.** Do you think a secretary can work effectively unless she has the following qualifications?

1. **LOVE.** She must have the patient and understanding love of children in her heart. She should be a prayerful person, who loves God and puts Him first in her life.

2. **Promptness.** She must be a person who is prompt to recognize and assume her duties as required in the Co-operative Plan. She should be prompt about her reports and encourage good offerings on Fourth Sundays.

3. **Sacrificial.** She should not mind sacrificing sometimes to put this part of our church program into effect.

4. **Enthusiastic.** She should not only be

co-operative, but very enthusiastic about this work, especially the two mission study units which are given in the spring and fall.

5. **World-minded.** She should be a world-minded person at every opportunity, giving the children a world point of view. This may be done by cultivating interest, appreciation and tolerance for the people of other countries and races. Do you think there is anything which would do more to bring about world peace than the promotion of world-friendship among children?

6. **Last, but not least,** her own improvement. She should take every opportunity to enroll in training schools. Also there are courses given by mail and many books which will be of great help.

For many years "the status of women" has been very indefinite. The only idea seemed to be that the women felt they should be granted the same privileges of service in the church as the men. In the report on the Status of Women, Mrs. L. W. Alford, chairman, is much valuable information—(see page 76 of the recent Conference Journal).

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Things have come to us in two's this week. First came two articles from faithful superintendent of publicity and this morning came two news items that will both delight and distress those who read about them. Because I wish you to remember only pleasant things I am telling the distressing news first—that is that North Mississippi women are going to have to do without Mrs. B. W. Lipscomb for two whole years. How we are to do it we do not know, but the very fact that we love her so will make us rejoice that she is to have these two years with her children in China. She leaves Lexington the 20th of this month and sails from Vancouver on the 25th of this month. She will be there to greet Miss Killingsworth when she arrives in China.

Did you have a Mathilde Killingsworth salary item in your treasurer's report the first of July? If you did not, you cannot rejoice with us on this next item, for you are sure to feel left out. Only

last week Mrs. R. E. Wilburn, of Lexington, made a gift of \$300 to the Killingsworth special. We are now able to give the extra \$100 for travel and a gift to Mathilde for her personal use. Rejoice in the vision this young woman has and join her in making the Killingsworth salary item one of the very first paid.

On Monday, July 6th, the Methodist Woman's Missionary Society met in the home of Mrs. J. H. Bailey with an unusually good attendance. After the meeting was called to order by the president, Mrs. C. A. Pilkinton, Mrs. J. W. Harvey gave the meditation—"Togetherness."

A splendid message, "Working Together With God," was enjoyed over the radio.

Mrs. McBride of Monroe, La., who is visiting her parents Mr. and Mrs. J. N. Roberts favored us by giving, in story form, a letter from Dr. Wu Yi Fang.

After a short business session the meeting closed with prayer.

#### Methodist Zone Meeting

The zone meeting was held in Kilmichael June 24. The opening hymn was "Jesus Calls Us." The subject for the devotional was "Stewardship of Citizenship."

Using verses from Psalms 15 and 24 Mrs. Henry Ingram directed the thought of the group and led them in prayer.

The high points of Conference were given by Mrs. T. C. Vaiden of Vaiden.

Mrs. Huntley Kent of Winona, read a paper on children's work, stressing the Fourth Sunday Offering and Daily Vacation Bible Schools.

A spiritual "Nobody Knows the Trouble I See," by a group from Winona was enjoyed.

Mrs. John Perkins read "Anti-Lynching," a paper by Mrs. Taylor Everette of Columbiana.

Minutes were read and a baby society was recognized from Alva. This is a baby in age but adult in purpose and plan.

Miss James, a missionary from Mexico, made a very interesting talk.

The reports made were very full and complete, including Carrollton with seven members present, Bethlehem with three, Winona with eighteen, Vaiden with three, Kilmichael with seventeen, and several visitors.

Worship meditation was conducted by a group of Carrollton young women. They used the theme "Fellowship of Prayer" in songs, Bible readings and prayer.

The next meeting will be held in Carrollton.

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## MISSISSIPPI AND LOUISIANA

(Continued from page 9)

Church School that went over in a great way.

Rev. Howard E. Pfost, Oak Grove, La., writes that his church has been bereaved this year in the loss of Mrs. Maggie Pinson, and Mr. R. J. Herring, sister and husband of Mrs. R. J. Herring. Sister Herring's life is bound up with the Methodist Church and that which is good in Oak Grove.

Rev. J. O. Dowdle, Sunflower, Miss., is represented in the Advocate Campaign with twenty-three subscriptions, eleven of which are new ones. That is eight more than the charge quota. Brother Dowdle has held only one of his revivals and has received twenty-three members into the church.

Rev. C. W. Lahey, pastor at Donaldsonville, La., has held three Daily Vacation Church Schools, with one more to hold. He has suffered considerable loss at Donaldsonville in the death of Judge Wortham and the removal of Mr. G. R. Ellis to another location, but Brother Lahey goes on undaunted.

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We have an appreciated note from Rev. N. E. Joyner, presiding elder of the Alexandria District. We regret that our letter to him was delayed. We believe absolutely in the faithfulness of Dr. Joyner—it is shown in the campaign in his district, even though it has fallen below what he had hoped for.

Dr. R. H. Harper, Lafayette, La., sent more than his Advocate quota and with the business note, a report of a fine Vacation Church School in which 137 were enrolled. The school was financed by the circles of the Woman's Missionary Society and twenty-six superintendents and instructors were enlisted.

Rev. Floyd O. Lewis, of Mayersville, Miss., is taking a six weeks course at Emory University. During his absence Rev. Paul H. Grice, of Rolling Fork charge will look after the needs of the charge in any emergency that may come up. We understand that there will be no preaching services for the period.

Representatives of the Bondholder's Committee, at a recent conference with a committee of the Lake Charles Methodist Church, have agreed to extend the settlement proposal to February, 1, 1937. This is upon condition that certain interest obligations be met at once, which we understand will be done.

Rev. C. C. Clark, Philadelphia, Miss., sends thirty subscribers on a quota of twenty-five, and says: "Am sorry I could not make it more." No pastor in our constituency has shown a more consistent interest in the Advocate, nor has any been more consistently effective as a campaigner, than C. C. Clark.

Rev. T. C. Cooper, Anguilla, Miss., says that he expects to secure more subscriptions later, if the price is not more than \$1.50. How refreshing that sounds. We usually hear, "If the price were a dollar." We feel sure the price of the Advocate will not be advanced. Brother Cooper is happy in his work, and reports progress.

Rev. W. L. Robinson, with whom we had the pleasure of breakfasting not long ago, reports that things are going fine at Moorhead, Miss. Seventeen additions, one hundred new hymnals, a five hundred dollar expenditure for gas fixtures in the church, a revival, a training class and a vacation church school is the record.

Rev. T. O. Prewitt, Broad Street church, Hattiesburg, had a recurrent attack of malaria recently. We trust that he may soon be fully recovered. He reports his work going fine, and we know that such is true of his Advocate campaign, for he sent thirty-two on a quota

of twenty-nine. In this he was ably assisted by Mr. A. C. Lynd.

We have a report of a meeting at Harperville, Miss., H. Mellard, pastor. Rev. A. P. Stephens of Kosciusko, Miss., did the preaching. A good interest was manifested and there were a number of additions to the church. We call attention to the fact that this report was not signed. It is our rule to require the name of the sender of all material intended for publication.

Rev. Thomas A. Carruth, a local preacher in charge of Advance Church, doubled the membership of the church and erected a new house of worship last year. A short course training school was held recently, and a revival is being planned at which it is expected that the membership will be doubled again. On a membership of twenty-six he was assigned two subscriptions for a quota. He turned in nine.

Rev. J. F. Mincy, Ripley, Miss., calls our attention to the fact that the typesetter made him say that the young people had been "deranged" by inflammatory appeal for revolt against marriage, when it should have been "barraged." We apologize for the error. Brother Mincy reports a fine Children's Day service at El Bethel, the success of which he credits to Mrs. Ray Goforth and Mrs. Oliver Mattox.

Those writers who frankly tell the people the truth when, as often happens, the people are going wrong and doing wrong are better friends of mankind than those who, whether in the blind zeal of ignorant honesty or the cynical perversity of calculating self-interest, flatter every popular mood and extol every vagary of popular conduct.—William Winter.

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## Christian Education

### CHURCH SCHOOL LESSON, JULY 26.

By Dr. J. R. Countiss

#### CHRISTIANITY SPREAD BY PERSECUTION (Acts 7:59-8:4; I Pet. 4:12-19)

The rising tide of persecution that thrust Peter and John into prison condemned Stephen to death at the hands of a mob. As he was crushed to the ground by the shower of stones, he managed to drag himself to his knees to pray one last prayer for the forgiveness of his murderers. Force can avail nothing against a triumphant spiritual power like that. That prayer haunted at least one of the mob until he fell prostrate on the Damascus road and surrendered to the same Lord.

The intense and bitter persecution scattered the disciples from Jerusalem like wind-blown seeds, each one becoming the nucleus of a new group where he found refuge. Only the apostles remained in Jerusalem, perhaps because of their superior courage; perhaps because of their sense of responsibility, such as impels public officers, physicians, and preachers to remain in stricken cities today.

Persecution purified the Christian group, purging it of hypocrites and half-hearted adherents, and helped to make it a world-church instead of a local sect. A religion that cannot endure persecution has no root in reality and can make no permanent appeal to faith and devotion.

An easy religion may increase the number of its adherents, but will not improve their character nor ameliorate the evils of society. Making no appeal to the heroic, it will develop no heroes. Christianity always presents two forms of strenuous discipline to its followers—sacrificial service and certain opposition. Jesus dispatched a pitiful handful of followers to a task greater than that which engaged Alexander or Caesar, fore-

warning them that they would be physically as helpless as sheep among wolves, subject to death at the hands of those who thought thus to do God service. In modern days, the physical dangers and difficulties may be less, but the spiritual pilgrimage is as difficult as in the first century.

Let the church of today call for such service and such sacrifice. It will be amazed at the response. Youth, especially, counts not life dear unto itself if the adventure is daring and the goal seems great. Witness how 10,000,000 of them laid down their lives in one war in our generation. Witness Communism, Fascism, Natzism, Nationalism—the most potent and popular social movements of our time. Each demands utter self-renunciation and devotion to the cause—the unconditional surrender of life and fortune, and millions respond with the courage of the Crusaders and with the fervor of the early Christians. The church can make a more heroic appeal. Dare she do it? Only the redemptive are redeemed. Only as we drink of the Master's cup and share his sufferings do we become partakers of his glory. If we would be brothers to him, we must do the Father's will; if we would share the benefits of his cross, we must bear the burden of our own. "The servant is not above his Lord."

### GENERAL CONFERENCE ENTERTAINMENT

Will you please publish in your paper that the General Conference Committee on Entertainment has fixed the requirements for entertaining the next General Conference, and that any one who is interested can secure a copy of these requirements by writing to the secretary of the committee, Harry Denman, care First Methodist Church, Birmingham, Ala.

HARRY DENMAN, Secty.

### ABDI, THE SCRIBE, WRITES WHAT HE SEES AND HEARS

It came to pass that for many days and seasons there was Plenty in the Land where dwelt a People who were of Wiser Understanding than any who had gone before them. And these People who were great in Wisdom and in Understanding said one to another, "The Fathers, who

knew not the things that have been made plain to Us, were wont to say that the Years of Fatness should lay by in store for the Days of Leanness. But We are Wiser than they, and can do what even the Prophets of Old could not see. We have learned the things that are revealed only to a People of Wisdom and Understanding.

And the land dripped with the Fatness thereof.

Now, of this Mighty Generation were some who are Sons of one John, of the House of Wesley. And many of these were sharers of the Fatness of the Land. As these took counsel together, they agreed that this John whose Name they bore was Wiser than those of his Day when he said "Make All You Can." For the Wisdom of this man made him well nigh worthy to be numbered with those of this New Day, with those who are able to See and to Use what men call the Main Chance.

And one of the Humbler of the Sons of this John who was Wiser than his day made bold to ask, "Did he not say also, 'Save All You Can, Give All You Can?'" And his Words were not Pleasing to those who heard. Said they, "Not all the words of this man, nor of any man who dwelt here ere We came, can be Words of Wisdom."

But Some who were of the name of this John did purpose to follow all his Counsel, and did Make and Save and Give. Others knew that the Years of Fatness would continue unto Many Generations. They needed not to lay by in store for the days the Fathers, in Ignorance, said would come to all men. And of the Substance they wasted a Small Portion found its way into the Treasury of the Temple. And with the giving of those who obeyed all the Counsel of John and the Small Portions from those who observed to do only his First Words, the Treasury received more than in Former Days. And all Rejoiced that it was so.

And this Abdi, the Scribe, will write more of what he Saw and Heard in the Land that men said would be always a Land of Fatness.



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## FROM GRENADA COLLEGE

Dear Dr. Duren: This is a sort of blanket letter. There are several things I'd like to say. First, I have been appointed to teach Bible in Grenada College next year, as was stated in the Advocate of last week, and my wife and I have moved from Rienzi to the College and are now happily situated here. Please change the address of our Advocate to Grenada College, Grenada, Miss. You have been kind enough to continue sending me the Advocate for some time and I have not sent you my subscription. I'm doing it now.

The Board of Trustees of the College had a meeting here today relative to pushing forward to completion the Grenada College Financial Campaign, and among other things they did, they asked me to be correspondent for the campaign and the College for the summer. I am enclosing an account of the trustee meeting that we would appreciate you running in the Advocate. I shall be sending you material almost every week, and trust that you will have space to publish some of it, particularly the reports of the churches that go over the top in paying their quotas. Would it be possible, after the Advocate campaign is over for us to have some space to publish weekly a list of churches and charges that go over the top with their quotas? Or rather to list their final reports? If so I shall be able to supply you with that material weekly. Again, would you consider running cuts of the college from time to time with a short skit about some interesting feature of the college? I have any number of cuts that I can furnish. I assure you this would be a genuine service to Grenada College, that would be greatly appreciated by all of us.

We have been having good rains all over our territory, and things are looking up for our campaign. Our folks are greatly revived. Most encouraging reports are coming in from all over the Conference as to the progress of the campaign. Brother J. M. Bradley brings the report that Greenwood is going over the top. The campaign has not been completed in any of the larger churches, but good news comes from Corinth, New Albany, Columbus, Iuka, Ripley, Greenville, and others. Brother Felts reports that Grenada church will nearly double its quota. The first church to raise its quota and make report was New Hope church on the Ashulaville charge. Their quota was \$20. They sent in \$23.00. With such a spirit and response as this we cannot fail. The report of the Trustee meeting fol-

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Session of 1936-37 opens September 16.

REGISTER NOW

D. M. KEY, President

JACKSON, MISSISSIPPI

"The Board of Trustees of Grenada College met in an all day session at the college on Monday, July 13, to hear reports and make plans for the completion of the Grenada College Financial Campaign that is now in full swing. An optimistic note was sounded throughout the session as Dean W. C. Newman read reports of the progress of the Campaign in the local churches throughout the Conference. Rev. A. T. McIlwain of the Greenwood District; Rev. W. L. Storment, of Sardis-Grenada District; and Rev. J. D. Wroten of Corinth District, three presiding elders, who are also members of the board gave enthusiastic accounts of the promotion of the campaign in their respective districts. The Methodists of North Mississippi Conference are becoming more and more, Grenada College-minded. The prospects are bright for a larger student body for next year than for several years. Students are being signed up almost daily. Rev. W. C. Newman, and Rev. E. M. Sharp are both in the field soliciting students."

E. M. SHARP.

## MISSISSIPPI AND LOUISIANA

(Continued from page 11)

Miss Rebekah Nabors, daughter of Rev. J. L. Nabors, of Longview, Miss., charge was operated on for appendicitis at the hospital in Starkville, Miss., on Sunday morning, July 19. At the time we heard, she was doing as well as could be expected.

Mrs. R. S. Crichlow, wife of Dr. R. S. Crichlow, of this city, has been seriously ill in a local hospital for several days. Her condition has not been encouraging, according to reports, but this morning (Tuesday) she is reported to have passed

a good night and the outlook is more hopeful.

The editor appreciates being remembered with a card from Norway, sent by Miss Lydia Michal of New Orleans and Miss Nettie Stroup, formerly head resident of St. Mark's Church and Community Center of this city. They were in attendance upon the World Sunday School Convention at Oslo.

We open the forms to insert notice of the death of Rev. W. A. Bowlin, superannuate of the North Mississippi Conference. Brother Bowlin's death occurred on Sunday, July 19, at Olive Branch, Miss. Rev. J. D. Simpson, the pastor, sends us a hurried note announcing the fact, but giving no details except that his passing was glorious. A fuller notice will probably be in hand for next week.

Intermediate assembly at Union Church on highway No. 20, J. C. A. H. S. dormitory, August 3-8. Cost, including registration and board, \$2.00, or get list of food-stuffs from your pastor, and bring list of groceries with you. For lists of groceries to bring, write Rev. J. A. McRaney, Route 1, Hamburg, Miss. For other information, write Rev. I. H. Sells, Millsaps Building, Jackson, Miss. Registration begins Monday afternoon, August 3.

Rev. W. C. Newman, Dean of Grenada College, according to an evening paper, had a harrowing experience in saving his little boy from being killed by a truck. It appears that the boy was riding a horse and that the father snatched him off the horse, which was killed, just in time to save him. It was stated that the boy had some bruises, but was not seriously injured apparently. We are glad to report this happy ending of what came near to being a sorrowful tragedy.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Is. 54:10: The mountains may depart and the hills be removed; but my loving kindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah that hath mercy on thee.

God's loving kindness is shown in the powers with which He has endowed man. "For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands." (Ps. 8:5, 6).

God's loving kindness has been manifested in His providence. All through human history God has showered His blessings upon our race. In spite of backslidings of Israel, God sought them. In the long, tedious process, God has continually sought to reveal that righteousness, holiness and love are more effective than material powers.

God's loving kindness has been shown in Christ. He believed in man's ability to receive a revelation of Himself. "God so loved that He gave His only Begotten Son...."

"Down in the human heart,  
Crushed by the tempter,  
Feelings lie buried that grace can restore;

Touched by a loving heart,  
Wakened by kindness,  
Chords that are broken will vibrate once more."

—Fannie J. Crosby in "Rescue the Perishing."

God's loving kindness has never faltered. It has never failed. God has kept on in his efforts to help mankind.

Of course, God could not ignore the sins of mankind. His attitude is described in Ps. 89:28-34: "My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed will I also make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my stat-

utes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips."

Everything else has changed. Even mountains depart and even hills are removed. Our most stable objects pass away. But the compassion of God is eternal. His gracious disposition is continually manifested. His covenant of peace remains. "Who shall separate us from the love of Christ?" Even when the world seems tumbling in ruins, still His love abides and His presence sustains.

### PRAYER

Our Father, Thy loving kindness is independent of our desserts. We penitently bow before Thy covenant of peace. Because of Thy eternal character, we may put our unwavering trust in Thee. We are grateful for Thy loving kindness that is independent of all outward circumstances. We would build our lives on the eternal love of God. "The love of Christ constraineth us." May our daily conduct be the practical expression of our gratitude for Thy loving kindness. In Jesus' name we pray.

### REVIVAL AT BELCHER, LA.

Dr. A. M. Shaw led his people in a revival campaign at Belcher, July 5-12, in which one layman and seven preachers from neighboring fields preached in one service each. A high spiritual note was struck by Prof. Wm. G. Phelps of Centenary College, in the first service. It was followed by gospel messages of a high order from Sunday night through Friday night; the preachers being Rev. Hugh E. Bradshaw, of Belcher Presbyterian Church, Dr. Geo. S. Sexton, Brothers R. M. Brown, L. W. Smart, L. L. Cowen, and L. N. Hoffpauir. The pastor preached at 11 o'clock Sunday morning, the 12th; and Dr. R. E. Smith closed the series with a great evangelistic message at 8 p. m. All the visiting brethren rendered fine service.

Dr. Shaw also conducted four day services during the week; preaching four short sermons on John 3-16. He reports the attendance fine, interest excellent, and the church people evidently revived

and encouraged. Baptist and Presbyterian congregations co-operated nobly. Dr. W. C. Watson, of Malvern, Ark., will lead in the revival at Gilliam, August 9-19.

### MEETING AT SALTILLO, MISS.

The largest crowds in the history of the Saltillo Methodist Church overflowed the auditorium in the revival meeting which closed Wednesday, July 8. The meeting, conducted by Dr. Copeland, of Dallas, Texas, was said by the people of Saltillo to be the greatest in the history of the town. All of the churches co-operated, and people came from miles around. Dr. Copeland displayed great power and magnetism in his sermons. A large class was received into the Methodist church, and some went to the Baptist and Presbyterian churches.

The people will not soon forget Dr. Copeland and his work among them; his messages of love have bound the people together in the bonds of Christian fellowship. May he have many more years of service for the Master.

J. V. STEWART, Pastor.

### SAVE JUNALUSKA

My Dear Dr. Lambeth:

Enclosed please find a small check in token of a large appreciation of the values which I see in the Assembly grounds.


In saving this property we are conserving something which can not be duplicated. It is one of the "institutions" of the Southeastern States.

Its history, its worth today, and its possibilities for the future make necessary our united purpose and effort to secure it for the entire connection.

I work with you and also pray for the success of the campaign under your direction and leadership.

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## INCIDENTS AND ECHOES OF THE CAMPAIGN

(Continued from page 7)

elder of the Lake Charles District, provided funds to advance the subscription of all Louisiana superannuates who are in arrears. He may not approve of this publicity, but we feel that he is entitled to credit for his magnanimous deed.

It was easily done. I hope the people will enjoy the paper.—Rev. W. T. Phillips.

It is a pleasure to work in the interest of the Advocate.—Rev. J. L. Smith.

I am happy to enclose four and one-half subscriptions which completes my quota.—Rev. W. C. Barham.

We like the paper and are for it. And we also like and love the editor.—Rev. T. O. Prewitt.

I wish to commend you most heartily for your editorials in the issue of July 9, especially the one on "How Not To Do It."—Rev. W. L. Robinson.

We believe in the Advocate and feel that we are entitled to a visit from the editor.—Rev. J. O. Dowdle.

It was a great pleasure to do this work, really it was a pleasure.—Rev. J. O. Ware.

We enjoy the good paper you are giving us.—Rev. W. R. Harvell.

I have been a regular subscriber to the Advocate for 41 years and have no idea of stopping it any time soon. It is as good if not better than at any time in these years. May it live long and continue to be a blessing to our hearts.—Rev. L. F. Alford.

We are enjoying your paper and think Dr. Countiss' comments on the Sunday school lessons are splendid.—Rev. E. R. Smoot.

We are indeed happy to send you the quota of subscriptions assigned us. May the campaign respond 100 per cent in every charge. We enjoy your good paper.—Miss Mary McCaskill.

—Mrs. J. W. Robertson, Committee.

I have made quite a sales game of subscription getting. . . . It has been quite a summer sport.—Rev. H. E. Pfost.

## SHILOH CHURCH

Because the Annual Conference to be held at Galloway Memorial Church, in Jackson, Miss., this year, will celebrate the one hundredth birthday of that church, I thought it might be in order to say something about a church that is even older than Galloway Memorial Church, and is located not far from Jackson in the Jackson District.

Shiloh Church is located on a high hill six miles south of Pelahatchie in Rankin County. Shiloh Camp Ground is the oldest camp ground in the State and one of the oldest in the country.

The settlement of Shiloh is very directly connected with the history of South Carolina.

In 1832, during the presidency of Andrew Jackson, the Free Trade and States Rights Party in South Carolina, under the leadership of John C. Calhoun, her senator in Congress asserted the doctrine of nullification in a State convention which declared the tariff acts of that year unconstitutional, and therefore null and void, that the duties should not be paid, and that any attempt on the part of the general government to enforce this payment would cause the withdrawal of South Carolina from the Union and the establishment of an independent government. President Jackson met this declaration with a vigorous proclamation, in which he declared that the laws must be executed and that "the Union must and shall be preserved." South Carolina standing alone, receded from her position under protest, and a compromise bill, introduced by Henry Clay in 1833, provided a gradual reduction of duties—for the time settled the controversy.

A number of the descendants of the immigrants from Holland, who had settled in South Carolina, not desiring to become entangled in trouble between the state and national governments left South Carolina. One special group from Orangeburg District traveled in ox carts southward and westward. Some of these people stopped in Alabama, some in Mississippi, while others crossed the Mississippi River into Arkansas.

Those who stopped in Mississippi settled in and around what is now the Shiloh community and were originally called the "Dutch Colony." No homicide has ever been committed in the Shiloh community. From these sturdy Dutch pioneers have descended men and women of almost all professions and trade.

The first church was built of hewn logs gotten out of the swamps of Rankin County by the white men and their slaves, and was located very near the

site of the present building which is located on the dividing line or ridge between Pearl and Strong rivers. The first tabernacle was a bush arbor, near it was erected six houses of pine logs, from which the back had been removed—these were called "tents," in which the people camped during the duration of the religious meetings. The congregation consisted of the white people, their slaves, and a number of Choctaw Indians. The place was lighted by large pine-knot fires.

People came to these camp meetings in wagons, many of them in ox wagons. One of the unique features of these early camp meetings was a common feed pen. The neighbors built a large pen of pine logs and filled it with corn and all who had come to the camp meeting were invited to feed their stock in the pen.

(This writer would appreciate a common gasoline tank very much.)

Until the Civil War, camp meetings were held each year when services were discontinued until 1881. Except for three years when the country was suffering from a yellow fever epidemic, a camp meeting has been held each year since.

This church has sent out a great number of preachers, among them are: Rev. W. N. Thomas, Chaplain of the United States Navy, the Rev. Walter Ward, the Rev. Wallace Warren and the Rev. Robert Meyers, also one missionary, Miss Nevada Martin, daughter of the Hon. A. E. Martin, now of Anguilla.

The 106th birthday of Shiloh will be observed when the evangelist, Howard Williams, opens this year's camp meeting at 7:45 p. m., July 31.

We extend a hearty welcome to all to worship with us through the ten days of services.

The writer wishes to acknowledge the help he received in writing this article, from an item in an old paper which was made possible by the contribution of Mr. A. E. Martin of Anguilla and others.

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## HAYNESVILLE, LA.

The Haynesville Methodist Church is making great forward strides under the capable leadership of Rev. B. H. Andrews. We have just closed our revival, Brother Andrews did the preaching and Brother W. O. Lynch, pastor of the Methodist Protestant Church, led the singing, and worked with the young people. Brother Andrews delivered some of the most forceful and inspiring sermons we have ever heard, he is truly a "Man of God." We know that, had we had a great evangelist, he could not have given us any more helpful and spiritual messages. The church was uplifted spiritually. We appreciate the help and hearty co-operation of Brother Lynch also that of Brother Wood and his Baptist congregation.

All departments of the church are moving along nicely, the young people are doing excellent work, were well represented at both assemblies at Centenary College.

The Missionary Society has re-papered the parsonage and Mr. and Mrs. J. C. McEachern presented the parsonage with a beautiful maple bed-room suit. It is truly a beautiful gift which is greatly appreciated.

We expect to send Brother Andrews to Conference with a "full" report.

MRS. H. B. McEACHERN.

What wonder we do not exercise the apostolic power! The fact is, we can never possess an exultant and triumphant faith with an attenuated and impoverished creed. And that has been the secret of our trouble—we have thinned and refined away our creed, and reduced it to a poor minimum, and there has been no power in it to generate faith. There has been nothing in it to kindle enthusiasm and passion and zeal. Our scanty and exiguous belief has found its logical result in a feeble faith.—Rev. J. D. Jones.

## ACKNOWLEDGMENT OF SUBSCRIPTIONS RECEIVED FROM JULY 15 - JULY 21, 1936.

Rev. R. H. Harper, Lafayette, La. ....	23
Rev. W. M. Sullivan, Natchez, Miss. ....	22
Rev. W. H. Wallace, Jr., New Orleans, La. ...	22
Rev. Basil E. Moore, Grenada, Miss. ....	23
Rev. C. C. Clark, Philadelphia, Miss. ....	23
Rev. W. L. Doss, Jr. Lake Charles, La. ....	22
Mrs. Walter Rogers, New Albany, Miss. ....	20
Rev. Geo. R. Williams, Ebenezer, Miss. ....	19½
Rev. J. T. McCafferty, Lexington, Miss. ....	19
Rev. J. O. Ware, Picayune, Miss. ....	18
Rev. L. T. Nelson, Adams, Miss. ....	18
Rev. Jas. A. Knight, Indian Bayou, La. ....	18
Mrs. J. Frank Davis, Meridian, Miss. ....	16
T. S. Matthews, Mansfield, La. ....	16
Rev. Rowland W. Faulk, Oakdale, La. ....	16
Rev. R. A. Allums, Laurel, Miss. ....	15
Rev. E. W. Day, Sicily Island, La. ....	14
Rev. J. B. King, Matherville, Miss. ....	14
Rev. A. J. Boyles, Carthage, Miss. ....	14
Rev. J. B. Cain, Yazoo City, Miss. ....	13
Rev. J. F. Campbell, Laurel, Miss. ....	12½
Rev. Seth Granberry, New Augusta, Miss. ....	12
Rev. L. P. Moreland, Merryville, La. ....	12
Rev. W. H. Saunders, Purvis, Miss. ....	12
Rev. J. E. J. Ferguson, Florence, Miss. ....	11
Rev. W. T. Phillips, Webb, Miss. ....	11
Rev. A. D. George, Vinton, La. ....	11
Rev. W. W. Moore, Bucatunna, Miss. ....	11
Rev. Frank C. Collins, Ringgold, La. ....	10
Rev. J. W. Leggett, McComb, Miss. ....	10
Rev. L. C. Wilson, Colfax, La. ....	9
Rev. E. M. Allen, Vicksburg, Miss. ....	8½
Rev. F. J. McCoy, Ida, La. ....	9

Rev. E. A. Kelly, Laurel, Miss. ....	8
Rev. J. W. Moore, Collins, Miss. ....	7
Rev. W. D. Bennett, Schlater, Miss. ....	7
Rev. Alonzo Early, Elizabeth, La. ....	7
Rev. A. M. Serex, Minden, La. ....	7
Rev. C. W. Wesley, Canton, Miss. ....	7
Rev. E. W. Ulmer, Lena, Miss. ....	7
Rev. W. H. Moulner, Winona, Miss. ....	6
Rev. J. M. Lewis, Wiggins, Miss. ....	6
Rev. J. C. Rousseaux, Zachary, La. ....	6
Rev. D. B. Raulins, New Orleans, La. ....	8
Rev. A. J. Beasley, Carthage, Miss. ....	6
Mrs. L. M. Elliott, Rolling Fork, Miss. ....	6
Rev. T. C. Cooper, Anguilla, Miss. ....	5
Rev. D. T. Ridgway, Silver Creek, Miss. ....	5
Rev. W. L. Blackwell, Montrose, Miss. ....	5
Rev. B. F. Rogers, Lake Charles, La. ....	5
Rev. R. R. Branton, Natchitoches, La. ....	5
Rev. H. N. Brown, Pineville, La. ....	4
Rev. J. D. Slay, Biloxi, Miss. ....	4
Rev. W. J. Dawson, Itta Bena, Miss. ....	4
Rev. Jas. L. Sells, Mt. Olive, Miss. ....	4
W. H. Boylston, Harmon, La. ....	4
Rev. L. W. Cain, Bunkie, La. ....	4
Rev. Olla Nix, Carriere, Miss. ....	4
Rev. W. D. Milton, Trout, La. ....	4
Rev. A. W. Townsend, New Orleans, La. ....	4
Rev. G. E. Allan, Georgetown, Miss. ....	4
Rev. W. O. Sadler, Moss Point, Miss. ....	4
Rev. A. L. Gilmore, Many, La. ....	4
Rev. T. C. Cooper, Anguilla, Miss. ....	4
Rev. C. B. White, Hodge, La. ....	4
Rev. G. H. Corry, Hornbeck, La. ....	4

Rev. A. R. Beasley, Tchula, Miss. ....	
Rev. B. H. Williams, Flora, Miss. ....	
Rev. C. H. Gunn, Shubuta, Miss. ....	
Rev. R. A. Bozeman, Ferriday, La. ....	
Rev. A. S. J. Neill, Gueydan, La. ....	
Rev. C. W. Lahey, Donaldsonville, La. ....	
Rev. J. J. Baird, Columbus, Miss. ....	
Rev. G. A. Broadus, Rose Hill, Miss. ....	
Rev. T. F. King, Sulphur, La. ....	
Rev. H. E. Pfost, Oak Grove, La. ....	
Rev. C. A. Schultz, Hattiesburg, Miss. ....	
Rev. M. A. Burns, Vaiden, Miss. ....	
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Rev. R. L. Clayton, Clay, La. ....	
Rev. F. L. Applewhite, Edwards, Miss. ....	
Mrs. E. A. Doland, Lake Arthur, La. ....	
Rev. T. E. Nicholson, Philadelphia, Miss. ....	
Mrs. R. E. Bennett, Meadville, Miss. ....	
Rev. Murray Cox, DeKalb, Miss. ....	
Rev. W. S. Selman, Kossuth, Miss. ....	
Rev. R. G. Moore, Leland, Miss. ....	
Miss Alpha Puckett, Baton Rouge, La. ....	
Rev. S. W. Hemphill, Weir, Miss. ....	
Miss Ruth Watts, Meridian, Miss. ....	
Rev. F. O. Lewis, Mayersville, Miss. ....	
Rev. C. A. Northington, Pickens, Miss. ....	
Rev. Jolly Harper, New Orleans, La. ....	
C. A. Massey, Pachuta, Miss. ....	
Mrs. S. D. Adams, St. Joseph, La. ....	
W. A. McKennon, Shreveport, La. ....	
Dr. H. R. Fairfax, Brookhaven, Miss. ....	
Rev. E. A. King, Bay Springs, Miss. ....	
Rev. T. J. Holladay, Zwolle, La. ....	

## WEEKLY REPORT, 1936 ADVOCATE CIRCULATION CAMPAIGN

## HONOR ROLL OF QUOTA CHARGES

J. B. Grambling, New Orleans.	S. S. Holladay, Jr., Monroe, La.	T. A. Carruth, Hattiesburg, Miss.
H. B. Hines, Amite, La.	H. E. Pfost, Oak Grove, La.	R. L. Walton, Meridian, Miss.
F. N. Sweeney, Franklinton, La.	J. M. Alford, Oak Ridge, La.	W. H. Lewis, Lucedale, Miss.
Wm. Schuhle, Plaquemine, La.	J. H. Midyett, Pioneer, La.	E. S. Lewis, Pascagoula, Miss.
H. A. Rickey, McDonoghville, La.	J. E. Hearne, Sterlington, La.	L. E. Alford, Silver City, Miss.
Jolly B. Harper, New Orleans.	C. K. Smith, Tallulah, La.	G. R. Williams, Ebenezer, Miss.
A. Y. Brown, Ackerman, Miss.	J. M. Boykin, Waterproof, La.	J. T. McCafferty, Lexington, Miss.
D. R. McDougal, Hickory Flat.	Briscoe Carter, Winnsboro, La.	W. T. Phillips, Webb, Miss.
A. W. Bailey, Sherman, Miss.	H. L. Johns, Monroe, La.	Basil E. Moore, Grenada, Miss.
S. A. Brown, Inverness, Miss.	A. M. Serex, Minden, La.	L. T. Nelson, Adams, Miss.
Seamon Rhea, Como, Miss.	H. C. Castle, Magee, Miss.	D. T. Ridgway, Jr., Silver Creek.
A. M. Broadfoot, Waynesboro.	L. D. Haughton, Richton, Miss.	W. W. Moore, Bucatunna, Miss.
Rolfe Hunt, Lauderdale, Miss.	L. M. Reeves, Sumrall, Miss.	R. A. Allums, Laurel, Miss.
J. M. Corley, Fayette, Miss.	Mrs. C. M. Martin, Meridian.	J. B. King, Matherville, Miss.
R. M. Bentley, Wisner, La.	B. L. Sutherland, Columbia, Miss.	Seth Granberry, New Augusta.
D. B. Watson, Pleasant Hill, La.	L. E. Alford, Port Gibson, Miss.	A. J. Boyles, Carthage, Miss.
H. W. Rickey, Gilbert, La.	C. A. Northington, Pickens, Miss.	J. E. J. Ferguson, Florence, Miss.
Mrs. C. M. Purvis, Rayville, La.	W. B. Baker, Belzoni, Miss.	C. C. Clark, Philadelphia, Miss.
A. A. Collins, Farmerville, La.	T. B. Thrower, Drew, Miss.	J. D. Slay, Biloxi, Miss.
W. J. Dawson, Itta Bena, Miss.	W. N. Dadds, Hernando, Miss.	J. O. Ware, Picayune, Miss.
R. E. Rutledge, Bonhomie, Miss.	J. R. Murff, Kilmichael, Miss.	W. H. Saunders, Purvis, Miss.
O. L. Tucker, New Iberia, La.	W. L. Robinson, Moorhead, Miss.	E. J. Coker, Lorman, Miss.
V. D. Morris, Columbia, La.	W. M. Campbell, Ruleville, Miss.	W. M. Sullivan, Natchez, Miss.
J. A. McCormack, Mer Rouge, La.	J. O. Dowdle, Sunflower, Miss.	E. M. Allen, Oak Ridge, Miss.
Martin Hebert, West Monroe, La.	J. C. Wasson, Vaiden, Miss.	J. B. Cain, Yazoo City, Miss.
W. D. Keinschmidt, New Orleans.	R. S. Walton, Jackson, La.	L. W. Cain, Bunkie, La.
B. C. Taylor, Homer, La.	S. S. Bogan, Kentwood, La.	L. C. Wilson, Colfax, La.
Guy M. Hicks, Ruston, La.	Ellis Smith, Abbeville, La.	R. A. Bozeman, Ferriday, La.
J. L. Sells, Mt. Olive, Miss.	W. C. Barham, Church Point, La.	R. R. Branton, Natchitoches, La.
E. C. Driskell, Lake Cormorant.	G. W. Pomeroy, DeRidder, La.	Alonzo Early, Elizabeth, La.
W. W. Holmes, New Orleans.	M. W. Beadle, Eunice, La.	G. H. Corry, Hornbeck, La.
T. W. Lewis, Calhoun City, Miss.	A. S. J. Neill, Gueydan, La.	R. H. Harper, Lafayette, La.
S. E. Ashmore, Iuka, Miss.	A. P. Smith, Jeanerette, La.	L. P. Moreland, Merryville, La.
A. R. Beasley, Tchula, Miss.	J. W. Faulk, Leesville, La.	R. W. Faulk, Oakdale, La.
D. B. Boddie, Lake Providence, La.	A. L. Gilmore, Many, La.	A. D. George, Vinton, La.
R. L. Lane, Benton, Miss.	T. J. Holladay, Zwolle, La.	C. W. Lahey, Donaldsonville, La.
Swope Noblin, Oloh, Miss.	D. George, Grank Cheniere, La.	D. B. Raulins, New Orleans, La.
J. M. Bradley, Greenwood, Miss.	W. F. Roberts, Franklin, La.	A. W. Townsend, New Orleans, La.
W. H. Giles, Bastrop, La.	W. T. Gray, New Orleans.	F. C. Collins, Ringgold, La.
George Fox, Bonita, La.	Carl Lueg, Slidell, La.	T. C. Cooper, Anguilla, Miss.
A. D. St. Amant, Delhi, La.	H. M. Johnson, Arcadia, La.	E. W. Day, Sicily Island, La.
D. W. Poole, Mangham, La.	J. L. Smith, Magnolia, Miss.	F. J. McCoy, Ida, La.
W. C. Scott, Monroe, La.	T. O. Prewitt, Hattiesburg, Miss.	

## REPORT BY DISTRICTS

## Louisiana Conference

District and Presiding Elder	Quota	Subscriptions Received
Alexandria, N. E. Joyner	332	133
Baton Rouge, J. H. Bowdon	393	119
Lake Charles, Benj. F. Rogers	306	316
Monroe, H. L. Johns	309	347
New Orleans, Elmer C. Gunn	317	317
Ruston, Louis Hoffpauir	408	233
Shreveport, Geo. S. Sexton	512	114
<b>Total Louisiana Conference</b>	<b>2577</b>	<b>1570</b>

## Mississippi Conference

Brookhaven, C. W. Crisler	516	145
Hattiesburg, W. B. Alsworth	473	323
Jackson, T. M. Brownlee	709	178½
Meridian, W. B. Jones	556	166
Seashore, L. J. Power	469	155
Vicksburg, H. A. Gatlin	395	180½
<b>Total Mississippi Conference</b>	<b>3118</b>	<b>1146</b>

## North Mississippi Conference

Aberdeen, W. P. Buhrman	672	73½
Columbus, L. P. Wasson	547	73½
Corinth, J. D. Wroten	628	131½
Greenville, J. R. Countiss	269	23
Greenwood, A. T. McIlwain	391	391
Sardis-Grenada, W. L. Stormont	411	73
<b>Total North Mississippi Conference</b>	<b>2918</b>	<b>765½</b>

<b>Total all three Conferences</b>	<b>8613</b>	<b>3490½</b>
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# NEW ORLEANS Christian Advocate

Vol. 83—No. 31.

NEW ORLEANS, LA., THURSDAY, JULY 30, 1936.

Whole No. 4193.

## GREENWOOD DISTRICT "OVER THE TOP"

According to announcement last week, we are giving front-page recognition to the Greenwood District of the North Mississippi Conference. Dr. McIlwain and the pastors are entitled to great credit for their achievement, especially since the Advocate and the Grenada College campaigns ran concurrently. Dr. McIlwain says that the Advocate campaign, notwithstanding the divided interest, was carried to success with less of effort than was required last year. Below is the report.

### Greenwood District Advocate Quotas

	Quota.	Subs.
Acona—G. W. Robertson .....	10	7
Belzoni—W. B. Baker .....	15	19
Black Hawk—J. Noel Hinson .....	16	10
Carrollton—W. W. Bruner .....	24	10
Drew—T. B. Thrower .....	16	23
Duck Hill—S. B. Potts .....	20	20
Ebenezer—G. R. Williams .....	17	19½
Greenwood—J. M. Bradley .....	48	50
Inverness and Isola—S. A. Brown .....	12	15
Itta Bena—W. J. Dawson .....	13	19½
Kilmichael—J. R. Murff .....	12	14
Lexington—J. T. McCafferty .....	19	23
Minter City—Glendora—W. I. Henley .....	5	11
Moorhead—W. L. Robinson .....	11	13
Poplar Creek—M. A. Burns .....	16	2
Ruleville and Doddsville—W. M. Campbell .....	11	11
Schlater and Price—W. D. Bennett .....	11	11
Sunflower—J. O. Dowdle .....	15	24
Swiftown—A. J. Henry .....	6	3
Tchula and Cruger—A. R. Beasley .....	13	21
Tutwiler—R. T. Hollingsworth .....	12	12
Vaiden and West—J. C. Wasson .....	14	18
Webb and Sumner—W. T. Phillips .....	17	20
Winona—W. H. Mounger .....	20	20
Winona Circuit—W. R. Goudelock .....	20	5
Total.....	393	401



# Wallet of the Week



DOCTOR HAROLD A. MOODY, a Jamaican Negro practicing medicine in London, was recently elected to the presidency of the British Christian Endeavor Union. According to the **New Outlook**, this is the first time that a colored man has ever been named head of a national organization of recognized standing. The paper comments further: "Negroes seem much more likely to come to their own in London than in any other place throughout the Empire."

\* \* \*

THE WORLD SERVICE INCOME of the Methodist Episcopal Church for the fiscal year ending May 31, was \$3,039,609—a decrease from the previous year of \$188,070, or 5.83 per cent. In order to offset the loss and carry forward the missionary program of the Church, a movement has been started for the pledging of five hundred thousand individuals, organizations or groups that will undertake to pay one dollar a month for a year to this Fund.

\* \* \*

THE UNCHURCHED POPULATION of the city of Chicago, runs a rather startling statement, exceeds the total population of the six western states of Idaho, Wyoming, Colorado, Arizona, New Mexico and Nevada. These are six of the least populous states of the Union, but they have an aggregate population of 2,656,336. There is certainly no comfort in the thought that Chicago with a population of 3,376,438 has more than 2,656,336 people who are unchurched.

\* \* \*

REVEREND LESLIE D. WEATHERHEAD of Leeds has accepted the call to the pastorate of City Temple, London. This was the pulpit made famous by Dr. Joseph Parker, and a pulpit whose fame was so well sustained by Dr. Frederick W. Norwood, recently resigned. Rev. Mr. Weatherhead is a young man and his promotion to this famous pulpit will be of special interest to the women of the Missionary Society of the Methodist Episcopal Church, South, who make large use of his devotional books.

\* \* \*

DR. S. D. GORDON, who for a long while was one of the most influential leaders of the devotional life of America, died suddenly at his home in Winston-Salem a few weeks ago. Dr. Gordon achieved world fame through his series of devotional books called "Quiet Talks." As a devotional speaker, his personality and spirit greatly enhanced the value of his books, for they became vocal through being associated with their author. Readers of those little books will experience a distinct sense of loss because the messages of this gentle spirit are brought abruptly to an end.

A SOLDIER LAD of twenty, in a southwestern state, was converted. Not long after his conversion he was instantly killed in an automobile accident. In the pocket of his jumper was found a well-thumbed and worn New Testament, with a page turned down at the fourteenth chapter of John where it reads: "Let not your heart be troubled." This, probably the last portion of Scripture which he ever read, was read at his funeral from the same New Testament which was then given to the boy's broken-hearted mother.

\* \* \*

THE INTRODUCTION OF THE ROSARY into Christianity is said to have occurred following the Crusades and to have been borrowed from the Moslems, who in turn had taken it from the Buddhists at the time of their invasion of India. In the early days, the Mohammedans counted their blessings by the use of pebbles and the number of their prayers on their fingers—a custom still maintained by the Wahais, a sect of Arabia. In 1596 Pope Pius issued a Papal Bull dealing with the use of the Rosary, which indicated that it had already come into rather wide use by Christians at that time.

\* \* \*

ARTIFICIAL GEM STONES, it is said, are being manufactured in Europe in large numbers. Factories in France and Germany turned out some twenty million carats of synthetic rubies and twelve million carats of sapphires last year. The gems are composed of aluminum oxide, melted and crystallized. The surprising thing is that the artificial gems are chemically equal to the natural stones, and physically they are more nearly perfect. It is said that jewelers are only able to distinguish the artificial from the natural by the absence of flaws. The artificial which brings three dollars, in the natural would bring as high as three hundred dollars.

\* \* \*

THE FAILURES OF DEMOCRACY as a system of government, says an exchange, are very manifest to us all. We have been talking much about them and have brought ourselves into a mood of real pessimism in regard to them. And that feeling in us has not been discouraged greatly by what we have seen here and there throughout the world. Dictatorships are on the march almost everywhere we may turn, and, while we have not been won over to them, their advantages have been somewhat manifest. They can do some things with a dispatch and readiness that democracy as yet is a stranger to. Down in our hearts, however, we still believe in democracy, and we persist in setting our souls to that as a gospel worth accepting and struggling for.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

## EDITORIAL

### FITZGERALD SALE PARKER

In the death of Dr. Fitzgerald Sale Parker on July 21, at Nashville, Tennessee, the Louisiana Conference and the entire Southern Church feels a sense of bereavement. He was the second son of Bishop Linus Parker and Mrs. Ellen Katherine Burruss Parker, and was the brother of Dr. Franklin N. Parker, of Emory University, now the only surviving member of the family. He was born at Keatchie, in Caddo Parish, Louisiana, on March 16, 1863. For seventy-three years he led a life that was worthy and which reflected always the princeliness of his mind and heart. We have known few men whose thought was more exalted or whose speech was more chaste and refined.

Dr. Parker joined the Louisiana Conference in 1886 and, after two years at Carrollton Avenue and Parker Chapel in New Orleans, he transferred to the Los Angeles Conference and was stationed for one year at Santa Ana, California. He then transferred to the West Texas Conference and spent one year at El Paso, after which he returned to Louisiana. He spent four years at New Iberia, three years at Dryades St., New Orleans, two years at Lake Providence, one year at Jackson, two years as presiding elder of the Baton Rouge District, and two years at Crowley. In 1903 he was made Assistant Secretary of the Epworth League Board and he remained in connectional work at Nashville until failing health compelled his retirement from active service a short time before his death. In 1901 he was married to Miss Lucy Irwin Paxton, of Vicksburg, Miss., and their two sons, one an attorney and the other a physician of Nashville, together with Mrs. Parker, survive him.

In the going of Dr. Parker, Methodism loses a servant who for a generation gave of his best through the literature of the Church. He was an artist by natural endowment and a musician by temperament and training. It was not easy for every mind to follow the radiant path of his thinking. He was sound in heart and a man of genuine Christian

experience. His convictions were fixed and positive and the ethical standards which he set for himself and others were high and unbending. He was gentle in spirit, but he was fearless in his defence of what he conceived to be the right. Few men maintain themselves in the field of literary production as long as he did. His last service for the Church was an editorial task in connection with the New Hymnal, and no more fitting and appropriate conclusion to his life work could have been found. It was as a cadence whose numbers and harmony have now been translated into the music of the immortals.

### NUMBERS AND FAITH

Once upon a time King David had a numbering made of all the people of Israel. For that virtual abandonment of his faith, he incurred the anger of the Lord and with it the penalty of a great pestilence in which thousands of his people died and the king was humbled in penitence. The sin of numbering the people lay in the fact that the consciousness of man-power would dispose the king and his people to trust in the bigness of the army rather than in the wisdom and the omnipotence of God; in the physical rather than the spiritual invincibility of Israel. It is easy to understand, however, that the rule works both ways. The discovery of smallness and material weakness causes just as great a reaction in the opposite direction—the development of the grasshopper spirit. We are not sure that a collector of figures is always an asset in either public or religious life. Figures have a tendency to stampede the judgment, to unleash a spirit of arrogance, the tongue of criticism, or a wail of hysteria which quickly becomes general and produces a panic. To say that there are ten million people out of work has an ominous sound, but it does not account for what has been true all along, nor for the great variety of reasons which enter into the making of that situation. The mere statement leaves the public to assume that economic conditions have been wholly responsible for the status at the mo-

ment. The immediate effect is the development of an abnormal psychology and a disordered public attitude. The same effect is produced in the Church. Great numbers tend to create an over-confidence and an abandonment of trust in God. On the other hand, a descending scale in membership or contributions starts everyone searching for doping methods with which to stanch the wounds of the Church. Even that might not be bad, if with it we were started on a journey to the altar to meet God in penitence. Figures often misinform because they do not furnish illuminating comparison and they do not reveal God in the shadow.

### DISORDER, CORRUPTION, CRIME

The alarming extent to which disorder and crime prevail is no longer a moot question. From the head lines of the news section of a recent daily paper, we cull the following: "Violinist seized in co-ed murder;" "Police head named in Hamm case;" "Wife stands by man who pointed revolver at king;" "Burglar admits robbing 12 homes;" "Three gunmen get brewery payroll;" "Natchitoches man shot from ambush;" "Drowns in effort to 'save' pair he knocked in river;" "Robbers hold up Hudson Bay post;" "Religious worker confesses three hammer murders;" "Dairymen threaten milk strike;" "Nurses deliver milk as strike ties up service;" "Eleven arrested in strike rioting at Illinois plant;" "Mexican people demand serious strike be ended;" "Detectives arrest suspect in lottery;" and "Spanish Moroccan cities raided from air by rebels." Four of the fifteen items relate to foreign countries, eleven to our own. They show that crime, industrial conflict and armed revolution are wide-spread. Through the ruthless determination of G-men, the menace of that comparatively small group who had achieved a national reputation for crime has been removed, but we doubt if G-men will be able to reduce appreciably the volume of crime which has come to be a blot upon American life. There are lesser figures in criminal records and there are attitudes reflecting social feeling and social thinking which must be made the concern of every good citizen in the land. It makes no difference how such originated, and we have decided opinions on that subject, the conditions now prevailing constitute a challenge to the citizen and they should be accepted as the social responsibility of every Christian. The Church must do what policing cannot accomplish—help the world to an experience of salvation in Christ and the attainment of that measure of self-respect which makes injustice and crime unthinkable. It is the duty of the police to protect society, but the Church has an obligation to the erring and the criminal which it cannot escape if it would save its own soul.

### REMEMBER

The Save Junaluska Campaign ends on August 15. If we are to save that great property, we have no time to waste. Send your contributions to the Advocate. They will be forwarded at once.

## Editorial Miscellany

By Dr. H. T. Carley

### CHICKEN-SENSE

In a famous book, whose title we have forgot, by a famous author, whose name we do not recall, there is a famous chapter, which we have never read, with the caption, "Snakes in Iceland." The chapter is said to consist of one sentence: "There are no snakes in Iceland."

We are sorely tempted at this point to diverge from the thought we had in mind when we sat down to write, and enter upon a somewhat lengthy discussion of the value of brevity in written as well as oral composition. Two or three pages could easily be filled with pertinent observations on the futility of two-or-three-page articles and the wearisomeness of long-drawn-out speeches. A volume could be written on the two injunctions, "Condense," and "Stick to the point." Perhaps two volumes could be written—one on each topic. It would take a whole library to do full justice to the subjects.

Not to digress further—but to linger just a little longer in this interesting field: The chapter, "There are no snakes in Iceland," could very well be taken as a model by some writers and speakers. Without wishing to appear pedantic, we venture to call attention to a few of its literary characteristics. Note the following:

1. It is clear. It has no big words and no involved constructions. Of its six words, only one is dissyllabic—the others are monosyllabics. A juvenile of only elementary attainments can understand it.

2. It is short. As noted above, it has only six words. It is approximately one printed line. In terms of the metric system, it is considerably less than one-ninth of a meter. The average reader can close one eye and read it before he can wink the other.

3. It exhausts the subject. There are no snakes in Iceland—and there's nothing more to be said.

The writer or the speaker who can handle his subject adequately in few and simple words has something to be thankful for—and so have his readers or hearers.

But we will not yield to the temptation to wander away from the subject we started out to discuss—"Chicken-Sense."

Chickens have no sense.





# News and Views



## HEADLINES

By Dr. D. B. Raulins

The chariot of the Lord and the horsemen thereof! exclaimed Elisha when he felt himself caught in the spiritual vacuum created by the departure of Elijah. Moffat says, "Worth chariots and horsemen to Israel!" The flaming chariot, headed heavenward, has flashed between and his hero is gone.

A feeling somewhat akin to that of Elisha gripped me when I saw in the headlines, "Dr. Cadman Is Dead." And many others must have felt the sweep of it as if a comet had passed near us. His name appeared in headlines and at the head of editorial columns in papers from the great metropolitan daily to the weekly press of the rural county seat. As Markham said of Lincoln, his going "leaves a lonesome place against the sky."

When the news came, immediately the flag of my heart went to half-mast. A lump rose in my throat. A mist rose before my eyes. Crepe went to the door. One of my heroes is gone.

As a boy preacher, I unconsciously selected for myself some pulpit stars of the larger magnitudes. They came into my sky to light the way for my feet. Some of these I never met at all. I knew none of them at the beginning save by the books and sermons that they wrote.

When I asked for license to preach, the lordly footfalls of Galloway could still be heard as he walked on into the Light. Above my bookshelf now I see his brave face as he stands like a giant with a group of his colleagues.

Among these major lights who captured and held my imagination and admiration were Hillis, Quayle, Jas. I. Vance, Gunsaulus, Joseph Fort Newton, Fosdick, S. Parkes Cadman. They were bigger than the particular denominational lines within which they worked, and taller than the fences that temporarily prescribed their fields of work. These are men through whom their denominations spoke their universal message to men.

I saw Dr. Cadman once. At our Sesquicentennial at Baltimore in October, 1934, he spoke on "United Methodism

in Protestantism." As was his way, he put his mighty weight behind an impulse that was tending toward reunion in American Methodism.

Now that he is gone, and I stand with a multitude staring at that huge gap in the skyline of my pulpit heroes, I begin to ask myself why I liked Dr. Cadman? Why did I count him among the stalwarts of the preaching craft and the pastoral tradition?

One word keeps trying to make answer. His bigness. I do not mean big by the yardstick or the scales. But even here he was a mountain man, a tree man. He had a large head, broad shoulders, large feet. I mean his spiritual bigness. He was a Goliath without his folly and a Samson with good eyes and the soul of a prophet.

He had a big mind. And it was stored to the rafters with the winnowed harvests of many fields and many ages. And the materials of these harvests were carefully selected and systematically stored in his memory. Just what had escaped him? What questions surprised him or caught him off-guard? Why, he had read all the books in the village library before he was grown. And he kept on reading. A question addressed to him was the key that unlocked the room of classified information upon that particular subject.

He had a big spirit. He was catholic without the limiting words of Roman, Greek, English, or any other. All races, all creeds, all grades of culture found room in his Christian tolerance. He was a bridge between classes and groups and passing over him they found each other.

He had a big faith, howbeit very simple. He knew all about science and wrote books on it. But he knew what was beyond science. To him there was no conflict between religion and science. In him hemispheres of truth became complete spheres, each fragment or fraction seeming to find its proper counterpart.

He preached a great gospel. He did not tarry with an "individual gospel," he took no delight in "the social gospel;" he preached THE GOSPEL, comprehending all and more than the fragments over which we fought and fumed and failed.

Science handed him a megaphone in the form of the radio and for years he preached this gospel to the world.

Cadman, voluminous, oceanic, continental, universal, Christian.

## SAVE LAKE JUNALUSKA

My Dear Dr. Duren: Please grant me space in which to say to the Methodists of Louisiana and Mississippi that we are making progress in our Church-wide effort to make Lake Junaluska our own from this time forward.

Dr. Lambeth has wisely directed the plan, and has attracted the attention of the whole connection to that worthy enterprise. It is the judgment of us all that the spiritual and material values at stake are too great to be lost.

With the steady improvement in economic and financial conditions, this ought not to be a difficult task. The Church has won the respect and admiration of the business world by the way in which it has administered its affairs. During the past seven years we have not forfeited any outstanding piece of property, or abandoned any major enterprise.

More and more it is becoming the conviction of Methodism that Lake Junaluska should be saved to the end that it may enter upon a new era in its significance and service to all the people.

Many have already promptly and gladly responded. Many others who read this will wish to do so. Checks should be made payable to Mr. S. C. Kirkman, Treasurer, High Point, North Carolina. The date of final settlement has been named as August 15, 1936. A ready response from all our churches will insure the future of one of the noblest institutions of its kind in the United States of America.

HOYT M. DOBBS.

## TO THE PASTORS AND PEOPLE OF GREENWOOD DISTRICT

I wish to thank the pastors and their good people for the splendid co-operation in the Advocate campaign. We have won another great victory for our district program, rendered a service to the Church and promoted the Kingdom of our Lord. This victory was due to the hard work on the part of the pastors and the loyal co-operation of the people of the district. Again, thank you, one and all.

A. T. McILWAIN, P. E.

## A PROTEST

By A Georgia Methodist

Some Methodists—note we write some—have a way of discounting their own and complimenting what pertains to other churches. And it is not modesty, either; it is nothing less than Simon-pure stupidity and lack of vision. We protest.

When a man tells me it is my duty to subscribe to the Wesleyan Christian Advocate, we rather quickly tell him to go sit on a limb, way up high and a good distance from the tree. It is also my duty to take a parents' magazine, a few trade journals, the best current literature, and what-have-you. It is the duty of every Methodist to get his church paper; the vast majority of them will be ignorant enough about the church work when they do get the church paper, and they will be too utterly ignorant without it. The "Stern Daughter of the Voice of God," Duty, is ever present, but is too cold to get much action. We protest.

Committees on Christian Literature gave report after report at the District Conferences that were filled with defeatism; sometimes the pages of the Advocate are so filled. If you say: "My duckling is ugly, crippled, bony, and of a very poor grade; or, my duckling is sick and about to die; please come and buy my duckling; it is also yours and it is your duty," you never will sell that duck. We protest.

One man says we need more scholarship; another man says we need less scholarship, that we are above the heads of our folks. One says we need more news; another says we need to have less bragging reports from the preachers (news) and more articles by solid and interesting writers. As a matter of fact, none of those saying what is needed have ever successfully run a paper or a magazine. We protest.

Some prospective subscribers say:

"I don't read it." Neither do they read other papers coming to them, and they seldom read the Bible, either.

"I don't understand it." Neither do they understand one-fourth of the magazine articles read and talked about.

"I'm tired of the so-called Social Gospel." Then cancel subscriptions to the daily papers, for they are filled with political advocacy of a fair deal (a New Deal) for the laborer and the masses of the people.

"It does not interest me." Neither do many of the church affairs; nor does righteousness; you go to sleep at church, even. You are greatly interested with

an off-color movie. It is a good idea to cultivate a taste for a few good things.

"I do not agree with its policies." Because you take and read a daily paper that writes editorials favoring white slavery, legalized gambling, open saloons, thirty-day divorces; are we to infer that you favor such policies?

We protest! WE PROTEST! WE PROTEST!!

Our Wesleyan Christian Advocate is just as good as any other church paper printed anywhere to serve a like purpose and constituency.

It is worth the price, and certainly gives value received, costing less than the average country weekly.

The policies are sanely Christian and Methodist; the articles are well written and they are understandable; it is interesting to the loyal churchman; it has variety and does not play one string; it is a reflection on any church member not to read it as they read any other magazine coming to them.

Furthermore, it is necessary to the successful promotion of the work of the church.

Find the good in your own church; appreciate it, and let the world know it.—Wesleyan Christian Advocate.

## ABDI, THE SCRIBE, WRITES WHAT HE SEES AND HEARS

This Abdi, who is one of the Lesser of the Scribes of his day (and he records that there are Many of Greater Wisdom who have been able to tell us What's Wrong with the Land and the People of the Land), has told of the Fatness of our Land, and of how Men of Wisdom and Understanding said this will continue unto Many Generations.

And, Lo, in the Midst of our Rejoicing there began to be signs of a Dearth in the Land. And the Wise Men said: "It is well that we take time to Count our Gains, that we may the better make ready for the Days of Greater Fatness; these will surely come to Us and to all our People." But the Dearth grew Worse rather than better. And those of Wisdom and Understanding began to look anxiously for the Corner of which they had heard, and around which were to be found many other Shekels. And as they journeyed further the Corner was not seen, and they began to grow Weary and Faint of Heart.

And some who were of the Name of this John, whose Wisdom they had spoken well of, said to others of his Name: "It may be this John had Better Understanding in some things than even We of a Wiser Generation. Perhaps it is well

that we observe to do All that he said—Make All We Can, Save All We Can, Give All We Can."

And out of the Little that remained of the Abundance of former days, there came into the Treasury of the Temple more than before. And some were bold to say that not all the Wisdom has waited for Our Day; that this John of Olden Times can yet Teach Us.

And they saw that the Corner for which they had been looking and could not see was not far distant. And at this Corner that was the beginning of a New Road was a Sign that said "SAFETY FIRST." But the Interpretation of these words was not according to the language of the Wise Men, for these had been saying the words meant "Look After Your Own Things." But the Words that followed were according to one who lived many years gone. And the Writing was, "Make, Save, Give." And many found Peace in this New Way that was Old.

## SAFETY SIGNALS

A writer under the pseudonym of "Squinton Scribble" and naming his criticisms by the strange title of "Unambiguousness" pays his respects to "Safety Signals" and others in this week's issue of the Advocate. So far as the other gentlemen mentioned I hold no brief for them, as the boarding school girl said when indignant with the passe butter served hurled it from the table against the dining room wall. The teacher on entering inquired who was guilty of such misconduct, the young lady answered: "The butter is old enough to speak for itself." So far as Sunday school is concerned may I inquire of the kindly critic is he not guilty of wanting in clear statement himself in pleading for the same under the veil of an anonymous title? Again, my dear brother, please give me credit for having enough discrimination in my mental make-up to distinguish the good from the evil, whether home-made or foreign. So far as our holy religion is concerned, though our Christ is of Jewish and Palestinian origin his entire life was devoted to teaching the world of the universal range of his mission and thus was consummated by his enthronement as the universal Redeemer. Yet in all he was loyal to his country and race.

The issue I mentioned as howling wolves are national in the European countries, and are only advocated or propagated in this country by a few cliques in the purlieus of some of our cities. Only a casual reading of our magazines and newspapers will assure any one that this statement is true. And I think also, that



A little investigation will disclose the fact that most of these organizations are composed of foreigners or Americans of dubious patriotism. It is because these forms of government, prevailing in Russia, Germany and Italy are inimical to our American Democracy and seek to substitute their forms of political and economic life for ours, is the reason for my opposition and condemnation of them. It is not because these forms are foreign, it is because they are destructive of real freedom and individual participation in the general welfare of our great commonwealth, and even make the state paramount to every other interest—human or Divine.

I hold that our American form of government is the very best in the world today. Despite the wiles of politicians and allures that sometimes occur in the administration of our state and federal affairs, we are still a free people with none to molest or make us afraid. I believe in my country, in her people, in her institutions, in her form of government, and by these will I endeavor to live. True patriotism is not narrow, it is as broad as our boundless prairies, as firm as our rock-ribbed mountains and as fresh and invigorating as the life-giving breezes that blew from the islands of the ocean whose waves lap the shores of this blessed land. I conclude with an incident which occurred during the World War which, to my mind, types real patriotism—David Raines, a Negro, owned a tract of land in a nearby oil field. It brought him a sum of money that mounted into thousands. He was approached by a solicitor and asked to contribute to the fund for carrying on the war. "Yes sir," he said, "I will invest fifty thousand dollars." "Fifty thousand," said the astonished solicitor; "that's more than anyone, white or black, has given." "Well, sir, I look at it this way. This is my country. It's the only country I ever had. It's the only country I ever expect to have. And if my government wants money to keep them Germans from coming here and taking it away from us, so far as I'm concerned this government is welcome to all I have." Hurrah for David! I shall still sing, "My Country 'Tis of Thee." Excuse me, Dr. Duren, if I think United States, I was born here and expect to remain a few brief years here, and then emigrate to a fairer land, but I won't find it this side of Jordan's wave.

S. J. DAVIES, D. D.

Antiquarian philosophers teach the royal scepter was from the first something of a hammer, to crack such heads as could not be convinced.—Thomas Carlyle.

## ORIGRAMS (Culled from the Orient)

By Walt Holcomb

Off for the Orient. For the take off I am riding the Robert E. Lee. Thinking of this marvelous, matchless man who gave his life for the Old South. Three things he hated: Secession, Slavery and Warfare. Yet he was caught in these systems and conformed to them.

Changing to the Seminole Limited. Thoughts carry us further back to the earliest days of this country when the Indians were driven back and the remnant of this tribe now lives in the Seminole Reservation in the Everglades in Florida. However, there are more Indians in the United States today than when America was first discovered.

Getting aboard the Empire Builder. We recall the pioneers that blazed the trail to the Northwest which we shall follow. The builders of the great railway systems that span the continent are the men whose achievements have made America great. Who would dare to build one mile of railroad today? If our great trunk lines were pulled up and discarded, our nation would never recover its position.

What improvement in train service in the last year or so. Air conditioned cars, streamline coaches, new type engines, faster and better service, cheaper rates and reasonable meals in the superb diners. The attention given to safety removes the hazards of the public highway and assures you of a safe trip to your journey's end.

We are ready to embark on the Empress of Canada from Vancouver, B. C. Passengers on the Empress of Canada are throwing wheels of streamer tape from the deck to the dock. Friends and loved ones are catching them. They weave a network of varied colors of the rainbow. The ship is cut loose. The streamers are pulled taut. They snap. Life is like that. The brittle thread breaks. We put out to sea for the Eternal Shore.

As I am going to the Orient to study existing conditions and to help a little through an international preaching mission, I am making every possible contact with Asiatics while en route. I have met Japanese, Negro, Indian, Filipino, Chinese and others. While some are Buddhist, Hindu, Catholic and Protestant, they all speak in the tenderest terms of the missionaries and their sacrificing labors.

Large numbers of young men and women from the Orient are returning home from our American colleges and universities. They are the most modest, un-

assuming and polite ladies and gentlemen on the ship. These Oriental girls are not smoking and drinking, while some of the European and American girls are in the saloons day and night. We may learn something from the Orient to help our American social life.

There is a miniature world in its social classification on our Steamer. First Class represents wealth, intelligence and prestige. Tourist Class has culture and character. Third Class possess no wealth, much culture, high ideals and common brotherhood. The steerage is composed of the poor, ignorant and criminal. So is the outside world. Something is wrong with struggling humanity or our economic system. Traveling on the Pacific you do not see the racial prejudice that you observe while living on an Atlantic steamship. There is not the snobby, egotism and false pride among the passengers to the Far East. While on board with Negroes, Filipinos, Indians, Chinese and Japanese, I have been cured of race antagonism.

The Orientals create the atmosphere. You can feel the influence of the millions of far away China the moment you are out of sight of your native land. They type the food, drink and raiment. They give color to the conversation. You see a beautiful simplicity of life. Another type of Canadian and American tourists who set their faces toward the rising sun do not change this Oriental atmosphere. What is the lesson? A young Chinese asked me to tell him something about Christianity. Just anything. I spent an hour with him. Preached a little sermon which he seemed to appreciate. He wants to be good. He is seeking help from the religion that can do him the most good. I told him that Jesus could meet his every need. He promised to hear me preach when we reached Shanghai. What a privilege to carry the cross around the world.

Some young Chinese were playing cards at a table in the lounge room. Suddenly one rose and in broken English said, "No money, I play for no money." After a moment of confused jabbering the gamblers went to the bright, young chap and apologized and asked him to return to the game, assuring him there would be no stake. Whereupon the young hero resumed his place at the game, and smilingly said, "Play for money. I quit." I wish every American youth had such courage.

O blessed hope, sole boon of man; whereby, on his strait prison walls are painted beautiful, far-stretching landscapes; and into the night of very death is shed holiest dawn.—Thomas Carlyle.

## Mississippi and Louisiana

Rev. F. J. McCoy, pastor at Ida, La., raised his full quota of Advocate subscriptions, and is entitled to full Honor Roll credit.

Rev. C. E. McLean reports a splendid Vacation Bible School at Franklinton, La. A full account of the school appears in another column.

Rev. J. B. Cain, Yazoo City, Miss., secured the full quota for his charge, a work not unlike what he is doing in all departments on that important charge.

Rev. T. C. Cooper, Anguilla, Miss., completed his quota and we gladly make acknowledgment of our appreciation for his fine loyalty and his splendid work.

Rev. Porter M. Caraway, pastor at Gulfport, Miss., sends a list of 23 subscriptions from his charge. This list came too late for acknowledgment last week.

Rev. E. W. Day, Sicily Island, La., sends his full Advocate quota and with it the encouraging word, "More to follow." He says that everything goes well on his work.

Hon. William Hemingway, our good friend from the University of Mississippi, places us in his debt by an interest in the Advocate evidenced by a list of subscriptions.

Bishop Hoyt M. Dobbs preached at First Church, Shreveport, La., on Sunday, July 19. His subject, as taken from the Church Calendar, was "Expanding Horizons."

Rev. F. R. Ormond, Washington, Miss., adds to the final report of his charge and of the Vicksburg District. He says that he expects to send other subscriptions soon.

In the Advocate campaign just closed, twelve charges of the Lake Charles Dis-

trict exceeded their quotas and four others secured the quotas. That was a great record.

Rev. R. T. Hollingsworth, Tutwiler, Miss., sends a list of subscriptions for the credit of Greenwood District. This list will be included in the final report of the campaign.

Mrs. L. J. Hanks, Columbus, Miss., expresses her feeling toward the Advocate in the words, "I did not want to miss a copy," and with that statement came her renewal for another year.

Mrs. E. B. Foust writes from Houston, Texas, that "the Advocate is like a letter from home to me. I appreciate it so much." Sister Foust, it will be recalled, was from North Mississippi.

Rev. R. L. Clayton, pastor at Clay, La., says that he has just finished his revival meeting at Clay, and that he has still five others to hold. In these meetings he is remembering the Advocate.

Rev. L. T. Nelson, Adams charge, Mississippi Conference, does not adjust his enthusiasm for the Advocate to a campaign period. He continues his solicitation, and he does so with marked success.

Rev. H. W. Van Hook, Vancleave, Miss., sends a list of subscriptions which we were not able to acknowledge last week. He indicates that he is not quitting because the period of special solicitation is ended.

Rev. Hilary S. Westbrook, Homewood, Miss., began his meeting at Carr church the third Sunday in July, with Rev. Fleet J. Jones doing the preaching. He also reports everything going well on his charge.

Rev. Henry Rickey, of McDonoghville, La., has been with Rev. E. B. Emmerich

in a revival on the Osyka, Miss., charge. In connection with the revival a Vacation Bible School was conducted by the pastor.

Rev. J. T. McCafferty, Lexington, Miss., demonstrates the soldierly quality of his ministry. He sends in twenty subscriptions on a quota of nineteen. Such is his habit in other matters as well as the Advocate.

Rev. W. D. Milton, Trout and Goodpine, La., reports good meetings at both Trout and Goodpine churches. He had received twelve members at the time of writing, and the meeting at Trout was still in progress.

Our good friend, Rev. W. M. Campbell, of Ruleville, Miss., has demonstrated his loyalty to the Advocate in the manner that has characterized his work through the years—he delivers all that is required and more.

From Brother E. M. Allen, Oak Ridge charge, Vicksburg District, we have received nineteen subscriptions on a quota of ten. He also reports progress in other departments and definite plans for a real revival on his charge.

Rev. A. B. Barry, Ocean Springs, Miss., appears to be having a busy season in the evangelistic field this summer. In addition to doing his own preaching in the revivals of his charge, he is assisting others in similar work.

From Memphis, Tenn., comes this word from Brother Richmond Randle: "I enjoy reading the Advocate very much. I began to read it as soon as I learned to read. Dr. (afterward Bishop) Linus Parker was then editor."

Our good friend, Mrs. W. E. Moreland, Powhatan, La., is the Advocate agent for Natchitoches church. She is faithful and has done a magnificent work, as the campaign report will show. We greatly appreciate her fine loyalty and support.

Mrs. J. M. Sinclair, Route 1, Braxton, Miss., renews her subscription. We appreciate the renewal and the apology for delay, but we are only too glad to keep the Advocate going to those who appreciate its messages and wait for its visits.

Rev. S. A. Seegers, Rayne, La., adds three more subscriptions to the splendid record made by the Lake Charles District. It goes also to the credit of the church at Rayne. He says that other subscriptions will follow as they become due.

Rev. J. H. Bowdon and Rev. J. D. Fomby, both of Baton Rouge, La., called at the Advocate office Saturday. We appreciate their visit and regret that we





were not there to greet them. We trust that they will call again in the near future.

Rev. W. I. Henley, whose illness prevented an earlier report on the Advocate campaign, sends a good list from Minter City, Miss., and he has others whom he has not yet been able to reach. This is another list from the Greenwood District.

Rev. Seth W. Granberry, the new appointee to New Augusta, Miss., carried through a successful Advocate campaign, is now doing his own preaching in a revival at McCallum church, and reports that his work is moving forward all along the line.

Rev. J. W. Faulk is in the midst of a revival at Leesville. Rev. Benjamin F. Rogers is doing the preaching and Rev. Rowland W. Faulk, son of the pastor, is leading the singing. The town is being thoroughly publicized in the interest of the meeting.

Rev. A. T. McIlwain, whose splendid report on the Advocate campaign appears on the front page, says, "We have put it over this year with less effort than last year." He says some other nice things which we do not quote because they are personal.

Mrs. J. E. Dear, of Florence, Miss., becomes an Advocate subscriber in the place of her mother, Mrs. W. C. Ellis, who went to heaven a short time ago. We are always touched by such manifestations of devotion to those whom we love and have lost.

First Methodist Church, Baton Rouge, La., Rev. J. Richard Spann, pastor, has issued a neat card announcing an "air cooled" auditorium, and a "Mid-Summer Creed." The Advocate acknowledges the courtesy of being remembered with a copy of this appealing message.

Rev. George H. Thompson, Lumberton, Miss., in a business note which we greatly appreciate, invites the editor to come up and preach for him some time, and we appreciate that, too; but we do not accept the further statement that his people are in need of a good sermon.

Mrs. W. C. McDonald, Mr. W. H. Boyleston, Mrs. P. L. Riley and Mrs. J. J. Walker have our thanks for good work for the Advocate at Sexton's Chapel, on the Pelican charge. They sent in seven subscriptions, one over the quota, and with the list a word of appreciation for the paper.

The Business Manager finds it necessary to postpone the final report on the Advocate campaign until next week. The

rush of work connected with the conclusion of the campaign and the desire to make the report represent every charge accurately and faithfully enter into this decision.

Dr. and Mrs. W. W. Holmes, of Rayne Memorial Church, New Orleans, left by automobile last week for Lake Junaluska. From there they will drive to Montreal and take a boat to St. Anthony, on the northern end of Newfoundland, where they will visit their son, Dr. Samstone Holmes, who is attached to the Grenfell Mission.

Rev. J. E. J. Ferguson, Florence, Miss., in sending his full quota of subscriptions, says that he is having a very successful year on the Florence charge. The pastor's salary has been increased and he expects to meet all assessments in full. Improvements have been made on the churches and parsonage and he had a good meeting at Florence.

Rev. J. R. Morrow, Madison and Pochontas charge, sends us his full Advocate quota, according to a letter received before the end of the campaign. He began his revival last Sunday, and Rev. Victor Clifford is doing the preaching. Brother Morrow reports that his finances are in good shape and he confidently expects to meet every obligation in full.

It is with sincere sorrow that the Advocate learns of the death of Mrs. R. S. Crichlow, of this city. She had been seriously ill for a long while and her passing was not unexpected. She was a daughter of the late Rev. R. A. Davis, who was long a member of the Louisiana Conference. Mrs. Crichlow was a member of Carrollton Avenue Methodist Church and was faithful to her church and to the work of the Missionary Society with which she was prominently identified.

Mrs. William E. James, of Johnstown, Penn., has made a gift in memory of her husband to establish a drama prize contest sponsored by The Christian Advocate of New York. The money is divided into ten prizes of \$200, \$100, \$50, \$25, three prizes of \$15 each and three prizes of \$10 each. These prizes are offered for a one-act play on the subject of liquor control and education regarding the use of beverage alcohol. The contest is open to all and closes on December 1, 1936. Write the Christian Advocate, New York, enclosing stamp, for detailed information.

Our attention has been called to the "personal" regarding the statement that Brother White found no Advocate subscriptions on the Hodge charge. The word "charge" was our own. It grew out of the fact that only the mailing list

of that one post office was asked for, and we even verified the statement by the mailing list at Hodge before we let it go. Neither Brother White nor the editor were instituting comparisons. It was an explanation of the reason for all the subscriptions being new. There were eight subscriptions in the budget at Hodge last year, and some individual subscriptions through other post offices. This explanation is made in the interest of justice to all concerned.

### CALENDAR FIRST CHURCH, SHREVEPORT, LA.

My Dear Friends: The Board of Stewards has graciously voted me a month's vacation, and Mrs. Dawson, Dana, Jr., and I expect to leave some time the latter part of the week for Rochester, Minnesota, to visit our daughter, La Verne, and her husband, Dr. Mason.

I cannot leave without a deep and sincere personal word. Your hearty co-operation in the program of the church and your personal courtesies and thoughtfulness have made possible a successful year and endeared you to our hearts. It is a real joy to be your pastor, and I shall daily be remembering you when I talk "up yonder."

If Annual Conference convened tomorrow, First Church would make a good report. Thus far this year we have earned one hundred Training School credits, received two hundred and seventy-three new members, improved our church and parsonage property at an approximate cost of five thousand dollars and raised our benevolences (\$5,100) in full. While results have not been "entirely satisfactory," they are gratifying and encouraging.

This has all been made possible by your loyalty to Christ and the program of His Church. May God bless you every one!

DANA DAWSON.

### BON VOYAGE, GOOD FRIEND

Dear Dr. Duren: I have been very tardy in remitting for the past year's subscription to the Advocate, but am doing so now. My plans have shaped up so that I can take a much desired trip to the Orient and spend the next two years with my family there. I am sailing on July 25. For this reason I am not renewing my subscription to the Advocate at this time. I hope in the future to renew my fellowship with our Mississippi Conference leaders through its columns. I wish for you as its editor and my friend, and for dear Ethel and your children all the good things that you deserve.

BESSIE W. LIPSCOMB.

## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Avenue, New Orleans

Mrs. Gillman McConnell, of Baton Rouge, has recently been appointed chairman of the Conference Committee on Scarritt Promotion. She writes as follows to all missionary women of the Louisiana Conference:

"Did you ever stop to think what life would be without friends? How thin and empty and forlorn you would feel! Colleges are like individuals—they, too, need friendships. A great university like Harvard is maintained by its friends. And that brings me to another educational institution nearer home—our own Scarritt College for Christian Workers at Nashville.

"Scarritt is only 44 years old, which is young for a college. But it is surely doing things. The physical plant is valued at \$1,000,000! It has sent 450 well trained missionaries to foreign countries, has fitted 350 workers to be deaconesses and home missionaries and has launched approximately 425 workers throughout our own land who are doing various types of Christian service. It is no longer exclusively a Bible school but an institution of higher learning that is fitting its graduates to be specialists in many types of social service.

"Who has made it possible for Scarritt to accomplish this splendid record? Its friends! By their prayers and gifts they have builded well.

"These friends are called Scarritt Associates, and each year sees new recruits added to their ranks. A drive has recently been launched to increase this membership in all southern states that claim Scarritt as theirs. The Conference has assigned me the responsibility of conducting this campaign in Louisiana.

"I find there are 215 adult missionary societies in Louisiana with a membership of 6,000 women. The quota of Scarritt Associates for Louisiana is 258. It

should be very easy to obtain this number. My own circle in Baton Rouge voted to contribute a dollar per member.

"There are no set dues for becoming a Scarritt Associate. Any amount given, from \$1.00 to \$25.00, will make you a member.

"How will the money be used? Part of it will go into a scholarship fund to aid worthy students, part will be used in its program of extension, including additional buildings, as well as adding several very necessary courses of study.

"For additional information, write to Dr. J. L. Cunningham, President, Scarritt College, Nashville, Tenn.

"In closing, let me add that there is just one more thing more satisfying than having a friend, and that is being one. Talk with the president of your society about this most worthy cause."

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

#### Week of Prayer, 1936

Order now envelopes for your Week of Prayer offering, to be held November 1-7. This will be your Home Mission Jubilee gift. Write Literature Headquarters, 712 Church Street, Nashville, Tenn.

During my childhood, my mother's auxiliary made very definite plans for the "Week of Prayer and Self-Denial." Each offering represented a real sacrifice—money earned by the women and carefully saved for some special purpose. Many of them gave the money saved for a new coat or hat and continued to wear their old ones. Sometimes it was a large amount which had been growing for years "to buy a carpet for the parlor."

During the past seven years we have blamed the "depression" for the large decrease in our offerings. I sometimes wonder if the fact that we have dropped the "SELF-DENIAL" is not more responsible.

It is interesting to compare the offering of our Conference for 1928 (which was our Foreign Mission Jubilee gift) with that for 1935.

In 1928 our offering was \$3,165.00.

In 1935 our offering was \$1,335.12.

This year we make our Home Mission Jubilee gift. With grateful remembrance for our missionary heritage, with thank-

ful hearts for God's many blessings, with the knowledge of the need of our underprivileged sisters, let us make a sacrificial offering.

Order your envelopes now (they are free) and place one in the hands of each member of your auxiliary. Begin NOW to deny yourself and make your offering one "of which you need not to be ashamed."

Perhaps you have a record of the offering which your auxiliary gave in 1928. Why not make that your goal for 1936?

Our 1936 offering will be used: Home—Rural Work. Foreign—Hiroshima Girls School, Hiroshima, Japan.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Again I am sending you a report of a Coaching Day program. This time the Cleveland Missionary Society was hostess to Zones 4, 5, and 6. Thus the meeting came early enough for all auxiliaries to get the new study books and have them read before the October lessons are given.

#### Cleveland Missionary Society Hostess to Joint Meeting of Zones

The fourth, fifth and sixth zones of the Woman's Missionary Society of the Greenville District held a joint meeting at 9:30 o'clock Thursday, July 2, at the Methodist Church in Cleveland, Miss. Due to the inclement weather, the representation from each zone was quite small. The towns of Arcola, Leland, Hollandale, Indianola and Greenville constitute the sixth zone. There were six representatives from this zone. Cleveland, Pace, Boyle, Shaw and New Salem are the towns included in the fifth zone. There were about twenty-five present from this zone. The fourth zone includes the towns of Rosedale, Shelby, Merigold and Gunnison. Six ladies were present from zone 4.

The meeting was called to order by the chairman of zone four, Mrs. Ernest Moore, of Malvina. Immediately after the opening song, "Onward, Christian Soldiers," and prayer by Rev. J. H. Holder, pastor of the Cleveland Methodist Church, each zone chairman held a business session for her zone.

The purpose of the joint meeting was to introduce the mission study book, "A Preface Toward Racial Understanding," by Charles S. Johnson. Mrs. A. I. Devant, of Glendora, and Mrs. H. L. bert, of Clarksdale, very ably and introduced this fall study to the missionary ladies. The ones who presented were those that had

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at Grenada College Training School in June.

The morning session was closed by a devotional given by Mrs. G. A. Brown, of Tribbett. She gave a very inspiring talk on "Kingdom Building," based on scripture taken from Ephesians 2. All members present rededicated their lives to God by the singing of the closing hymn, "Take My Life and Let It Be."

For the noon hour the hostess society had arranged lunch in the Sunday school rooms. After an hour of refreshment and fellowship with our neighbors, the group adjourned.

The next meeting of zone four will be held in Shelby early in October. Merigold will give the program.

\* \* \*

Possibly some study leader would like to have the outline as given at this meeting. It cannot give the spirit of the meeting but can serve as a frame on which to build.

#### Six Major Topics

1. Race Problem—(a) Background, (b) History, (c) New Negro, (d) Race Relationship, (e) Race Prejudice, (f) What the Bible says about race.

2. Why the Negro is Here—(a) Relationship of slave to master, (b) Effects of slavery.

3. The Negro Worker—(a) Agriculture, (b) Tenant system, (c) What can be done?

4. Education of Negro—(a) Should he be educated? (b) Type of education, (c) Achievements of Negro.

5. Negro and His Religion—(a) Background of slavery, (b) The Negro Church and interracial co-operation, (c) Accomplishments.

6. Progress Being Made—(a) What next? (b) What am I going to do about it?

## LOUISIANA YOUNG PEOPLE

As you read this the Louisiana delegation will be at Mount Sequoyah having a grand time, thanks to our friend, Mr. T. L. James, of Ruston. We're sure that our young people will make the most of such an excellent opportunity.

The New Orleans District Camp will take place at Mandeville, La., August 30 to September 5, says Edwin Brock, District Director.

"Strawberry" Thomas reports that the Natchitoches young people's work is progressing nicely under the qualified leadership of Jack Cooke, student leader in normal and assistant to Brother Branton.

The Charles N. White Union met July 17—the third Friday, which is the regular meeting date. Sammy Kohara, director of the Alexandria District, is actively engaged in promoting the work in this union and the others in his district, among which are the Sam Steele, the Friendship, the Tri-Parish, which met in Jonesville on July 26, with Sibyl Wurster in the chair; the O. P. E., which held its regular July meeting as scheduled and will meet again August 7 in Eunice.

Among other accomplishments in the Trout young people's department is a three hundred per cent increase in attendance, reports Edna Edwards. In another part of the Alexandria District—Cheneyville—Sue Lyles is utilizing much of the information obtained at the Assembly and has planned interesting worship services and missionary topics.

From Heflin comes an excellent report. J. B. Pearce says that five definite ends have been accomplished, with the young people taking an active part, in the local church.

The Intermediate camp at Ki-Ro-Li, July 13-17, for the Ruston and Monroe Districts, was a "howling success," comments Juanita Funderburk, Associate Director of the Monroe District. The total number of ninety-three present agreed that the only thing wrong was that the camp was too short.

Am sure that Brother Bowdon, dean of the Baton Rouge District camps, is having a successful Intermediate camp this week at Bluff Creek, and he is expecting the young people of the Baton Rouge District to support him with their presence at the Epworth Training Conference next week, August 3-8, at Bluff Creek.

The Christian Adventure Camp of the Lake Charles District, under the direction of Mrs. G. W. Pomeroy, meets at Lake Arthur next week also, August 3-8. The Intermediates of that district should take advantage of this excellent opportunity by being present for an enjoyable five days' experience.

Eagerly looking forward to many more interesting reports from your young people's departments, I remain,

W. D. BODDIE.

## CENSUS OF RELIGIOUS BODIES

Secretary of Commerce Roper received advice today that President Roosevelt had arranged for the allocation of funds with which the Bureau of the Census will take the 1936 census of religious bodies.

Since 1906, the Census Bureau has taken a similar census at regular ten-year intervals and there has always been a widespread demand for the reports. Interest has been manifested in this work by practically every large religious organization of the United States. Director Austin will at once proceed with the preparation necessary so that the canvass may start at an early date.—Department of Commerce.

(The above matter should receive prompt attention when the blanks are received. Our pastors should seek to make accurate answer to all items in the blank.—Editor).

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## Christian Education

### CHURCH SCHOOL LESSON, AUGUST 2

By Dr. J. R. Countiss

#### THE GOSPEL CROSSES THE FRONTIER

Acts 8:5-40

The persecution of the saints fell in with the purpose of God what time it scattered the gospel to the four corners of the earth. Natural impulse would have kept them shut up in Jerusalem, a happy and contented group. Necessity drove them to find shelter and to develop Christian fellowship in new and strange fields. It even sent Jews into Samaria to preach the good tidings of salvation to the half-breeds whom they had been taught to despise. There Philip met with remarkable success and Peter and John came out to bestow the apostolic seal and benediction upon his work. Driven by the enemy into this fertile field, Philip soon felt the urge of a call down the desert way, for the Spirit of God ranges more widely than enemy or evangelist, and on

that road was a soul that had need of Philip's help. This distinguished traveler had some light as to the worship of the true God and sought more by his visit to Jerusalem and by his reading of the Holy Scriptures. To this honest, earnest, seeking man, Philip was guided by the Spirit of God. Why not? What meaning has the Christian religion if not that our God knows and cares, and that he lives and works in and through the needs and aspirations of men? "Guidance" easily leads to folly among fanatics who forsake common sense, as does every high Christian privilege. It should not on that account be avoided. The church and ministry of today are cursed and paralyzed by routine. No man who is listening to God remains in a rut. All would agree that we should seek the leadership of the Spirit in founding a new enterprise, or in starting a new mission. Why not seek it at the beginning of each day? Why not strive to be ready for it each hour?

The puzzled Ethiopian, reading aloud from a scroll, would not be offended as Philip ran alongside his chariot and inquired whether he understood. Eager for light, he invited Philip to sit with him and explain the marvelous meaning of Isaiah 53, a meaning not always clear even to scholarly theologians, for men have been slow to believe that suffering could take hold on the heart of God, or that Holy Love could share the humiliation of wicked men. Nevertheless, such was the "cup" and such the "baptism" of Jesus whose soul was tense until it was accomplished on Calvary. This was the gospel that Philip preached. No wonder the stranger believed and loved and sought to enter at once into this blessed fellowship of the saved and the saving. Once men understand, it is hard to resist love like that.

The Ethiopian went on his way rejoicing, no doubt eager to reach his home land and tell others of the Savior he had found, while Philip was led by the Spirit to carry his message to all the cities along the coast. One evidence of the truth of Christianity is its appeal to inhabitants of all lands and ages. One evidence of its power is its dynamic urge to its followers to cross all frontiers and share its blessings with all God's children, even at the price of sharing the suffering of their Christ. We stand amazed at the bigotry and prejudice that

kept our forefathers from crossing some of their frontiers. Will not posterity have even more reason to be appalled at our failure to preach the gospel in all lands and to extend it to all the areas of life? Are we not limiting our religion by shutting it out from economic, social, and political areas, saying it has no place in them?

### TYRO PARSONAGE SHOWERED

On Thursday afternoon, July 16, at 3 o'clock, the members of the Fredonia church and a few friends met at the church and showered the Tyro parsonage. Many very useful articles were presented, there being a set of dishes, many pieces of household linen, rugs and other useful gifts.

The pastor, Rev. Holliday, and family were there to receive the gifts and their hearts were made happy when so many useful things were presented.

After the presentation of the gifts, a very enjoyable social hour was spent. A special feature of the hour was the relating of some of the experiences of Rev. Holliday, which created quite a laugh among those present. Then everyone departed for home, each bidding the other many happy returns of the day.

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## FRANKLINTON CHARGE

The Daily Vacation Bible School, sponsored annually by the Woman's Missionary Society, is a very popular institution. It embraces all the age groups and always has a practical project embedded in its program which lends an added value to its inspirational and cultural work. Attendance from year to year ranks higher than that of the regular Church school, due to the fact that friends of other denominations enroll and that a large per cent of those on roll attend regularly.

The school for 1936 ran through the week of July 6 and provided classes in Bible, Missions, Christian Heroes and Hymn Singing for each age group. Busy work took a practical turn in the Adult and Young People's sections in making up linens for the parsonage. The enrollment reached a total of 161, with an average attendance of 128. An average of only 6.6 persons per day failed to attend when once on roll.

As a sort of prologue to the School, a home-coming program was announced for the morning of July 5. This special service was a great success. A large crowd attended and many members of other days traveled considerable distances to be present. Old-time hymns were sung under the direction of Mr. K. I. Bean, of Bogalusa. The sermon was preached by Rev. D. W. Poole, who is the only Methodist minister sent out by the Franklinton church, and was a fine example of both the forceful and the fitting in preaching. Brother Poole's parents and others of the family are honored members of this congregation.

The closing night program of the School was, perhaps, unique both as to its type and its fidelity of execution. It consisted of living pictures of Bible scenes centering around children and youth. These pictures were splendidly executed and were so striking as to make indelible impressions upon those who saw them. Outstanding among them were, "A Child in the Midst," "The Sale of Joseph," "Moses Taken From the Water," and "The Boy David." This feature of the School was under the direction of Mrs. John Love, whose dramatic and artistic instincts are of a very high order.

The Bible School was conducted by Mrs. H. P. Magee, whose efficient work was assisted by the collaboration of Miss Stella Pierce and the loyal support of a host of thoroughly interested and capable teachers and workers.

REPORTER.

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Session of 1936-37 opens September 16.

REGISTER NOW

D. M. KEY, President

JACKSON, MISSISSIPPI

## LAMBUTH MEMORIAL SERVICE

The annual Lambuth Day and Memorial Service will be held in the Pearl River church, on the Madison charge, on Thursday, August 6. The service will begin at 11 o'clock and run through the noon hour, closing about 2:30. A basket lunch will be spread on the grounds at noon. The baskets will be brought by all who attend the service and will be spread together.

Pearl River church is five miles east of Madison. Markers will be placed along the road so that strangers will have no trouble finding the way. The markers will start at the right turn off highway No. 51, about one-fourth mile north of Madison.

This is the church that Bishop Lambuth's grandfather was a member of and his dust sleeps in the little cemetery adjoining the church. All of the descendants of the Lambuths are urgently requested to attend this service and bring any relics, or anything of a historic nature concerning the Lambuths.

The program for this service, which has been arranged by the committee, is

as follows:

11 a. m.—Sermon by Dr. T. M. Brownlee, presiding elder, Jackson.

12—Basket lunch spread on the grounds.

1:30 p. m.—Address by Rev. J. B. Cain, pastor Methodist church, Yazoo City, followed by short talks of a personal and historic nature.

2:30—Doxology and benediction.

C. W. WESLEY, For Committee.

## MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Kentucky, Tuesday, September 8, 1936, at 9 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before September 3, 1936. No application will be entered on the Calendar after this date.

T. D. ELLIS, Secretary.

## WHITWORTH COLLEGE

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NETTIE WALKER, Registrar.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Ex. 11:7—That ye may know that the Lord doth put a difference between the Egyptians and Israel.

God loves all people impartially. "It is not the will of your Father in heaven that one of these little ones should perish." He would like to say to every man, "Well done, thou good and faithful servant; enter thou into the joy of the Lord." But a just God cannot ignore the diversities in human character and conduct. There can be no dead level of uniformity in God's treatment as long as there is such a difference in behavior of men. There is a diversity in human experience and consequently in destiny. "The Lord doth put a difference between the Egyptians and Israel. Nations classify themselves. Individuals determine their own destiny by their attitudes and relationships. God cannot ignore them."

There was a marked difference in the moral nature and religious position of the Egyptians and Israelites. The Egyptians were idolaters. The Israelites worshipped Jehovah. Consequently apostasy in Israel was more blameworthy than the polytheism of the Egyptians. Israel's sin was sin against light.

There are degrees in men's knowledge of God's will and there are corresponding degrees in the measure of accountability. Jesus showed that this difference would affect the ultimate issues of probation: "That servant which knew

his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given shall be much required: and to whom men have committed much, of him shall they ask the more." (Luke 11:45, 46).

In the parable of the pounds (Luke 19:12-27), Jesus taught that men who have the same gifts intrusted to them may use them differently, and therefore be rewarded differently.

God can read the thoughts and intents of the heart. He sees the differences in character. Therefore he separates the sheep and the goats.

#### PRAYER

Thou didst see the afflictions of Thy people and deliver them. We thank Thee that Thou dost come to the rescue of every penitent heart. Grant to us the true realization of our responsibility for "every one of us must give an account of himself to God." We also pray for the blessings that come from co-operation with Thee. We offer our prayer in the name of Jesus.

### TROUT AND GOODPINE

Dear Dr. Duren: I thought that perhaps a few words from our work here at Trout and Goodpine would be of interest to the many Advocate readers, and especially to those most familiar with these fine people. We have had two very fine years in this field, having just closed another very successful revival campaign in each of the churches. Sunday night, July 19, we received 16 new members into the church here at Trout, 12 of these on profession of faith, making a total of 33 for the year and 28 of these by vows.

When we were sent here we found one hundred and six members, and since that date we have received eighty-five new ones, and we feel that God has been mightily with us in this work.

The work is in fine shape, with all salaries and every claim in full for the year, and our people are very gracious to give me a fifty-dollar bonus which I believe I will use to see the great Centennial. We have been rather busy and now feel that a little outing would be good for the mind at least.

We were very happy indeed to have the privilege of having Miss Ella Hooper, of Houma Mission School, with us for both services on July 12, and she brought two fine messages that made a profound impression on our people. We have had two of her girls in our work for several days and they have meant much to the church, and especially to our young people. I know of no work that is doing more for the Kingdom of God than the MacDonel School at Houma, and its children rise up to bless it.

God has wonderfully blessed our work and we rejoice.

W. D. MILTON.

### TO THE GOLDEN CROSS DIRECTORS AND PASTORS OF THE MISSISSIPPI CONFERENCE

On July 17, the Conference Treasurer gave me the following list of churches that had remitted to him for Golden Cross, and the strange thing about the report is that not a single one of the larger churches have remitted to the treasurer up to this time, and I appeal to each of you to remit to the treasurer, P. Y. Whitfield, Meridian, Miss., and indicate that it is for Golden Cross and that if you have not put on the Enrollment that you do so at your earliest convenience. This is very important. Thanking you for your co-operation in this worthy and much needed cause.

Brookhaven District—Harrisville.

Hattiesburg District—Ellisville, Euclata, Shubuta and Sumrall.

Jackson District—Canton and Clinton.

Meridian District—Lauderdale, East End and Hawkins Memorial, Meridian.

Vicksburg District—Natchez, Rolling Fork, and Yazoo City.

Seashore District—Leakesville, Lostown, Moss Point, Pascagoula, Picayune, Saucier, Wiggins and Epworth Wesley.

W. D. HAWKINS,

Golden Cross Director.

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## POINTED PARAGRAPHS

By Rev. John W. Ramsey

The writer of these paragraphs has been classed among mossbacks because of his opposition to football—intercollegiate or otherwise. Was Bishop Candler a mossback when sometime ago he said: "It is estimated that one hundred million dollars were handled by professional gamblers during the 1935 football season. That is an enormous gambling fund and should be suppressed even at the cost of prohibiting football. Around these football games there is not a little drinking also"?

It has been estimated by the press that during the 1935 football season thirty boys were killed outright and 75,900 were injured—many of them maimed for life. During the season 1932-1934 over one hundred and thirty young men were killed. While the death list is startling, the injury total is appalling.

In my opinion, gambling on football has become a greater evil than gambling on horse racing because the former affects more localities. Yet some preachers denounce horse-race gambling from their pulpits and give practical endorsement to football gambling by their presence at such games. "O consistency! thou art a jewel."

Speaking of Peter's healing the lame and later declaring the name of Jesus to be the sole means by which man may be saved, Dr. J. R. Countiss, in one of his weekly comments on the church school lessons now running through the columns of the Advocate, said: "Many have erred in interpretation here, making a fetish of the name of Jesus, as they have of his blood." Will Dr. Countiss explain what he means by the expression, "making a fetish of his blood"? Does he mean that

Christians are making a "fetish of his blood" when they sing, "There is a fountain filled with his blood" or "There is power in the blood"? Does he mean that the author of the first epistle of John was "making a fetish of his blood" when he said: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin"?

In another one of his "comments" Dr. Countiss said: "We might as well talk about George Washington substituting for Benedict Arnold as to talk about Jesus substituting for men." Am I to assume here that the Doctor rejects the substitutional theory of the atonement and accepts the moral theory? If so, his place is among the Unitarians.

Despite all the dicta of pseudo-science and the high sounding phrases of the professors and the doctors of divinity, Christians will continue to sing, "There is power in the blood." The man who denies the cleansing power of the blood of the Son of God rejects the efficacy of his atonement upon the cross and crushes the heart out of the redemptive scheme.

## CLARKSDALE, MISS.

Rev. J. E. Stephens, of the Methodist Church, and Rev. Jas. L. Sandlin, of the Christian Church, formerly a member of the Oklahoma Methodist Conference, have just closed a revival at Sunflower school, Coahoma County. From three hundred to four hundred people attended the services for nine days. Ninety people joined the church, seventy-six on profession of faith and baptism. Fifty-seven united with the Methodist church, seventeen with the Baptist church, and sixteen with the Christian church. A Methodist church was organized at Sunflower and an effort to erect a building will soon be made. The people were greatly pleased and benefitted by this meeting.

## HOME-COMING AT BYHALIA CHAPEL

The annual home-coming day for Byhalia Chapel, in Lawrence County, Miss., will be observed on Sunday, August 9th. The pastor, Rev. G. E. Allan, of Georgetown, has announced that Rev. J. Early Gray, of Bay St. Louis, will preach the morning sermon and that Rev. Paul H. Grice, of Rolling Fork, will preach the afternoon sermon.

Other interesting features have been arranged to make the program of the day helpful and interesting.

Dinner will be served at the church

and plenty of time will be allowed for friends of other days to mingle together and talk of old times.

## HOME COMING AT INDIAN VILLAGE

Please announce through the columns of the Advocate the Home-Coming Day at Indian Village, on August 9. Quarterly conference will be held on that day and the church will be dedicated. The church has been completely rebuilt and is now being painted. All former pastors and members are invited to be present for the day and enjoy renewing old friendships and acquaintances.

BYRON F. ROBERTS, P. C.

## MR. L. N. NOBLES

The Methodist Church, South, of State Line, Miss., has suffered a very distinct loss in the death of Mr. L. N. Nobles, for many years superintendent of the Sunday school and one of its most loyal and faithful members. His influence in the surrounding community was widespread and gratefully acknowledged by many that had come to know him in the church and business relations of a long and busy life.

For many years he was President of the Board of Trustees of the Public School and had a helpful part in guiding it to its present high standing. He was also instrumental in securing a good school for the colored people. In many other ways he filled the place of a useful and esteemed citizen.

The committee extends heartfelt sympathy to the family and is gratified to make this testimony to a departed friend and brother in Christ.

W. W. MOORE, Pastor;  
R. J. BRIGGS,  
V. E. BOYKIN,  
E. B. STEWART,  
Supt. Public Schools.

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## INFANTILE PARALYSIS

With the epidemic of infantile paralysis now prevalent in several southern states, the following suggestions for the control of the disease are important:

1. Promptness of the parents in calling a physician if a child shows suspicious symptoms.
2. Physicians should report all suspicious cases to health authorities immediately.
3. Boil all milk unless it is pasteurized.
4. Do not allow other children to visit homes where cases or suspected cases exist.
5. Isolation of cases is important.
6. Destroy breeding places of house flies and kill flies by using sprays.
7. Watch children under twelve years of age for suspicious symptoms. Alertness in diagnosis is very important. It is a great factor in the prevention of spread.

LOUISIANA STATE BOARD OF  
HEALTH

### LOCAL CHURCH SECTION OF THE EDUCATIONAL COUN- CIL MEETS IN NASHVILLE, TENN., DEC. 7-11, 1936

By action of the Executive Committee, in its regular mid-year meeting held at Mount Sequoyah, July 15, the Local Church Section of the Educational Council of the Methodist Episcopal Church, South, will hold its annual meeting in Nashville, Tenn., December 7-11, 1936. In the membership of the Council are the members of the staff of the General Board of Christian Education, Conference Executive and Extension Secretaries, Conference Workers with Children, Young People, and Adults, Presidents of Conference Boards of Christian Education, Directors of Christian Education in Church and State schools, together with a limited number of pastors, presiding elders and bishops.

The program will center around the general theme of "The Next Step in Christian Education." Major emphasis will be given to the consideration of practical and vital problems in the Church's effort to create and develop an effective program of Christian education in the midst of present world conditions.

Officers of the Local Church Section of the Council are: President, Rev. A. W. Martin; Vice President, Rev. C. A. Tucker; Secretary-Treasurer, Miss Elizabeth Brown.

## WEEKLY REPORT, 1936 ADVOCATE CIRCULATION CAMPAIGN

## ADDITIONAL SUBSCRIPTIONS RECEIVED SINCE LAST REPORT THROUGH JULY 23

Rev. P. M. Caraway, Gulfport, Miss. ....	18	Rev. A. A. McKnight, Denham Springs, Miss. ....	2
Rev. J. H. Morrow, Madison, Miss. ....	15	Rev. H. W. Van Hook, Vancleave, Miss. ....	2
Mrs. H. B. McEachern, Haynesville, La. ....	12	Rev. T. B. Thrower, Drew, Miss. ....	2
Rev. J. T. Weems, Tylertown, Miss. ....	11	Rev. R. T. Hollingsworth, Tutwiler, Miss. ....	2
Rev. W. I. Henley, Minter City, Miss. ....	11	Rev. F. B. Ormond, Washington, Miss. ....	2
Rev. R. H. Clegg, Hazlehurst, Miss. ....	9	Mr. Wm. Hemingway, University, Miss. ....	2
Rev. G. H. Thompson, Lumberton, Miss. ....	9	Rev. W. M. Campbell, Ruleville, Miss. ....	2
Rev. J. N. Hinson, Black Hawk, Miss. ....	6	Rev. H. S. Westbrook, Homewood, Miss. ....	2
Rev. J. W. Leggett, Jr., McComb, Miss. ....	6	Mrs. R. E. Bennett, Meadville, Miss. ....	1
Mrs. F. W. McEwen, Louise, Miss. ....	5	Rev. L. E. Douglas, Walker, La. ....	1
Rev. H. W. F. Vaughan, Saucier, Miss. ....	4	Rev. Wesley Ezell, Vaughan, Miss. ....	1
Rev. T. R. Holt, DeSoto, Miss. ....	3	Rev. W. R. Lyons, Pearl River, La. ....	1
Rev. Paul H. Grice, Rolling Fork, Miss. ....	3	Rev. L. F. Alford, Silver City, Miss. ....	1
Rev. J. B. Grambling, New Orleans, La. ....	3	Mrs. W. E. Moreland, Powhatan, La. ....	1
Rev. S. A. Seegers, Rayne, La. ....	3	Rev. C. B. White, Hodge, La. ....	1

## HONOR ROLL OF QUOTA CHARGES

J. B. Grambling, New Orleans.	H. E. Pfost, Oak Grove, La.	W. H. Lewis, Lucedale, Miss.
H. B. Hines, Amite, La.	J. M. Alford, Oak Ridge, La.	E. S. Lewis, Pascagoula, Miss.
F. N. Sweeney, Franklinton, La.	J. H. Midyett, Pioneer, La.	L. F. Alford, Silver City, Miss.
Wm. Schuhle, Plaquemine, La.	J. E. Hearne, Sterlington, La.	G. R. Williams, Ebenezer, Miss.
H. A. Rickey, McDonoghville, La.	C. K. Smith, Tallulah, La.	J. T. McCafferty, Lexington, Miss.
Jolly B. Harper, New Orleans.	J. M. Boykin, Waterproof, La.	W. T. Phillips, Webb, Miss.
A. Y. Brown, Ackerman, Miss.	Briscoe Carter, Winnsboro, La.	Basil E. Moore, Grenada, Miss.
D. R. McDougal, Hickory Flat.	H. L. Johns, Monroe, La.	L. T. Nelson, Adams, Miss.
A. W. Bailey, Sherman, Miss.	A. M. Serex, Minden, La.	D. T. Ridgway, Jr., Silver Creek
S. A. Brown, Inverness, Miss.	H. O. Castle, Magee, Miss.	W. W. Moore, Bucatunna, Miss.
Seamon Rhea, Como, Miss.	L. D. Houghton, Richton, Miss.	R. A. Allums, Laurel, Miss.
A. M. Broadfoot, Waynesboro,	L. M. Reeves, Sumrall, Miss.	J. B. King, Matherville, Miss.
Rolfe Hunt, Lauderdale, Miss.	Mrs. C. M. Martin, Meridian.	Seth Granberry, New Augusta
J. M. Corley, Fayette, Miss.	B. L. Sutherland, Columbia, Miss.	A. J. Boyles, Carthage, Miss.
R. M. Bentley, Wisner, La.	L. E. Alford, Port Gibson, Miss.	J. E. J. Ferguson, Florence, Miss.
B. D. Watson, Pleasant Hill, La.	C. A. Northington, Pickens, Miss.	C. C. Clark, Philadelphia, Miss.
H. W. Rickey, Gilbert, La.	W. B. Baker, Belkoni, Miss.	J. D. Slay, Biloxi, Miss.
Mrs. C. M. Purvis, Rayville, La.	T. B. Thrower, Drew, Miss.	J. O. Ware, Picayune, Miss.
A. A. Collins, Farmerville, La.	W. N. Dodds, Hernando, Miss.	W. H. Saunders, Purvis, Miss.
W. J. Dawson, Itta Bena, Miss.	J. R. Murff, Kilmichael, Miss.	E. J. Coker, Lorman, Miss.
R. E. Rutledge, Bonhomie, Miss.	W. L. Robinson, Moorhead, Miss.	W. M. Sullivan, Natchez, Miss.
O. L. Tucker, New Iberia, La.	W. M. Campbell, Ruleville, Miss.	E. M. Allen, Oak Ridge, Miss.
V. D. Morris, Columbia, La.	J. O. Dowdle, Sunflower, Miss.	J. B. Cain, Yazoo City, Miss.
J. A. McCormack, Mer Rouge, La.	J. C. Wasson, Vaiden, Miss.	L. W. Cain, Bunkie, La.
Martin Hebert, West Monroe, La.	R. S. Walton, Jackson, La.	L. O. Wilson, Colfax, La.
W. D. Keinschmidt, New Orleans.	S. S. Bogan, Kentwood, La.	R. A. Bozeman, Ferriday, La.
B. C. Taylor, Homer, La.	Ellis Smith, Abbeville, La.	R. R. Branton, Natchitoches, La.
Guy M. Hicks, Ruston, La.	W. C. Barham, Church Point, La.	Alonzo, Early, Elizabeth, La.
J. L. Sells, Mt. Olive, Miss.	G. W. Pomperoy, DeRidder, La.	G. H. Corry, Hornbeck, La.
E. C. Driskell, Lake Cormorant.	M. W. Beadle, Eunice, La.	R. H. Harper, Lafayette, La.
W. W. Holmes, New Orleans.	A. S. J. Neill, Gueydan, La.	L. P. Moreland, Merryville, La.
T. W. Lewis, Calhoun City, Miss.	A. P. Smith, Jeanerette, La.	R. W. Faulk, Oakdale, La.
S. E. Ashmore, Iuka, Miss.	J. W. Faulk, Leesville, La.	A. D. George, Vinton, La.
A. R. Beasley, Tchula, Miss.	A. L. Gilmore, Many, La.	C. W. Lahey, Donaldsonville, La.
D. B. Boddie, Lake Providence, La.	T. J. Holladay, Zwolle, La.	D. B. Raulins, New Orleans, La.
R. L. Lane, Benton, Miss.	D. George, Grank Cheniere, La.	A. W. Townsend, New Orleans, La.
Swope Noblin, Oloh, Miss.	W. F. Roberts, Franklin, La.	F. C. Collins, Ringgold, La.
J. M. Bradley, Greenwood, Miss.	W. T. Gray, New Orleans.	T. C. Cooper, Anguilla, Miss.
W. H. Giles, Bastrop, La.	Carl Lueg, Slidell, La.	E. W. Day, Sicily Island, La.
George Fox, Bonita, La.	H. M. Johnson, Arcadia, La.	F. J. McCoy, Ida, La.
A. D. St. Amant, Delhi, La.	J. L. Smith, Magnolia, Miss.	J. H. Morrow, Madison, Miss.
D. W. Poole, Mangham, La.	T. O. Prewitt, Hattiesburg, Miss.	W. I. Henley, Minter City, Miss.
W. C. Scott, Monroe, La.	T. A. Carruth, Hattiesburg, Miss.	
S. S. Holladay, Jr., Monroe, La.	R. L. Walton, Meridian, Miss.	

REPORT BY DISTRICTS  
Louisiana Conference

District and Presiding Elder	Quota	Subscriptions Received
Alexandria, N. E. Joyner	332	133
Baton Rouge, J. H. Bowdon	393	123
Lake Charles, Benj. F. Rogers	306	319
Monroe, H. L. Johns	309	347
New Orleans, Elmer C. Gunn	317	317
Ruston, Louis Hoffpauir	408	246
Shreveport, Geo. S. Sexton	512	114

Total Louisiana Conference

2577

1599

## Mississippi Conference

Brookhaven, C. W. Orisler	516	162
Hattiesburg, W. B. Alsworth	473	323
Jackson, T. M. Brownlee	709	194 1/2
Meridian, W. B. Jones	556	169
Seashore, L. J. Power	469	189
Vicksburg, H. A. Gatlin	395	191

Total Mississippi Conference

3118

1229 1/2

## North Mississippi Conference

Aberdeen, W. P. Buhrman	672	77 1/2
Columbus, L. P. Wasson	547	71 1/2
Corinth, J. D. Wroten	628	137 1/2
Greenville, J. R. Countiss	269	23
Greenwood, A. T. McIlwain	391	40 1/2
Sardis-Grenada, W. L. Stormont	411	71

Total North Mississippi Conference

2918

779 1/2

Total all three Conferences

8613

2608

Presidents of Associate Councils:  
Children's Workers, Miss Fay McRae;  
Young People's Workers, Miss Eulalie Ginn; Adult Workers, Rev. W. C. Pope;  
Executive Secretary, Rev. Paul C. Stephenson; Extension Secretary, Rev. D.

G. Mann; Presidents Conference Board of Christian Education, Dr. O. B. Clark;  
Directors of Christian Education in Local Churches, Miss Lola Long; Secretaries of Christian Education in Conference, Dr. Henry Bullock.



# NEW ORLEANS Christian Advocate

Vol. 83—No. 32.

NEW ORLEANS, LA., THURSDAY, AUGUST 6, 1936.

Whole No. 4194.

## The Cry for Prophets

O timorous Church of Christ! cease counting your  
gains and losses;  
The Future, imperiled, is calling, with the voice of  
a million crosses!

Calling for faithful prophets and seers to rise up  
and prophesy—  
To kindle a fading vision afresh, lest a visionless  
people die.

Our sins are many, our needs are sore; O prophets,  
show us the roll—  
Take up the scales of God once more and weigh the  
things of the soul.

Point not alone to the patriarchs for the leading  
we need today.  
Scrolls of the ancients we cherish, but the prophets  
must lead the way.

Waits the importunate world for a word to quicken  
its heart again;  
Then speak, O Church, and rekindle the faith in a  
world of despairing men.

—Marshall Wingfield, in The Evangelical Messenger.



# Wallet of the Week



HIRALAL, SON OF MAHATMA GANDHI, has officially announced his acceptance of the Christian faith, according to reports carried in the church press. It is probable that the hospitality of his father for the teachings of Christ contributed much to his decision, but in all probability the greatest factor was the patient toiling of those faithful missionaries who, through the unobtrusiveness of their devotion, have conquered the age-long prejudices of the race to which he belongs.

\* \* \*

✓ THE INTERNATIONAL SURREALIST EXHIBITION is reported to be attracting great crowds in London. "Surrealist" is the new label for those artists whose work is the product of the subconscious mind rather than of the intellect. It was explained to a visitor that the object of the surrealist is to paint dreams, whereupon he remarked that the most of them must have had worse consciences than Macbeth. Another remarks that they seem to be painting nightmares at a time when the world has all the nightmares it needs.

\* \* \*

DOCTOR ALEXANDER MACKAY, recently chosen president of Princeton Theological Seminary, apparently comes to his important post after having made ample preparation for its responsibilities. He was graduated from the University of Aberdeen, Scotland, in 1912, and his degree in divinity was conferred by Princeton in 1915. He then did graduate work at Madrid, Spain, and at Bonn, Germany. In the more than twenty years since he was a student at Princeton, he has had ample time and opportunity to find himself in the great field to which he is devoting his talents.

\* \* \*

THE CHEMIST CONQUERS THE FARMER, is the caption of a lengthy article by Sylvia Pass, in a recent issue of *The Christian Century*. The article states that, in five factories in California, shallow concrete or glass tanks with floors covered with several inches of water have a grating above the water supporting a thin layer of sawdust, straw or moss. Seeds are placed on this litter and when they germinate the roots let down into the water below. The water in the vat has been treated with the chemicals, cheap salts, necessary for plant food. The method is said to bring every factor, heat, food elements, moisture, light and plant disease, under the absolute control of the grower. It is said also to eliminate the hazards, a large part of the expense, and the chance of growing a crop in the soil.

THE WORLD PEACE MOVEMENT in England, being promoted by Canon H. R. L. Sheppard, continues to gain momentum. At present it is said to have more than one hundred thousand members. Among those who are actively sponsoring and promoting the Peace Pledge Union are F. P. Crozier, Aldous Huxley, George Lansbury, Lord Ponsonby, Charles Raven, Siegfried Sassoon and Donald Soper. The campaign for signatures is still in progress and the organization plans to undertake many activities in peace propaganda.

\* \* \*

A SCHOOL MA'AM MISSIONARY SOCIETY in Denmark is said to be made up of nine hundred and ninety-three school teachers. It is interesting to note that they have sent out more than fifty school ma'am missionaries to the foreign fields in India, China, Syria, Arabia, Santal, Sudan and other places. In 1934, they contributed for their various missionary enterprises the sum of 17,500 marks. In India they maintain a Bible School at Cuddalore, and a school for leper children. This is certainly an impressive program of benevolence for such a small band of working women.

\* \* \*

THE EMERGENCY PEACE CAMPAIGN is sponsoring a peace move which is novel and will doubtless create wide-spread interest in peace. Three peace trucks were recently dispatched from Philadelphia, equipped with motion picture projectors and sound amplifiers, to visit more than thirty states of the Union. Each truck carries three films and two college students will operate the projectors and speak at various places throughout the tour. Other cars equipped for this service are said to be in reserve for the campaign. The touring of the country in this manner will certainly do much to quicken the American pulse on the subject of peace.

\* \* \*

THE AGE OF THE EARTH has been fixed by various guesses of the scientists at from 100,000,000 years to 3,000,000,000 years. The geologist figures upon the time required for the stratification of the earth. The physicists now use what is known as the uranium time-clock—the period required for uranium to change into lead. Two investigators using the actino-uranium method some time ago estimated the earth's age as 2,500,000,000 years. At least, such a wide margin of uncertainty offers hospitality for every variety of speculation. Meantime the mother, into whose lap we shall all be gathered at last, whirls on and keeps her appointments with the race.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

## EDITORIAL

### THE CHURCH PAPER

We ran across two statements recently, widely separated in origin, but as like in conception as if they had been the product of a single brain. The first was from Dr. A. C. Diffenback, editor of the religious page of *The Boston Transcript*: "Why the denominations have failed to provide adequately for the printed word, the medium of communication, which carries or ought to carry the life-blood of their spiritual purpose throughout the body, is a sorry shortcoming of churchmanship. It seems they expect a church paper to pay for itself, or approximately so, when not another agency in the church is self-supporting. Every congregation, mission board, college and social settlement is dependent upon gifts, and, in most cases, gifts alone, for its existence. Why is the church paper different?"

The second statement was from Bishop John M. Moore, of our own Church: "The Conference organ should be looked upon as doing just as essential and just as valuable work as any school in the territory, and worthy of just the same financial consideration. Colleges have been endowed and rightly. Why have not great periodicals been endowed? Methodism can only hold by the press what she wins by the pulpit. Make it dynamic in this new era, this powerful means of Christian propaganda. Money must go into our publication work. Preaching through the press is a necessity today. The pulpit is severely handicapped without the support of a virile religious press. The Conference organ is indispensable to modern Methodism. It is in the highest sense a true missionary agent."

In both of these expressions, we have the setting forth of a problem which was never more real than it is today. In the early days the Church press was necessary as a means of indoctrination and information as to the aims and ideals of the group which it served. Today it has the added task of combatting a volume of colorless, even anti-religious propaganda,

which flows as a constant stream into every corner of the land. There is at present an emphasis upon social matters which has become quite the dominant note of our preaching. We must have a gospel fully related to every problem of the life of the people, but its value will be nil without the notes of atonement, salvation and evangelism. As a corrective for such tendencies, the Church has no agency more potent or more directly effective than its press. As it is today, however, that press is greatly handicapped by the struggle for subsistence. Some have sold space to political aspirants, and all have had to accept a type of advertising which they do not like. For two years now this paper has gone through nerve-racking campaigns which were not fair to either the editor or the business manager. On the whole, we have had a fair measure of success. We have paid the debts of the Advocate and we have met the obligations of the year thus far, but the very strenuousness of the campaign in which we must participate tends to rob our message of disinterestedness and creates resentments which, though unjust, are hurtful to the influence of the paper and to the cause of the Church.

### DR. LAWTON RESIGNS

The valedictory message of Dr. R. O. Lawton, editor of the *Southern Christian Advocate*, will be received with genuine regret throughout the Church. The sorrow will be intensified by the fact that failing health is the occasion of his resignation. We do not know an editor who was making a more substantial contribution to the literature and life of the Church and we regret to lose him from the editorial councils of Methodism. This paper joins in a prayer for the speedy coming of a day when the clouds of physical affliction may break and we may hear the assurance that many years are to be added to his splendid record of service as editor, minister, citizen and man.

## PREACHING TODAY

Not long ago we read a sermon delivered by a man who occupies one of the most famous pulpits in the world. The preacher had a great text, but the use which he made of it was disappointing. We would not say that his thought was superficial, but that he undertook to treat a subject rather than to interpret the message which he took from the lips of the Son of Man at a great moment in his early ministry. It was a wholesome message, but it did what problem preaching usually does—it arrested the attention of a class and it did not fix attention upon either the thought or the sacrificial purpose of the ministry of Jesus. In illustration it lacked freshness and originality. We do not think that such is the fault of a single pulpit, but we think rather that it is an example of a response to a popular demand which is doing much to cheapen if not discredit the Christian pulpit of our day. We may be wrong, but we do not think that a delineation of the social aspects of Christianity can ever do for men what can be done by a faithful and fearless interpretation of the Word of God. We do not say this in any critical sense, but rather as a plea for the interpretation of the Gospel of Salvation in Christ as the fundamental approach to sinful hearts. We plead for that which we cannot afford to leave undone except at the cost of souls.

## CONGESTED CRIMINAL COURTS

The congestion of our courts with trials for crimes which were incubated in dives and in disreputable sections of our cities is one of the serious indications of our time. The continuous supply of sordid details from our criminal court records sounds strangely like the word pictures which have been painted of the period of the French Revolution. The very names of the criminals and the centers of criminal activity indicate that those brought to the bar of justice have been the victims of an unwholesome atmosphere and of surroundings which tend to suppress the instinct of honor, and to substitute for it a shallow philosophy of personal rights from which the rights of others have been deleted. The "one more beer" of the Alabama lad who was done to death not so long ago is no exceptional incident in our criminal history. It really furnishes the clue to the crime situation to which we have come. Out of drink dives and their associations, beardless boys go forth day after day to blacken our civilization. At the present moment, there is a widespread demand for more strenuous traffic regulation on account of disasters in which drink has played a part. And, too, the country has occasion for a feeling of

humiliation because the edge has been broken off the sense of propriety of some who were honored with representative distinction. But the disqualification which leaves a permanent mark is that which enters into the making of an unworthy citizen—which unfits for the discharge of the sacred obligations to society. Every Christian in the land needs to gird himself for the fight that is inevitable. If, as Mr. Lincoln asserted, this country cannot exist half slave and half free, no more can it exist half drunk and half sober. Let us not forget what is the real enemy of our civilization, an enemy without a single redeeming virtue.

## Editorial Miscellany

By Dr. H. T. Carley

### HOW BIG IS A MAN?

A keen-minded, forward-looking young man remarked the other day, "A guy can do anything he is big enough to do."

This statement may contain the logical fallacy of arguing in a circle; but, fallacy and all, it offers a suggestion of how the world sizes up its men. A man is as big as the job he does.

Our young friend was thinking of certain agricultural and industrial enterprises he had in mind, and his remark was in answer to the query as to whether or not he thought he could "swing" them. A man can do a big job if he is big enough to do it.

Big jobs are not made for little men—and little men do not make big jobs. About four-thirds of the men who excuse their failures on the ground that they "never had a chance," have failed because they couldn't—or wouldn't—use the chance they had. While they were hunting a "chance," the job they had got away from them. The carpenter that can't make a good chicken-coop wouldn't get very far with a contract for a sky-scraper. The man that does a little job well is bigger than the man that bungles a big job.

We knew two men: One of them started "below sea-level" socially, economically, educationally. When he died, he was the owner of a big sawmill and several thousand acres of land, the proprietor of a big store, and president of a bank. The other was born with "a silver spoon in his mouth," and inherited an ample fortune. When he died, he was making a living by doing such odd-jobs as he could pick up. The one had no chance—but he made one; the other had a fine chance—and lost it.

Some men can pick up a big load—but they can't tote it. A man is as big as the load he can tote.





# News and Views



## HEADLINES

By Dr. D. B. Raulins

Kerflop she landed right in the middle of the headlines but not with her bathing suit on.

But maybe you do not read the Sport Page. A peep now and then won't hurt you. Some great people show up on that page now and then.

In Berlin, Germany, during the month of August, the Olympic Games and athletic feats are being celebrated. The Allies never captured Berlin, but the athletes have. They are there from all over the world and speaking a great variety of languages. But athletic sport speaks a language understood by all athletes and their fans. Hitler and all have welcomed them.

For quite a while a great many good people in this country protested our participation in the games, urging that we should not play with Adolf because he played so rough with the Jews and some of the Christians. He was just too much of a "meanie" for our folks to associate with him. But the "ayes" won and the games are on. And we have our quota of delegates "among those present."

And now that we are there I want us to make a good showing all along the line. I hope our boys and girls will bring home a cart load of blue ribbons, pennants, medals and cups.

But I am getting ahead of my story.

Mrs. Eleanor Holm Jarrett, our champion backstroke swimmer, decided to ignore training regulations. So she attended an all-night party at which it seems that champagne was a top item on the menu. And she did not pass it by. She can outswim a shark, and is not altogether dry. She had been warned and placed on probation. But she seemed to think that all these things were just a slap at her personal liberty.

A paragraph in the newspaper says, "Mrs. Jarrett had expressed defiance of the Olympic authorities, asserting, 'They don't dare put a champion off the team.'"

Thus she paid no attention to speed and safety signals.

She was dropped from the list. For the remainder of the way over she was quite meek, anticipating restoration to the team. But when the old Manhattan began to slide in toward the bank that

is called Germany and the athletes in their uniforms lined the railing she was there but not in uniform. She was in civies and her lips were at half-mast.

Then when her swimming feet struck European soil she let loose a terrific barrage upon our Olympic managers and the rest of the crew, charging that just about all the managers were drunk every night or two. She erupted like Vesuvius. How she did rake the American outfit.

Now the sports writers and an editor or two are saying, "Poor Mrs. Jarrett," trying to make a martyr of her.

I am not for any drinking or carousing on the boat. I am for athletics and clean sports. But you have to keep an eye on them. Drink and gambling are the camp followers of our teams and they lurk like vultures around the stadium. The cult of the body must face these things and do something about them.

We must remember that physical culture is only a very small part of education. The soul of culture is the culture of the soul, said a wise one. The stadium does not symbolize the highest in education, and the foot-ball star, when seen through a dependable telescope, is not one of the major planets.

The athlete who breaks training and ignores the rules of the game and violates the principles of true sport is not a suitable representative of the United States. We can afford to drop the champion who assumes such an attitude and let some other flag climb to the top of the pole set for that particular event.

## WHEN SAM JONES PREACHES

To the Editor:

While Sam Jones, perhaps the South's greatest evangelist, was conducting a revival at Thompson, Ga., the Hon. Tom Watson was a young lawyer in the town and in after years wrote his impressions in the following picturesque language your readers will enjoy.

W. A. BETTS.

Bamberg, S. C.

\* \* \*

"In the good year of 1877, Sam Jones lit down in this veritable town of Thompson and began to go for the devil and his angels in a manner which was entirely new to said devil; also new to said angels.

"Some one happened to remark in my

hearing that there was a little preacher up at the Methodist church who was knocking the crockery around in a lively style, and who was dusting the jackets of the amen corner brethren in a way which brought the double grunts out of those fuzzy fossils.

"I was not ravenously fond of sermons. When I heard the same commonplaces droned out in the same lifeless manner, it requires politeness to keep down yawns and nods. I didn't yawn the day I went to hear Sam Jones.

"There he was, clad in a little jump-tail coat, and looking very little like the regulation preacher. He was not in the pulpit. He was right next to his crowd, standing within the railings, and almost in touch with his victims. His head was down, as if he was holding on to his chain of thought by the teeth, but his right hand was going energetically up and down, with all the grace of a pump handle. And how he did hammer the brethren! How he did peel the amen corner! How he did smash their solemn self-conceit, their profound self-satisfaction, their peaceful comp partnership with the Almighty, their placid conviction that they were the trustees of the New Jerusalem! After a while, with solemn, irresistible force, he called on them to rise in public and confess their shortcomings, and kneel for divine grace.

"And they knelt. With groans and sobs and tears, those bell-weather of the flock, fell on their knees and cried aloud in their distress. Then what? He turned his guns upon us sinners. He raked us fore and aft. He gave us grape and canister and all the rest. He abused us and ridiculed us; he stormed at us and laughed at us; he called us lop-eared hounds, beer-kegs and whiskey soaks. He plainly said that we were all hypocrites and liars, and he intimated most of us would steal.

"Oh, we had a time of it, I assure you. For six weeks the farms and the stores were neglected, and Jones, Jones, Jones, was the whole thing.

"And the pleasantest feature of the entire display of human nature was the marked manner in which the 'amen corner brethren' enjoyed his flaying of us sinners.

"Well, the meeting wound up, the community settled back into its old ways—but it has never been the same com-

munity since. Gambling disappeared, loud profanity on the streets was heard no more, and the barrooms were run out of the county."

## GRENADA COLLEGE CAMPAIGN NEWS

By Rev. E. M. Sharp

At a meeting of the Board of Trustees in Oxford, on Monday, July 20, Rev. J. M. Bradley, of Greenwood First Church, was unanimously elected Commissioner for the College. Brother Bradley led his church in Greenwood in raising \$1,000 for the College. He is a very popular man in Greenwood and they give him up with reluctance. He enters into his work the first of August.

Brother Bradley says: "This debt must be lifted off the college in order that it can render a greater service to our church than ever before, because its outlook is brighter than for several years. Furthermore, this is a debt of honor that we Methodists owe and we must save the faith, credit and honor of Methodism." Brother Bradley comes to the college at a sacrifice because he believes in Grenada College and the Methodist Church.

\* \* \*

Mr. Dick Hall, of New Albany, chairman of the Board of Trustees, is a man of perseverance. He says: "Brethren, we are going to keep on keeping on in this campaign. It's like the old Negro said about his hogs, 'Them that held on a long time got well a heap quicker than them that died right off.'"

\* \* \*

New Albany is added to the list of churches that have exceeded their quotas and are now approaching \$1,000. Reports coming in from various sources indicate a new spurt of interest and effort in the campaign in the last week.

## TO THE METHODISTS OF NORTH MISSISSIPPI

By Rev. E. M. Sharp

Grenada College is our own daughter, living in our own household, and dependent on us for her maintenance while she renders a great service to us. She not only takes our girls and gives them the finest Christian training, but also provides a meeting place for our Assemblies and Training Schools. She is in the heart of our Conference.

Our daughter is in need at the present time. We Methodists owe a debt of honor that we made ourselves for her.

Something must be done about it, and something will be done. The question is what will we do? Well, what can we do?

We can do one of three things. First, we can bury her. But she isn't dead, and before we can bury her we must kill her. That's murder in Mississippi, but if we can get away with it and then bury her, she will be out of our sight. She will not be out of mind, for we will have the funeral expenses to pay, and the funeral expenses are \$90,000. They will still have to be paid unless we default on our obligations and say to our creditors, "We go into bankruptcy, and will not pay."

Second, we can marry our daughter into another family, but she will not be ours then; she will belong to another. It is possible that we would get a small dowry for our part, but we would still have the wedding expenses to pay, and they are \$90,000, less the dowry. But, of course, we could default.

Third, we can take care of our daughter and clothe her with dignity and honor that she may not be embarrassed as she takes her place in the forefront for service. Instead of \$90,000 we can do it for only \$45,000, thanks to our bondholders. The Methodist Church is honorable and pays its debts.

## CARLEY AND RAULINS

Dear Advocate: Who made these men associate editors? Did it just happen? Both of them are ex-editors. Both of them were more than ordinary editors. But something has happened to them. I read their contributions with increasing interest. They are interesting, helpful, alive. Raulins seems to be at his best when writing of men and measures. His article on Dr. Cadman is equal to any appraisal of real men I have ever read. It is worthy of a place in an extraordinary scrapbook. And when Dr. Carley goes fishing, or talks "Chicken-sense" it makes me homesick. These brethren are giving us good things boiled down, helpful philosophy, enriching smiles. Their productions alone are worth more than the price of the paper. Just why our Methodist people do not take the New Orleans Christian Advocate up to at least twenty thousand does not appear. I like the whole force, from the editor to the manager. It is readable, newsy, has a good "Wallet," is editorially the equal of any of our papers, and the local columns are generously filled. We are shamed when such a paper has a subscription list short of twenty thousand.

JAMES H. FELTS.

Grenada, Miss.

## A PLEA FOR PARCHMAN

Dear Editor: Permit me to have space to say to the brethren, Please do not forget us here at Parchman! Let me have all your old Sunday school literature for adults, at once!

Spiritually, we have been "stripped, wounded, and left half dead!" So please do not pass us by on the other side! Jesus Christ calls to us through the bleeding souls of more than two thousand people up here! Most of these are colored, but about five hundred of them are white men and boys—and white women! Listen to the words of Jesus, "I was sick, and in prison, and ye came unto me!" If you doubt Christ's presence in the midst of suffering and human agony today, come to Parchman and go with us in our services. May the Christ of all grace warm your hearts to prompt action in our behalf.

Yours in His name

J. H. MOORE,

Chaplain Miss. State Penitentiary.

## THE PASTOR'S STUDY

By M. H. McCormack, Jr.

Far from Utopia: Someone suggests that the great need of the Church is for collection-less revivals. It occurs to us, however, that the Church will never get far by dignifying cheapness. Giving to the cause of the Kingdom is an important phase of true worship, and we have no right to deprive anyone of an opportunity in giving . . . Epitaph a la mode: "A poor sinner, but not wicked; ungodly, but not unrighteous" . . . Both meant the same thing: Dr. Rufus Jones, Cole lecturer, tells this one: A bishop and a cowboy viewed the Grand Canon (on different days). Said the bishop: "O God, how wonderful is thy world!" Said the cowboy: "Doesn't that beat hell!" . . . A new angle: "Quit promising people things in the name of religion; you are simply feeding their ego. Jesus calls us to forget; forget possessions; forget everything but God. No man who makes a selfish approach to religion—accepts religion for what he can get out of it for himself—ever understood Jesus."—Dr. A. M. Hawkins, Vanderbilt University.

Jumping at conclusion: "Pedestrians may be divided into groups—the quick and the dead" . . . What will the Seventh Day Adventists do about this? Historians have discovered that the ancient Hebrew Sabbath was a lunar festival, and was determined by the position of the moon. It often came on Monday,



Tuesday, Wednesday, and each of the other days of the week, as well as Saturday . . . Do you still want to be called a "popular pastor"? In New England the accepted meaning of "popular" is to be conceited.

Literary sport: (Headline) Local Team Saved By Chapman's Homer . . . You probably would have got a black "on first looking into" that one, though . . . Dr. Edmonds at the bat again: "If women realized that their husbands never grow up they would keep more of them" . . . Another definition of a rank conservative: "One who refuses to do or say anything the first time . . . Text of the week: "Do ye not yet understand . . . the five loaves of the five thousand? . . . How is it that ye do not understand that I spake it not to you concerning bread, (but) that ye should beware of the leaven of the Pharisees, and of the Sadducees"? . . . Or, if you prefer, just take the whole passage (St. Matthew 16:5-12).

### TEMPERANCE EDUCATION HAS RIGHT OF WAY

During the month of October of this year temperance education will have the right of way in the Church school periodicals. Junior Lessons will carry temperance material for pupils nine, ten and eleven years of age. The Elementary Teacher will carry helps for teachers of juniors. The Intermediate Quarterly will carry a temperance unit for pupils twelve, thirteen and fourteen years old. The Epworth Highroad will have a course for seniors and young people. Instead of the regular uniform lessons in the Adult Student, Senior Quarterly and Christian Home, these periodicals will carry specially prepared temperance lessons. The Church School Magazine will carry helps for teachers in the young people's and adult division dealing with the temperance lessons to be taught.

Approximately one million persons will be reached by these temperance units in the periodicals of the Methodist Episcopal Church, South.

Order your October material early. Thorough preparation will be needed if our teachers are to make the most of this important opportunity to teach temperance.

### RAMBLING THOUGHTS

Knowing oneself to be a child of God, the recipient of His loving care and revelations, is worth infinitely more than any earthly joy or realization possibly could be. Because He loves us, it doesn't even hurt us greatly when our closest friends, those to whom we have made known our

thoughts, seem to lose faith in us without cause. Our only cry is, How can we so bear the cross of our loving Saviour as to help meet the needs of a sin cursed world?

If we should realize our dependence on each other, it might be easier to be "Our brother's keeper." Man is by nature a grateful being. When some honest workman, or even a servant, performs for us some task in a much better and more efficient way than we could for ourselves, do we not feel grateful and desire to render some service in return? Work well done is worth more than money.

Then why shouldn't men in power, the politician for instance, feel that he owes loyal and faithful service to all who have shared in giving him the good things of life? After all, does not the good of all result in the best for each of us in the end? Concentration of wealth and power did not work. Men should see that nothing can be built successfully without God's guidance.

Father, give us awakened churches. Help us change the indifferent and skeptical church members. May we prove to thine enemies that the Church of God has power to save souls. Teach us how to lift up our loving Savior before those who are hungering to know thee, but like children are seeking in the wrong ways. In Jesus' name we ask.

A SUBSCRIBER.

### UNIQUE BIBLE CONFERENCE AT MOUNT SEQUOYAH

A new and different type of Bible Conference will be conducted at Mount Sequoyah, August 24-28. In addition to the two Bible lectures delivered each day by Dr. W. T. Watkins, of Emory University, there will be addresses on vital themes, such as "The Bible and the Home," "The Bible and Social Problems," "The Bible and Missions," etc. There will also be three groups discussing the following problems: "The Use of the Bible With Children," "The Use of the Bible With Young People," "The Use of the Bible With Adults." Opportunity will be given for worship and recreation.

Plan now to include this Bible Conference as part of your vacation. Organize a motorcade from your town. You will find inspiration and information in this Conference.

One important feature of the Conference will be an exhibit of unusual Bibles. If you have an old Bible of historic interest, or any unusual Bible, be sure to bring it for this exhibit. It will be carefully protected and returned to you.

### CARROLL COUNTY TABERNACLE MEETING

After a great revival held in 1923, held by Dr. W. M. McIntosh and Evangelist Ed G. Phillips, under a brush arbor, a movement was started to build a tabernacle for union services each year, and at that time about \$3,500 was subscribed and paid and the great tabernacle built.

Each year since, one of the local churches sponsors the meeting, assisted by all other churches, and this was the Presbyterian year. They secured Evangelist Howard Williams, who opened the revival Sunday, July 12th, and preached twice daily through Sunday, July 26th. Mr. Williams had with him a great singer in Mr. A. E. Harvey.

Mr. Harvey had a great choir filled with wonderful voices, and the music committee arranged solos, duets and quartets that were greatly enjoyed by all.

Mr. Williams delivered as true gospel sermons as have ever been heard here, and one Sunday afternoon made a great talk to women only and the next Sunday another to men only, where he talked to over 700 men and boys. This talk is one that every man and boy will thank this man for.

Under Mr. Williams' preaching many were converted and hundreds reconsecrated to the Lord.

From here the party went to Shiloh Camp Grounds, in Rankin County, for a two weeks' meeting and then they move into Georgia.

The music was under the direction of Mr. A. E. Harvey, with Miss Evelyn Vance, a local girl, as pianist.

At the close of the meeting a nice offering was taken for the party.

A great meeting is looked forward to next year, when the Baptists will sponsor the meeting and secure an outstanding preacher.

W. T. SANDERS.

### CHANGES IN APPOINTMENTS, GREENWOOD DISTRICT

Bishop Dobbs authorizes the following changes in appointments in the Greenwood District: Rev. J. M. Bradley, pastor of First Church, Greenwood, has been released from Greenwood to become Commissioner for Grenada College. Rev. W. L. Robinson, of Moorhead, is appointed pastor at Greenwood and Rev. Basil Moore is appointed to Moorhead.

A. T. McILWAIN, P. E.

## Mississippi and Louisiana

Rev. J. Noel Hinson, Black Hawk, Miss., has not been indifferent to the Advocate cause, as was evidenced by a good list of renewals from his charge.

Rev. T. B. Thrower, Drew, Miss., reports a good meeting at Sandy Bayou, in which nine members were added to the church by profession of faith. Rev. J. R. Murff did the preaching.

Rev. T. R. Holt, DeSoto, Miss., expresses his appreciation of the paper, and he is proving his interest by continuing his campaign for the full quota in his charge.

Rev. Martin Hebert, of West Monroe, La., was a visitor at the Advocate office a few days ago. He reports things as going along in a satisfactory way in his section.

Rev. Basil Moore, assistant to Rev. J. H. Felts, Grenada, Miss., has been assigned to Moorhead which was made vacant by the shifting of Rev. W. L. Robinson to First Church, Greenwood.

Rev. G. W. Dameron, now connected with the Board of Education of the Louisiana Conference, is scheduled to preach at Lake Charles, La., at both services on August 16. Dr. W. L. Doss, Jr., will be away on vacation at that time.

Rev. Luman E. Douglas, Walker, La., is continuing his Advocate solicitation and he says that he did not secure his quota by the end of the campaign period, but he hopes to have the full quota to report at the end of the year.

Rev. C. B. White says that he expects to complete his quota and that the Advocate is being better liked and many are commending it. We are doing all we know to make it truly a religious messenger to the homes of our people.

Rev. Earl Emmerich, pastor at Osyka, Miss., reports a successful revival at

Muddy Springs church. He was assisted by Rev. Henry A. Rickey, of Gretna, La. Large crowds attended despite adverse weather conditions, and there was great interest manifested.

Rev. J. T. Weems sends a list of subscriptions from Tylertown, Miss., with the encouraging addition, "More will follow." Brother Weems is an unfailing friend of the Advocate, and we appreciate his loyalty.

A telegram from Dr. and Mrs. W. W. Holmes, of Rayne Memorial Church, New Orleans, reported that they had arrived at Montreal Saturday night, July 26, and were ready to be off the following day for Labrador.

Rev. Paul H. Grice, Rolling Fork, Miss., reports satisfactory progress in his work. The new church building is moving toward completion. That will be another testimonial to the energy and the leadership of Brother Grice.

It is reported that the prospect for crops in the Mississippi Delta is the best for twenty-five years. In addition to the outlook, the price is also favorable. So writes Rev. M. H. McCormack, Jr., Lambert, Miss.

Rev. M. H. McCormack, Jr., says that he and his people failed to register in the Advocate campaign, but that when "ginning season opens" they expect to come forward with a list equal to their quota.

We have received many assurances since the end of the Advocate campaign that a number of subscriptions equal to or greater than the quota would be secured and sent in. This wide-spread interest in the Advocate greatly encourages us.

Rev. W. W. Milligan, pastor at Marks, Miss., is in the Abernathy clinic, Mem-

phis, Tenn., where he went for the removal of a small tumor on his lip. He is reported to be making rapid progress toward recovery. His pulpit during August will be filled by Rev. W. L. Stormont, the presiding elder of the District.

Friends of Dr. J. R. Countiss, of Greenville, Miss., will be rejoiced to learn that he is making satisfactory progress toward recovery. His physician has removed every restraint except that of caution.

Rev. S. A. Seegers and wife, of Rayne, La., were on a business trip to the city last week, and Brother Seegers gave the editor the pleasure of an enjoyable period of fellowship. He reports things as normal in that section of the Conference.

Rev. N. S. Loftus, Route 1, Lucedale, Miss., sends in a list of subscriptions to the Advocate and promises a better list in a few days. For both what has been accomplished and what is anticipated, we are duly grateful.

Rev. T. E. Marshall, of Carrollton, Miss., is in the Veteran's Hospital at Memphis, Tenn., for medical treatment, according to the Carrollton Conservative. Brother Marshall is a native of Carroll County, but is a member of the Tennessee Conference.

Rev. W. L. Robinson, of Moorhead, Miss., has been appointed to succeed Rev. J. M. Bradley at First Church, Greenwood, who becomes Commissioner for Grenada College. Brother Robinson is one of the growing young men of the Conference and the assignment is a tribute to his ability and faithfulness.

Rev. Ashley T. Law, Crowley, La., is spending his vacation in the far West. A card, sent from Seattle, Washington, indicates that he is having a great time. He was scheduled to cross into Canada and then turn homeward by way of Yellowstone Park.

Mrs. R. C. Grace, widow of Rev. R. C. Grace, late of the Louisiana Conference, writes that she likes the Advocate, and when she is through with it passes it on to others that they may enjoy it also. Mrs. Grace is now visiting in Long Beach, Calif., but her home is at Bisbee, Arizona.

Rev. A. T. McIlwain, on behalf of the Board of Trustees of Grenada College, sends out an optimistic report concerning the success of the Grenada College campaign, and the hopeful outlook of the College for the coming session. He reports that the dormitories are expected to be filled to overflowing.

Rev. J. M. Bradley has been chosen Field Commissioner for Grenada College.





according to announcement of Dean W. C. Newman. Brother Bradley is in the midst of a great pastorate at Greenwood, Miss., and the sacrifice which he is making for the College should commend his effort to every pastor and layman of the North Mississippi Conference.

Millsaps College is undertaking to provide an immediate support fund of \$10,000 per year to raise the salary level to the minimum requirement of the Southern Association of Colleges, and to provide adequate support for library and laboratories and other educational services.

Rev. B. H. Andrews and son and Mr. Martin were down from Haynesville, La., a few days ago, and the Advocate office had the pleasure of seeing them for a few minutes. Brother Andrews reports his work as going forward satisfactorily and he is looking forward to closing out a good year.

Rev. R. H. Clegg reports that things are moving normally at Hazlehurst, Miss. He is in the middle of the campaign to raise the money for the note on the church debt, but the people were responding loyally and no difficulty is anticipated. In the midst of it all, he sends a good list of Advocate subscriptions.

Rev. W. J. Ferguson, Biloxi, Miss., sends a good list of subscriptions and with it an invitation to preach for him at our convenience. We thank Brother Ferguson for the list of subscriptions and for the invitation to occupy his pulpit. We hope to be with him some time before Conference convenes.

Rev. E. F. Tucker writes that he has had a great revival at Mashulaville, Miss. He was assisted by Rev. John W. Robertson, of Macon. Brother Tucker says that the preaching was searching in its character and that the effect upon the community was very great—it was really a time of spiritual awakening.

Rev. J. E. Selfe, pastor at Greenwood, La., was in New Orleans on business one day last week, and he gave the Advocate office the pleasure of a visit. He reports the outlook for the section where he is as being keyed-up over the great oil development in that part of the state. Brother Selfe expects to pay a visit to his son in Detroit, Mich., soon.

Rev. J. W. Leggett, Jr., now in his fourth year at Pearl River church, McComb, Miss., says that this is the most fruitful year in many respects that he has had on the charge. Interest and a substantial payment on the principal of the church debt have been met, and all finan-

cial obligations are expected to be raised by Annual Conference. Along with other interests, the Advocate is receiving its full share of attention.

Rev. W. M. Williams, Magee, Miss., writes that his daughter, Mrs. Gayle C. Beanland, expected to reach their new station in West Africa about July 1; and that his son, Frank Starr Williams, and his family are now visiting in his home. Mr. Frank Starr Williams is the Commercial Attache of the U. S. at Tokyo, Japan.

Rev. R. G. Lord, Executive Secretary of the Board of Education for the North Mississippi Conference, has sent out a news bulletin giving items of interest in the educational work of the Conference, and a detailed statement of the receipts by charges for the Home and Foreign Missionary Enterprise, and for Church School Day.

Rev. E. B. Chappell, long connected with the Sunday School Board of the Church, died in Atlanta, Ga., on July 29, according to press dispatches. Probably no one did more to promote and make possible the work of Christian Education now being done through the Church School than did Dr. Chappell. Although he had reached the ripe age of eighty-two, he will be greatly missed in the councils of the Church.

Rev. A. R. Hoffpauir, Grand Cane, La., reports two revivals already held on his charge. In the one at Stonewall he did his own preaching, and young Sam Nader, of Shreveport, assisted with the singing. The second meeting was held at Keithville and Rev. Frank A. Matthews did the preaching. His third revival is now in progress and Rev. John Rasmussen is doing the preaching. Brother Hoffpauir reports splendid progress in his work and he expects to make a good report at Annual Conference.

The many friends of Dr. Adrian M. Serex, Minden, La., will be distressed to learn of the death of his mother, which occurred on July 30. Dr. Serex received the news of his mother's passing by cable from Brussels, Belgium. He writes the editor: "It is the first tragic blow which has reached our family. During the time of my visit home, last summer, nothing indicated the approach of such a sad event. We spent a great deal of time planning for the new life father and mother were to undertake after 20 years of unselfish service in the Protestant Orphanage in Brussels. They had just retired on April 1, and we were all hoping for them happy years of peace and quiet, after a life crowded with sacrificial service for the Kingdom. Within less than

four months these human-made plans were blasted away yesterday." The home is left desolate, but not comfortless, for her going was transfigured by her faith in the Son of God.

## A NEW CHURCH ORGANIZED

Kind Sir: We have a new organization which we would like for you to report in your paper. The name is Union Grove, five miles north of Minden. J. C. Sutton started a cottage prayer meeting which resulted in a Sunday school with four classes and 40 on roll. Willie Gray, superintendent; teachers: Miss J. P. Gray, Intermediates; Miss Nellie Gray, Bible class; Miss Annie B. Pearson, Little People's class; Mrs. Giles Pearson, card class.

Brother Sutton asked Brother Carrington to preach out here two weeks ago, and he organized a church with fifteen members; ten were baptized. Our meeting is set for the second Sunday in August, with preaching by Rev. Carrington, of Sibley.

One acre of land has been donated and plans are being made to build a church in the near future. We have prayer meeting twice a week, Wednesday night and Sunday night. Have a large attendance at service. Everybody seems to be very much interested. The young folks are arranging a pounding for Brother Sutton this week. We are requesting prayer from all who read this letter, that we may have great success and souls be saved during the meeting. Will you send me a copy of the paper? I'll see if I can get some subscribers for it. Thanking you in advance.

MISS GRACE GRAY, Secretary.

## A MESSAGE FROM REV. J. T. HARRIS

Rev. James T. Harris, in a business note to the office, adds the following with reference to himself: "I am happy also to report a steady improvement in my physical well-being, having enjoyed better health in the last month than I have known in three years. During this month I have preached at each service, taught a Sunday school class each Sunday, married eight couples, held two funerals, baptized three babies, taken three into the church and have visited in the homes of about 75 per cent of the Rayville Methodists, besides almost numberless sick calls. I am so happy in my restored health that I want to shout the news from the house tops.

"I rejoice with you in the success of the campaign and am glad to have had a part in it. "JAMES T. HARRIS."

## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Avenue, New Orleans

It is with deepest regret we report the death of Mrs. R. S. Crichlow, Conference Superintendent of Children's Work, in New Orleans on July 26, at Touro Infirmary. Last April Mrs. Crichlow attended the annual meeting of the Louisiana Conference Woman's Missionary Society in Alexandria. On her return home she was taken to her bed and was never able to be out again.

Mrs. Crichlow was devoted to the work of her Church and particularly to that of the missionary society. During the closing days of her life her mind dwelt constantly on the work of her office, and at her urgent request the operation was postponed a day, that she might, with the assistance of her son, complete the records of the children's work.

"Blessed are the dead which die in the Lord from henceforth; yea, said the spirit, that they may rest from their labors; and their works do follow them."

\* \* \*

The program materials for the monthly auxiliary meetings this quarter are unusually attractive and interesting. We shall be studying for several months the institutions which we are carrying on in co-operation with missionary women of other denominations. The pamphlets issued from Literature Headquarters at Nashville set forth the work of Ginling College at Nanking, China, Bible Teachers' Training School at Nanking, Christian Woman's Medical College at Shanghai, China, and People's Central Institute at Rio de Janeiro, Brazil. As we study this interdenominational work we are more thoroughly convinced that the adage of old is correct, "in union there is strength. Let us strive to make these summer-time programs helpful and inspirational. We cannot expect women to be interested in things which they know nothing about.

And, by the way, have you noticed that

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a new book of sixty-four Negro spirituals has just come from the press? The appearance of this book is indeed timely, as the fall mission study book is on the American Negro. The price is only 25c and can be secured at the Methodist Publishing House, 810 Broadway, Nashville, Tenn.

\* \* \*

A card has just been received from Deaconess Nettie Stroup, formerly of St. Mark's Community Center. She writes as follows: "We are enjoying this extreme northern country. We have been on the Arctic ocean this past week enjoying the midnight sun. Will attend the World Sunday School Convention in Oslo, Norway, then will tour Great Britain." Miss Lydia Mickel, also of St. Marks, is accompanying Miss Stroup on this delightful trip.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The regular monthly program of the Indianola Methodist Missionary Society was held in the recreational hall of the church, July 20. Twenty-eight members and three visitors attended.

The devotional and business were conducted by the president, Mrs. R. M. Yarbrough, after which the following program, led by Mrs. A. F. Pearson, was rendered:

Topic: Working Together in Schools.  
A Letter: Concerning Gingling College from Dr. Wu Yi Fang, by Mrs. W. P. Hosier.

Report on Ewha College, by Mrs. E. P. Copeland.

The dialogue in which graduates from the Bible Teachers' Training School, Nanking, China, tell of their school was made interesting and colorful by a proper setting and appropriate costumes.

\* \* \*

### YOUNG WOMEN'S CIRCLES SUG- GESTED ORGANIZATION

By Mrs. C. V. Maxwell, Pickens, Miss.

"And who knoweth whether thou art come to the kingdom for such a time as this?"

To the young women of our North Mississippi Conference, this challenge to the beautiful Queen Esther comes with added insistence of the ages. They hold

in their hands the balance of power; to them, ere long, shall be passed the torch from the hands of those who have through the years sustained its steady glow.

Many of our young women have already organized into circles, and others are gaining knowledge and spiritual development through the cultivation period with the older groups. We mingle our prayers with theirs and rejoice in the expectation of an abundant harvest.

Our hearts are saddened as we view, on the other side of the picture, so many of our fine young women who are not organized or affiliated in any way with the adult auxiliaries. The need for these young workers is so great; the fields are white unto the harvest; they have everything to offer—youth with all its strength and vigor, its charm and beauty.

The fact that these young women are not enlisted in this great missionary enterprise is someone's responsibility. Women of the adult auxiliaries, is it ours? Have we told them of His great commission, His last command? Have we invited them to "come and see" with us the darkened lands that await the light of His coming? May we with all the earnestness of our souls lay hold of this wonderful opportunity of enlisting these fine young women in this service for the King. Surely it is a glorious privilege. And whenever and wherever needed, will you please call your secretary of Young Women's Circles?

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## THOMAS BLUNT COTTRELL

By W. B. Jones

Thomas Blunt Cottrell was born at Cotton Valley, Alabama, January 5, 1866, less than a year after the close of the Civil War, just after the sheathing of the sword at Appomattox. The light of the Confederacy had gone out, and the light of life had come to a future faithful itinerant Methodist preacher. He was of good lineage. His father was Rev. H. B. Cottrell, a local preacher and teacher, who wrought well in life to a ripe old age. His mother was Lavinia Ann Porteus, a niece of Bishop Porteus, of London. His paternal grandfather was Rev. Thomas Cottrell, M. D., and his grandmother was Susan Lewis; his maternal grandparents were Thomas Blunt and Agnes Archer Dowman. Among his kinsmen in Alabama was Joseph B. Cottrell, D.D., of the Alabama Conference, a distinguished preacher of his day.

His educational training was received in his father's private schools, the public schools, and in the old Spring Hill Academy in Alabama. When he had reached the age of seventeen, he began a period of four years of study in the Dayton Academy, one of the best schools in the country at that time.

He was converted in childhood at Old Spring Hill, under the ministry of his father. He united with the Methodist Church at Dayton, in 1884. After his period of study at Dayton he entered the mercantile business at Old Spring Hill, but sold his interest to his partner, A. E. Blunt, and moved to Lake City, Miss., where for five years he was book-keeper in a large supply store owned by Col. I. N. Gilruth and Wiley N. Johnson, of Yazoo City, and managed by the latter.

Brother Cottrell was licensed to preach by the quarterly conference at Lake City in October, 1893, under the late Dr. E. H. Moulter as presiding elder, Rev. J. M. Cowan being pastor. He was admitted on trial into the Mississippi Conference, which met at Yazoo City, December 4, 1895, under the presidency of Bishop W. W. Duncan, and was appointed to Silver City, where he remained for four years, continuing for a year and a half to keep books for his old firm and occupying the home furnished by them, as parsonage facilities were limited at Silver City. He was ordained a deacon by Bishop A. W. Wilson at the Conference which met at Jackson on December 30, 1897, and was ordained elder by Bishop Duncan at the Conference which met in Vicksburg December 13, 1899, thus completing his course of study and being received into full membership as soon as possible under the law of the Church.

On April 16, 1889, he was married to Fannie G. Cannon, at Selma, Alabama, his father performing the ceremony. To this union were born four daughters—Margaret Porteus (now Mrs. Neville), Willie Kibbie (now Mrs. Turner), Josie Cannon (now Mrs. Dennis McCarthy), and Fannie Blunt (now Mrs. Whitehead). Of this wife the husband writes: "The first wife was with me only two years of itinerant life, but was a helpmeet indeed." At her death the oldest child was 6 years of age, and the youngest five days.

He was married again on September 23, 1902, to Mable Barnette, daughter of Dr. J. M. Barnette, a physician, at Ofa-homa, Miss. To this union there was born a son, who is now Dr. H. B. Cottrell, County Health Officer, Indianola, Miss. This worthy companion has had a distinguished career in the Mississippi Conference. She was a queen in a parsonage home. For years she was District Missionary Secretary, Corresponding Secretary and President of the Woman's Missionary Society of the Mississippi Conference. Of her during the last year of his life he wrote: "For these thirty-three years and more she has not only been a faithful and devoted step-mother to my children, but active in church work and my constant counselor in all matters pertaining to our work." She still lives to mourn his loss, and to bless the Church. Brother Cottrell had an excellent and happy family, and was always concerned about their welfare, and provided well for them. With the love and tenderness of a devoted son, he cared for years for his aged father, who was a benediction to his home, and he left an influence which will not fade. The hospitality of this home was well known. Guests were numerous and frequent; I doubt if an unwelcome one ever appeared, whether the visit was to be of short or long duration. It was the privilege and pleasure of this man of God to live to see all of his children and grandchildren members of the Methodist Church, except three little ones of the grandchildren.

During his service of forty years he filled the following appointments: Silver City, 1896-1899; Vaughan, 1900-1903; Philadelphia, 1904-05; Pascagoula, 1906-09; Bay St. Louis, 1910-13; Tylertown, 1914-16; Mount Olive, 1917-20; Vicksburg, Gibson Memorial, 1921-25; Magnolia, 1926-27; Poplar Springs, Meridian, 1928; Forest and Morton, 1929-30; Fayette, 1931-34; Quitman, 1935, and about three and a half months of his second year. In all of these he wrought well, and no doubt will hear the plaudit, "Well done." His ministry of five years at Gibson Memorial deserves special mention, not only

for the length of his term there, but for the character of his work.

Brother Cottrell loved the Church with a devotion that was beautiful. He says: "I owe much to the M. E. Church, South, and have been happy in her service." He writes: "I have served under the following presiding elders: R. D. Norsworthy, 3 years; T. B. Holloman, 4; W. B. Lewis, 1; J. M. Morse, 2; M. L. Burton, 3; W. B. Jones, 10; W. H. Huntley, 1; Robert Selby 3½; I. W. Cooper, 1; J. R. Jones, 3; W. H. Lewis, 2; H. A. Gatlin, 2; L. E. Alford, 1; H. G. Hawkins, 3½; at this time I am under Joseph A. Smith. I have loved them all, and everybody else, and hope to meet all my brethren in the 'City which hath foundations, whose Builder and Maker is God,' when we have laid off this mortal coil." He was a 32nd degree Mason, a Shriner, and a member of other fraternal orders, which he declares to be good and useful and of service, but concludes, "I have always put my Church first, with its interests, for it alone supplies the means of grace necessary for salvation."

As a citizen, he was of the highest order; as a preacher, he was sound and Scriptural, a good preacher who brought forth things both new and old out of the Book, and out of the alembic of his own heart and mind, and his people heard him gladly. As a husband and father he seemed to me to be not far from the ideal; he loved his own and was in turn loved by them. In disposition he was affable, witty, unassuming, modest, retiring, gentle, kind, loving, helpful. It was always a great joy to be in his home frequently during the more than ten years it was my privilege to serve as his presiding elder. To know him was to love him as co-worker and friend, true and tried, and to be loved by him as a friend. He was very sympathetic and helpful to the young preachers, in counsel and encouragement, and to those who were weak and discouraged he was a tower of strength.

T. B. Cottrell was a very useful member of the Mississippi Conference for forty years. He was a workman that needeth not to be ashamed, rightly dividing the word of truth. He was ever ready to help and to answer any call of need, to cheer the discouraged and to strengthen the weak, and to bear with the weaknesses and foibles of men. He saw good in people where others failed, and would not allow himself to be discouraged, nor his church to feel that a task was impossible. During the writer's long years of labor with him he was never known to fail to secure all the finances of the church, whatever the con-

(Continued on page 15)

## Christian Education

### CHURCH SCHOOL LESSON, AUGUST 9

By Dr. J. R. Countiss

#### AFTER CONVERSION WHAT?

Acts 9; I Timothy 1

Judged by outward appearances, Saul should have been very happy. His persecution of Christians at Jerusalem had been notably successful, and he was now armed with full credentials and ample guard to arrest any he might find at Damascus. But all was not well. These Christians did not fight. They were not hard to kill, but they were hard to forget, particularly when they died praying for their murderers! When Saul had started this business, he was very sure that he was doing God a service; his conscience was clear, very clear; and he was very determined. He literally "breathed threatenings." But his clear conscience grew very dark under the Syrian sky as he anticipated what he would do at Damascus, and remembered—Stephen! What if—? But no; the Nazarene could not have been the Messiah—could not have risen from the dead—could not really be alive! Then, a light! and a voice! God will find the troubled soul on any road and under any sky. His revealed truth will meet its needs and satisfy its longings. The incarnate Christ identifies himself with his sore-beset followers, and

asks: "Saul, Saul, why persecutest thou me?" That voice was not to be mistaken. What man could have been disobedient to the heavenly vision? Not Saul. Conviction had done its work; penitence was complete; henceforth he acknowledged a new Lordship. His one question was: "Lord, what wilt thou have me to do?"

Immediate and entire obedience is the desire of every true convert. To accept Christ is to accept service. To follow him is to be about the Father's business. Converts have lost heavily and the church has suffered because this divinely inspired impulse has not been capitalized. Enrollment and enlistment should be synonymous, and should be followed by immediate assignment to service, even if that assignment be, like Saul's, a course of preparation for service. Few new converts will refuse any reasonable demand from the church or its pastor. A year later, few will accept.

Conversion is not Christianity, as birth is not life. Religion is not a gem but a seed; not an incident but a process. The conversion of Saul was the most unique and striking in history, but he was sent to await instruction from human lips and to receive help from human hands, even from the very people whom he had intended to destroy. This procedure would allay fears and guarantee him welcome into the Christian fellowship. How happy he must have been to hear Ananias call him "brother!" For some time Saul tarried at Damascus, learning more about "The Way." It was only after three years of meditation and preparation that he entered upon the full work of his ministry. Every young convert should have an assignment, but his first undertaking should not be to run the church!

The Christian world has considered Saul an honor to its ministry. He considered the ministry an honor to him. When his work was well-nigh done, he thanks God for putting him into the ministry. He rejoices in buffetings, hardships, persecutions, sufferings as something he had the privilege of sharing with Christ Jesus, his Lord. He can scarcely see how even the mercy of God could reach to such an injurious blasphemer and persecutor as he had been except on the grounds that he had acted in the ignorance of honest unbelief. Every Christian convert is a debtor, saved wholly by the abundant grace of the Lord Jesus Christ. After your conversion, what?



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### BORROWING ISRAEL

By Dr. Jno. F. Foster

The fact that Moses was told of the Lord before he went down into Egypt to tell the Israelites to borrow gold and silver of the Egyptians before leaving Egypt and the further fact that they did so the night of the death of the first born, the last plague, was to me, when a lad and a youth, the cause of considerable worry. My seniors made much out of it, asking if it were a square deal, and to quote them and their speeches, the question was simply, was it honest?

Israel borrowed with no idea of returning same and left that night on their way to Canaan. This was used in my childhood and kept before me and the question of borrowing with no purpose of returning was kept before us by many and was the cause of much thought.

Some years ago, in reading the Douai version, which I then read daily, I found that this word borrow was not used in the Douai but that the word ask was used instead. Turning to the Standard edition and to Moffat's translation and other editions, I found that they all used the word, ask. This gave me a new light and the whole question was cleared.

I then took down my copy of Adam Clark and found that the Hebrew should never have been rendered "borrow" and was not so rendered by any translation save our own.

The word does not mean "borrow" and should have been translated "ask" and nothing more or less. The Israelites were merely asking their own for all the past years of service from Joseph to the Exodus, and thus the question was cleared.

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**MRS. S. W. MULLINS—RESOLUTIONS**

The officers and members of the quarterly conference of the Holly Springs Station, Corinth District, of the North Mississippi Conference, join in extending to the family of the late Mrs. Lillie Robinson Mullins resolutions of condolence and sympathy. The resolutions follow:

Whereas, Mrs. Lillie Mullins was called into God's heavenly home to wait for the promised day when the day breaks and the shadows flee away and the golden gateway to the Eternal City has been opened to welcome her home.

Whereas, one who has lived a quarter of a century as a near neighbor of Mrs. Mullins can speak with authority, we are constrained to say there never lived a better neighbor, one truer to the traditions of her Southland, more loyal to the Church of her choice, or one possessed with a greater faith; more en-

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Session of 1936-37 opens September 16.

REGISTER NOW

D. M. KEY, President

JACKSON, MISSISSIPPI

thusiastic in her support of everything which tended to better mankind. She gave aid to those in need, sympathized with those in sorrow and distress and rejoiced with those who rejoiced. Her devotion to her family was sweet indeed. Her home life was ideal, and in her passing the home ties are broken, one of the great tragedies of the human race.

Whereas, the home of Mrs. Lillie Robinson Mullins, her husband and her children are sad because of the loss of their dear wife and mother who has gone before to await them.

Whereas, the officers and members of the Quarterly Conference of the Holly Springs Station, Corinth District of the North Mississippi Conference, extend to her loved ones sympathy in their hour of sorrow, and we pray that He who promised to comfort those that sorrow will be with them in their sad bereavement.

"One by one the links are breaking,  
All along the golden shore;  
One by one the silent boatman  
Guides their spirits gently o'er."

Resolved, That a copy of this expression of sympathy be sent to the family, a copy spread on the minutes of the conference, and a copy published in South Reporter and New Orleans Christian Advocate.

MRS. ALMA EVANS,  
C. H. CURD,  
J. M. BRADLEY,  
Committee.

Such a goose is man; and cackles over plush-velvet Grand Monarques and woolen Galley-slaves; over everything and over nothing, and will cackle with his whole soul, merely if others cackle.—Thomas Carlyle.

## ATTENTION, LOUISIANA CONFERENCE

The Executive Committee of the Louisiana Conference Board of Church Extension will meet at 11 o'clock on Tuesday morning, August 18, 1936, at the First Methodist Church in Shreveport, La.  
B. H. ANDREWS, Sec.

The annual commemoration of everything is often made an excuse for laziness: it saves the trouble of choosing a subject. It provides a hackneyed theme ready to hand, to be treated in a conventional and hackneyed manner. Silently and patiently the people sit there, and are not fed.—Sir Oliver Lodge.

### QUARTERLY CONFERENCES

#### NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round  
Houlka, at Concord, Aug. 20.  
Nettleton, at Nettleton, Aug. 23, afternoon.  
Becker, at Greenbrier, Aug. 30, afternoon.  
Coffeeville, at Gray Rock, Sept. 1.  
Water Valley, Main St., at Taylor, Sept. 2.  
Algoma, at Camp Ground, Sept. 6, 11 a.m. and afternoon.  
Calhoun City, Sept. 6, evening.  
Woodland, at Macedonia, Sept. 11.  
Prairie and Strongs, at Hamilton, Sept. 13, afternoon.  
Greenwood Springs, at Friendship, Sept. 17.  
Tupelo, Sept. 20, 11 a.m.  
Verona, at Union, Sept. 20, afternoon.  
Derma, at Derma, Sept. 24.  
Buena Vista, at Pleasant Grove, Sept. 25.  
Smithville, at Antioch, Sept. 27, 11 a.m. and afternoon.  
Salem and Friendship, at Christian's Rest, Sept. 29.  
Toccopola, at Tula, Sept. 30.  
Mathiston and Maben, at Double Springs, Oct. 4, afternoon.  
Eupora, at Eupora, Oct. 7.  
Bellefontaine, Oct. 8.  
Water Valley, First Church, Oct. 11, 11 a.m.  
Paris, Oct. 11, late afternoon.  
Shannon, at Union Chapel, Oct. 13.  
Houston, Oct. 14, evening.  
Vardaman, at Thorn, Oct. 15.  
Pittsboro and Bruce, at Pittsboro, Oct. 18, 11 a.m.  
Pontotoc, Oct. 21, evening.  
Randolph, at Washington, Oct. 22.  
Okolona, Oct. 25, 11 a.m.  
Fulton, Oct. 25, afternoon and evening.  
Tremont, at Hopewell, Oct. 27.  
Aberdeen, Oct. 28.  
Amory, Oct. 29.

W. P. BUHRMAN, P. E.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Life has meaning and is of priceless value. That meaning and value are discoverable only in God.

"The ages owe a debt to the Christian faith because the impact of Christ has produced an unbroken line of noble souls, whose sacrificial devotion has been in every century the chief channel through which the Gospel has flowed into and transforming the ages. It is an impressive fact that the men whose names have lived in the appreciation of after years have nearly all been Christians. Paine, Robespierre, Bonaparte, Hume, Voltaire, Nietzsche, Haeckel may achieve celebrity; but it is men like Wesley, Washington, Wilberforce, Livingstone, Gladstone, Lincoln, Roosevelt, MacDonald who are loved and revered, and will be increasingly so. And through all its 1900 years of history, Christ, through His Church, has been pouring a continuous stream into the life of the world. In the first century there were St. Paul and St. John, to name no more; in the second century, Ignatius, Justin, Irenaeus; in the third, Tertullian, Cyprian, Origin; in the fourth, Athanasius, Ambrose; in the fifth, Augustine; and so on they stream. Anscar, the apostle of the North; Columban, the apostle and martyr of Germany; Augustine of England; Anselm of Canterbury; Bernard of Clairveaux; Francis of Assisi; Wycliffe, Huss, Savonarola, Luther, Melancthon, Knox, Ridley, Latimer, Cranmer, William, Tyndale, William of Orange, George Fox, William Penn, Wesley, Asbury, Washington, Carey, Judson, Livingstone—they are innumerable; and in their passion their Christian consecration is the only evolution of the centuries."—Harold Paul Sloan, in "Per-

sonality and the Fact of Christ," Cokesbury, 1932.

Jesus has shown the worth of human life in becoming incarnate in human flesh. Jesus revealed a God who cared for the individual and the race. Supremely on the cross is revealed the worth of the soul. The Christian Church has produced a new confidence toward the future since the resurrection of Jesus. There has been a new emphasis upon personal values wherever Christ has been uplifted.

"Manhood, not scholarship, is the aim of education," declared Ernest Thompson Seton. Whence came his emphasis upon personality in education? From Christ.

"We are all blind until we see  
That in the human plan  
Nothing is worth the making if  
It does not make the man.

"Why build these cities glorious  
If man unbuilt goes?  
In vain we build the work, unless  
The builder also grows."

—Edwin Markham.

And where shall we find the inspiration to work for human values? In the worship of God and in the fellowship of Christ.

### ABDI, THE SCRIBE, WRITES WHAT HE SEES AND HEARS

This Scribe, who is one of the Sons of John, of the House of Wesley, has written concerning some of the things he Heard and Saw during the days when there was Fatness in the Land; and in the days of Leanness as well. And he has heard Many of his People say, "Never Again" as they remembered how Easy did the Shekels come, and how much Easier did they go.

And I, Abdi, remember how burdensome were those Days of Leanness in the Kingdom that borders on the Great Waters, where dwelt two hundred and fifteen thousand of the followers of this John of whom we have written, and where Nineteen Elders rule over the People of this Name. And the Nineteen Elders and the many Minor Prophets, and many more whose days were spent in the Market Places despaired of the return of the Days when many of the Prophets were able to say, "Everything in Full." And they said one to another:

"Those Days of Plenty are gone, and we fear that neither we nor our children shall see them again." And this continued even after some had found the Corner around which were more Shekels.

Then came to this Kingdom one Hoyt, of the House of Dobbs, a Leader and Ruler of the People. And he did speak to the Nineteen Elders, saying: "The Corner of which you have heard is near, and already Many have turned it. Let the People of this Kingdom take courage and begin the journey toward the Better Land." And the Elders spoke to the Minor Prophets and to the Gatherers of Shekels, saying: "We are well able to do what Hoyt, our Leader, says can be done. Let us Go On." And although some doubted, others said they would try out the Words and Prophecies of Hoyt.

And, Lo, when all set their hands to the Task, the Shekels came into the Treasury as had not been seen for Many Seasons. And there was Rejoicing throughout the Kingdom where Hoyt and the Nineteen Elders ruled. And none were Ashamed to go up to the Meeting Places where the Tribes gathered together, but were willing to be seen as the Scribes Wrote and Read what they had written.

And all within this Kingdom were of One Mind as regards the wisdom of not waiting until the time of the meeting of all the Tribes for the Writing of what has been done; they have found a Better Way. And all agreed that this John, whose followers we are, was Wiser than those of our Day. For we are now observing to do all that he said—Make, Save, Give—and we see that it both promises to fill the Treasury of the Temple and will help to bring back the Days of Fatness. And some said: "We are able to do More than this; we will add a Tithe to what we have said we would bring into the Treasury." And the Scribe who heard these words was constrained to say: "Would that all of this Kingdom become Prophets such as these who have Spoken."

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## THOMAS BLUNT COTTRELL

(Continued from page 11)

ditions, and to make an excellent report. It was always his habit to do this till the financial depression of recent years rendered it impracticable, and even then if there was failure, it was no fault of his. For at least twenty-nine years he has undertaken the important and arduous labors of acting as one of the auditors of the Conference, and he has shown remarkable skill and patience in the work. He lived to serve. He was able to handle delicate and difficult situations with rare patience and success, never losing heart nor giving up. He had set out to run with patience the race that was set before him, and to finish his course with joy.

There can be no doubt that he lived the Christian's life, fought well the Christian's battle, won the Christian's victory, met bravely the Christian's death, saluted the spotless majesty of the Christian's Savior in his going, and went to the Christian's home in glory. He died at his post at Quitman, Miss., in the parsonage home he loved so well, in the early morning of February 1, 1936, just as he was rising to meet the duties of another day; after a brief conversation with his wife, in which he informed her where to find all of his papers, the evidence of his thoughtful provision for the needs of his family, and after some kind words to his physician, he suddenly fell on sleep to awake to glorious scenes on the resurrection morning. Two sisters yet survive, Mrs. J. J. Muse and Mrs. J. H. Powers; these, doubtless, are on the way to meet their brother.

The funeral services, led by the writer of these lines, were held in the parsonage home, and were joined in by nearly a dozen of his brethren of the ministry; and the remains were carried to Yazoo City, where there are other sleeping ones of the family, accompanied by the writer and Rev. George H. Jones, and

were laid to rest in the city cemetery, the above being assisted by the pastor of the church, Rev. J. B. Cain.

Good-bye, my friend, but not forever.

We have a criminal jury system which is superior to any in the world; and its

efficiency is only marred by the difficulty of finding twelve men every day who don't know anything and can't read. And I may observe that we have an insanity plea that would have saved Cain. I think I can say, say with pride, that we have some legislatures that bring higher prices than any in the world.—Mark Twain.

## FINAL ADVOCATE SUBSCRIPTION CAMPAIGN REPORT

REPORT BY DISTRICTS  
Louisiana Conference

District and Presiding Elder	Quota	Subscriptions Received
Alexandria, N. E. Joyner	332	133
Baton Rouge, J. H. Bowdon	393	124
Lake Charles, Benj. F. Rogers	306	320
Monroe, H. L. Johns	309	348
New Orleans, Elmer C. Gunn	317	317
Ruston, Louis Hoffpauir	408	250
Shreveport, Geo. S. Sexton	512	115
<b>Total Louisiana Conference</b>	<b>2577</b>	<b>1607</b>
<b>Mississippi Conference</b>		
Brookhaven, C. W. Crisler	518	162
Hattiesburg, W. B. Alsworth	473	330
Jackson, T. M. Brownlee	709	191½
Meridian, W. B. Jones	556	178
Seashore, L. J. Power	469	212
Vicksburg, H. A. Gatlin	395	191
<b>Total Mississippi Conference</b>	<b>3118</b>	<b>1262½</b>
<b>North Mississippi Conference</b>		
Aberdeen, W. P. Buhrman	672	73½
Columbus, L. P. Wasson	547	73½
Corinth, J. D. Wroten	628	133½
Greenville, J. R. Countiss	269	23
Greenwood, A. T. McIlwain	391	403
Sardis-Grenada, W. L. Stormont	411	72
<b>Total North Mississippi Conference</b>	<b>2918</b>	<b>779½</b>
<b>Total all three Conferences</b>	<b>8613</b>	<b>3649</b>

## REPORT OF ADVOCATE CAMPAIGN BY CHARGES

## LOUISIANA CONFERENCE

## Alexandria District

	Quota	Subs.
N. E. Joyner, Presiding Elder	1	1
Alco—Thurmon Spinks	13	7½
Boyce—C. B. Powell	8	5
Bunkie—L. W. Cain	12	13
Colfax and Montgomery—L. C. Wilson	9	9
Ferriday—R. A. Bozeman	8	8
Glenmora—L. R. Nease, Jr.	14	3
Jonesville—Jerome Cain	13	2
Lecompte—W. R. Harvell	8	6
Marksville—G. A. LaGrange	13	3
Melville—T. D. Lipscomb	17	1
Montrose—J. C. Sensintaffer	4	2
Natchitoches—R. R. Branton	20	20
Opelousas—C. D. Atkinson	17	8
Pineville—H. N. Brown	17	4
Pleasant Hill—B. D. Watson	14	14½
Rochelle—E. C. Dufresne	15	1
Sicily Island—E. W. Day	14	14
Trout and Goodpine—W. D. Milton	9	4
Winnfield—K. W. Dodson	21	7
Charges not reporting	86	..
	<b>332</b>	<b>133</b>

## Baton Rouge District

J. H. Bowdon, Presiding Elder	12	12
Amite—H. B. Hines	21	1
Baker—W. W. Perry	21	1
Baton Rouge:		
First Church—J. R. Spann	79	12
Istrouma—J. A. Alford	15	2
Keener Memorial—J. D. Fomby	25	1
Clinton—S. J. McLean	13	4
Denham Springs—A. A. McKnight	19	6
Franklinton—C. E. McLean	14	16
Greensburg—C. M. Morris	31	1
Gonzales—P. W. Sibley	9	3
Hammond—A. S. Lutz	14	2
Jackson—R. S. Walton	13	13
Kentwood—S. S. Bogan	7	9
Lottie—A. M. Martin	10	3
Natalbany—J. P. Bonnacarrere	21	14
Plaquemine—Wm. Schuhle	3	4
Ponchatoula—R. F. Harrell	15	5
Springfield—R. V. Fulton	18	5
Walker Circuit—L. E. Douglas	..	5
Zachary—J. C. Rousseaux	13	8
Charges not reporting	41	..
	<b>393</b>	<b>124</b>

## Lake Charles District

B. F. Rogers, Presiding Elder	30	19
Abbeville—Ellis Smith	13	7½
Church Point—W. C. Barham	7	1
Oravley—A. T. Law	22	1
DeRidder—G. W. Pomeroy	13	14

Elizabeth—Alonzo Early	7	9
Eunice—M. W. Beadle	8	14
Gueydan—A. S. J. Neill	7	15
Hornbeck—G. H. Corry	15	15
Indian Bayou—J. A. Knight	22	18
Jeanerette—A. P. Smith	6	6
Lafayette—R. H. Harper	22	23
Lake Arthur—F. A. Matthews	10	2
Lake Charles—W. L. Doss, Jr.	49	30
Leesville—J. W. Faulk	13	15
Many—A. L. Gilmore	9	14
Merryville—L. P. Moreland	14	14
New Iberia—O. L. Tucker	12	17½
Oakdale—R. W. Faulk	15	16
Rayne—S. A. Seegers	14	6
Sulphur—T. F. King	11	9
Vinton—A. D. George	11	11
Zwolle—T. J. Holladay	6	9
West Lake Mission—Donald George	..	5
	<b>306</b>	<b>320</b>

## Monroe District

H. L. Johns, Presiding Elder	22	20
Bastrop—W. H. Giles	7	6
Bonita—George Fox	11	18
Columbia—V. D. Morris	12	12
Delhi-Crowville—A. D. St. Amant, Jr.	15	15
Gilbert—H. W. Rickey	14	15
Lake Providence—D. B. Boddie	13	15
Mangham—D. W. Poole	12	12
Mer Rouge—J. A. McCormack	12	12
Monroe:		
First Church—W. C. Scott	60	66
Gordon Avenue—S. S. Holladay, Jr.	10	12
Oak Grove—H. E. Pfost	14	22
Oak Ridge—J. M. Alford	11	13
Pioneer—J. H. Midyett	10	10
Rayville—J. T. Harris	9	12
Sterlington and Marion—J. E. Hearne	15	8
Tallulah—C. K. Smith	16	16
Waterproof—J. M. Boykin	8	4
West Monroe—Martin Hebert	32	40
Winnboro—Briscoe Carter	11	22
Wisner—R. M. Bentley	7	10
	<b>309</b>	<b>348</b>

## New Orleans District

E. C. Gunn, Presiding Elder	20	20
Bogalusa—W. H. Royal	24	4
Covington—Ira W. Flowers	12	8
Donaldsonville—C. W. Lahey	3	3
Franklin—W. F. Roberts	15	19
Houma and French Mission—J. W. Booth	23	12
Morgan City—David Tarver	24	7
New Orleans:		
Algiers—W. D. Kleinschmidt	18	18
Carrollton—D. B. Raulins	31	32
Epworth—J. B. Grambling	17	27

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—the best testimonial of merit. 25c at  
drug stores.

Felicity-Chalmette—W. T. Gray..	13	14
First Church—W. H. Wallace, Jr..	37	22
McDonoghville—H. A. Rickey ..	7	7
Parker Memorial—H. B. Hysell ..	21	10
Rayne Memorial—W. W. Holmes..	33	81
St. Mark's—Jolly Harper ..	9	10
Second-Gentilly—A. W. Townsend	10	10
Pearl River—W. R. Lyons ..	9	2
Slidell—Carl Lueg ..	11	11
	317	317

<b>Ruston District</b>		
Louis Hoffpauir, Presiding Elder		
Arcadia—H. M. Johnson ..	13	22
Athens—J. C. Whitaker ..	13	6
Bernice and Farmerville—A. A. Collins	11	5
Calhoun and Downsview—J. R. Roy..	18	1
Cotton Valley and Springhill—A. M.		
Wynne ..	19	2
Clay Circuit—R. L. Clayton ..	21	2
Dubach—J. F. Dring ..	23	12
Eros-Claiborne—W. H. Ledbetter ..	7	1
Gibbsland—J. B. Shearer ..	17	5
Haughton—O. W. Spinks ..	22	6
Haynesville—B. H. Andrews ..	19	14
Hodge—C. B. White ..	16	13
Homer—B. C. Taylor ..	22	26
Jonesboro—G. A. Morgan ..	12	5
Minden—A. M. Serex ..	33	68
Ringgold—F. C. Collins ..	19	20
Ruston—Guy M. Hicks ..	40	41
Simsboro—E. V. Duplantis ..	19	1
Charges not reporting ..	65	
	408	250

<b>Shreveport District</b>		
George S. Sexton, Presiding Elder		
Belcher and Gilliam—A. M. Shaw ..	7	6
Coushatta—R. H. Staples ..	13	3
Grand Cane—A. R. Hoffpauir ..	12	1
Ida and Hosston—F. J. McCoy ..	9	9
Mansfield—J. J. Rasmussen ..	21	16
Pelican—C. F. Sheppard ..	23	4
Plain Dealing—P. B. McCullen ..	23	7
Shreveport:		
First Church—Dana Dawson ..	154	42
Noel Memorial—L. L. Cowen ..	59	24
Park Avenue—R. T. Ware ..	20	3
Charges not reporting ..	171	
	512	115

## MISSISSIPPI CONFERENCE

<b>Brookhaven District</b>		
C. W. Crisler, Presiding Elder		
Adams—L. T. Nelson ..	22	26
Brookhaven—J. L. Neill ..	39	9
Crystal Springs—H. G. Hawkins ..	22	9
Georgetown—G. E. Allan ..	18	6
Hazlehurst—R. H. Clegg ..	21	22
McComb:		
Centenary—Otto Porter ..	41	1
Pearl River Avenue—J. W. Leggett	20	7
Magnolia—J. L. Smith ..	11	12
Meadville and Bude—A. S. Oliver ..	20	12
Osyka—E. B. Emmerich ..	10	2
Prentiss—L. L. Roberts ..	24	16
Scotland—L. L. Matheny ..	24	4
Silver Creek—D. T. Ridgway, Jr..	15	15
Tylertown—J. T. Weems ..	15	11
Wesson—H. L. Daniels ..	22	5
Charges not reporting ..	212	
	516	162

<b>Hattiesburg District</b>		
W. B. Alsworth, Presiding Elder		
Bay Springs—E. A. King ..	21	12
Bonhomie—R. E. Rutledge ..	6	7
Bucatunna—W. W. Moore ..	12	14
Collins—J. W. Moore ..	25	8
Ellisville—Geo. H. Jones ..	19	17
Eucutta—E. Marshall Lane ..	14	3
Hattiesburg:		
Broad Street—T. O. Prewitt ..	29	32
Court Street—C. A. Schultz ..	32	24
Main Street—J. T. Leggett ..	34	11
Heidelberg—T. H. King ..	23	14
Laurel:		
First Church—J. F. Campbell ..	37	16½
Kingston—R. A. Allums ..	15	15
West End—E. A. Kelly ..	17	10
Magee—H. C. Castle ..	13	13
Matherville—J. B. King ..	15	17
Montrose—W. L. Blackwell ..	17	8
Mount Olive—J. L. Sells ..	11	15½
New Augusta—Seth Granberry ..	12	12
Petal—E. E. McKeithen ..	12	4
Richton—L. D. Haughton ..	12	15
Shubuta—C. H. Gunn ..	8	5
Sumrall—L. M. Reeves ..	8	8
Taylorville—W. M. Tabb ..	24	1
Waynesboro—A. M. Broadfoot ..	13	23
Waynesboro Ct.—J. W. Loudenslager.	12	3
Williamsburg—A. J. Leggett ..	21	3
Advance Church—T. A. Carruth ..	2	9
Charges not reporting ..	11	
	475	330

<b>Jackson District</b>		
T. M. Brownlee, Presiding Elder		
Benton—R. L. Lane ..	14	20
Brandon and Pelahatchie—J. E. Wil-		
liams ..	25	11
Canton—Chas. W. Wesley ..	28	24
Carthage—A. J. Boyles ..	15	16
Carthage Ct.—A. J. Beasley ..	19	6

Clinton—C. E. Downer ..	17	5
Fannin—R. E. Case ..	13	2
Flora and Benton—B. H. Williams.	17	4
Florence—J. E. J. Ferguson ..	11	11
Forest—J. W. Sells ..	12	2
Harperville—H. Mellard ..	18	1
Homewood—H. S. Westbrook ..	32	5
Jackson:		
Capitol St.—B. M. Hunt ..	99	14
Glendale—J. A. Wells ..	15	2
Grace—J. H. Jolly ..	24	10½
Lena—E. W. Ulmer ..	13	9
Madison and Pocahontas—J. H. Mor-		
row ..	15	16
Mendenhall and D'Lo—H. E. Raley..	30	13
Morton—Ira E. Williams ..	22	8
Shiloh—W. B. Hollingsworth ..	31	3
Terry—T. M. Ainsworth ..	19	2
Vaughan—Wesley Ezelle ..	13	4
Walnut Grove—S. N. Young ..	22	2
Charges not reporting ..	185	
	709	191½

<b>Meridian District</b>		
W. B. Jones, Presiding Elder		
Burnside—Guy Sigrest ..	19	13
Daleville—G. G. Yeager ..	17	3
DeKalb—Murray Cox ..	21	5
DeSoto—T. R. Holt ..	24	3
Lauderdale and Electric Mills—Rolfe		
Hunt ..	8	8
Meridian:		
Central—J. A. Smith ..	68	27
East End—O. S. Lewis ..	34	34
Fifth St.—J. L. Carter ..	31	16
Hawkins Memorial—Roy Wolfe..	23	6
Poplar Springs—R. L. Walton ..	9	9
Pachuta—W. C. M. Baggett ..	20	1
Philadelphia—C. C. Clark ..	25	31
Philadelphia Ct.—T. E. Nicholson..	41	4
Quitman—J. D. Ellis ..	8	1
Rose Hill—G. A. Broadus ..	22	7
Scotoba—S. C. Moody ..	15	1
Vimville—J. C. Jackson ..	16	4
Charges not reporting ..	170	
	556	176

<b>Seashore District</b>		
L. J. Power, Presiding Elder		
Americus—N. S. Loftus ..	30	7
Bay St. Louis—J. E. Gray ..	9	3
Biloxi:		
Main Street—W. J. Ferguson ..	28	11
Epworth-Wesley—J. D. Slay ..		4
Brooklyn and Bond—D. E. Vickers ..	12	2
Carriere—Olia Nix ..	12	5
Columbia, First Church—B. L. Suther-		
land ..	26	33
Escatawpa—A. S. Byrd ..	14	6
Gulfport:		
First Church—P. M. Caraway ..	61	23
Second Church and Handsboro—		
H. L. Norton ..	15	3
Kreole—W. F. Baggett ..	11	1
Lucedale—W. H. Lewis ..	12	12
Lumberton—G. H. Thompson ..	11	10
Moss Point—W. O. Sadler ..	11	4
Oloh—Swope Noblin ..	10	11
Pascagoula—E. S. Lewis ..	11	15
Picayune—J. O. Ware ..	17	18
Poplarville—Van R. Landrum ..	15	9
Purvis—W. H. Saunders ..	14	14
Saucier—H. W. F. Vaughan ..	22	6
Vancleave—H. W. Van Hook ..	20	2
Wiggins—J. M. Lewis ..	13	6
Charges not reporting ..	110	
	469	212

<b>Vicksburg District</b>		
H. A. Gatlin, Presiding Elder		
Anguilla—T. C. Cooper ..	10	7
Edwards—F. L. Applewhite ..	14	10
Fayette—J. M. Corley ..	12	2
Gloster—C. H. Strait ..	28	14
Lorman—E. J. Coker ..	10	4
Louise and Holly Bluff—L. J. Snelgrove.	8	16
Mayersville—F. O. Lewis ..	3	5
Natchez—W. M. Sullivan ..	30	2
Nebo—J. A. McRaney ..	12	32
Oak Ridge—E. M. Allen ..	10	1
Port Gibson—L. E. Alford ..	12	17½
Rolling Fork and Cary—P. H. Grice..	15	13
Roxie—F. M. Casey ..	16	9
Satartia—F. J. Jones ..	17	1
Silver City—L. F. Alford ..	9	3
Vicksburg:		
Crawford Street—T. J. O'Neil ..	49	9½
Gibson Memorial—M. M. Black ..	16	5
Washington—F. B. Ormond ..	14	13
Woodville—G. P. McKeown ..	18	2
Yazoo City—J. B. Cain ..	23	2
Charges not reporting ..	99	23
	395	191

## NORTH MISSISSIPPI CONFERENCE

<b>Aberdeen District</b>		
W. P. Buhrman, Presiding Elder		
Aberdeen—V. C. Curtis ..	31	11
Bellefontaine—O. W. Baley ..	16	1
Calhoun City—T. W. Lewis ..	8	10
Derma—G. R. Meaders ..	17	2
Greenwood Springs—T. F. Sartain ..	33	4
Houlka—E. M. Shaw ..	14	4
Houston—G. H. Boyles ..	14	1
Prairie and Strongs—W. M. Jones..	10	2½

Randolph—G. B. Love ..	17	1
Shannon—W. O. Hunt ..	12	4
Smithville—G. A. Baker ..	27	1
Toccopola—J. A. Biffle ..	17	1
Tupelo—H. F. Brooks ..	51	19
Verona—G. C. Gregory ..	25	3
Water Valley:		
First Church—T. H. Dorsey ..	25	6
Main Street—J. J. Garner ..	11	2
Woodlawn—N. D. Guerry ..	23	1
Charges not reporting ..	321	
	672	73½

<b>Columbus District</b>		
L. P. Wasson, Presiding Elder		
Ackerman—A. Y. Brown ..	9	12
Columbus:		
First Church—E. Nash Broyles..	46	1
Central Church—J. J. Baird ..	22	3
Durant—J. V. Bennett ..	16	1
Kosciusko—T. E. Gregory ..	25	6
Louisville—C. T. Floyd ..	25	23
Macon—J. W. Robertson ..	16	14
Pickens & Goodman—C. A. Northing-		
ton ..	10	12½
Shuqualak—J. T. Lockhart ..	7	7
Weir and McCool—S. W. Hemphill..	21	1
Charges not reporting ..	352	
	549	77½

<b>Corinth District</b>		
J. D. Wroten, Presiding Elder		
Abbeville—M. H. Twitchell ..	13	
Ashland—N. L. Threet ..	18	1
Baldwyn & Wheeler—W. C. McCay..	27	19
Belmont—M. H. Twitchell ..	19	1
Blue Mountain—W. R. Liming ..	22	1
Booneville—F. P. Luter ..	18	3
Chalybeate—W. C. Mattox ..	27	2
Dumas—J. N. Humphrey ..	18	2
Guntown and Saltillo—J. V. Stewart.	22	2
Hickory Flat—D. R. McDougal ..	11	11
Holly Springs—T. M. Bradley ..	20	7
Iuka—S. E. Ashmore ..	12	14
Kossuth—W. S. Selman ..	21	3
Mooreville—M. E. Armstrong ..	20	6
New Albany—N. J. Golding ..	26	21
Oxford—W. R. Lott ..	18	9
Potts Camp—E. P. Craddock ..	11	6
Ripley—W. J. Cunningham ..	11	19
Sherman—A. W. Bailey ..	12	12½
Waterford—T. A. Pilgo ..	10	4
Charges not reporting ..	285	
	628	133½

<b>Greenville District</b>		
J. R. Countiss, Presiding Elder		
Clarksdale—J. E. Stephens ..	43	4
Duncan and Alligator—R. H. B. Glad-		
ney ..	4	3
Greenville—J. W. Ward ..	34	1
Indianola—C. A. Parks ..	19	8
Leland—R. G. Moore ..	13	2
Merigold and Sherard—E. G. Mohler.	13	3
Shelby—E. R. Smoot ..	8	2
Charges not reporting ..	135	
	269	21

<b>Greenwood District</b>		
A. T. McIlwain, Presiding Elder		
Acona—G. W. Robertson ..	10	8
Belzoni—W. R. Baker ..	15	19
Black Hawk—J. N. Hinson ..	16	10
Carrollton—W. W. Brunner ..	24	10
Drew—T. B. Thrower ..	16	23
Duck Hill—S. B. Potts ..	20	20
Ebenezer—G. R. Williams ..	17	19½
Greenwood, First—J. M. Bradley ..	48	60
Inverness and Isola—S. A. Brown..	12	10
Itta Bena—W. J. Dawson ..	13	19½
Kilmichael—J. R. Murff ..	12	12
Lexington—J. T. McCafferty ..	19	23
Minter City—W. I. Henley ..	11	11
Moorhead—W. L. Robinson ..	11	11
Poplar Creek—M. A. Burns ..	16	3
Ruleville & Doddsville—W. M. Camp-		
bell ..	11	11
Schlater and Price Memorial—W. D.		
Bennett ..	11	11
Sunflower—J. O. Dowdie ..	15	23
Swiftown—A. J. Henry ..	6	4
Tchula and Cruger—A. R. Beasley ..	14	15
Tutwiler—R. T. Hollingsworth ..	13	17
Valden and West—J. C. Wasson ..	14	17
Webb and Sumner—W. T. Phillips ..	17	20
Winona—W. H. Mounger ..	20	20
Winona Ct.—W. R. Goudelock ..	20	3
	391	401

<b>Sardis-Grenada District</b>		
W. L. Stormont, Presiding Elder		
Batesville—H. R. McKee ..	10	1
Byhalia—W. C. Beasley ..	12	9
Charleston—H. P. Lewis ..	7	7
Como—Seamon Rhea ..	24	24
Grenada—J. H. Felts ..	9	11
Hernando—W. N. Dodds ..	20	2
Holcomb—J. W. Gibson ..	6	6
Lake Cormorant—E. C. Driskell ..	17	1
Olive Branch—J. D. Simpson..	9	1
Sardis—C. L. Rogers ..	273	273
Charges not reporting ..		
	411	3



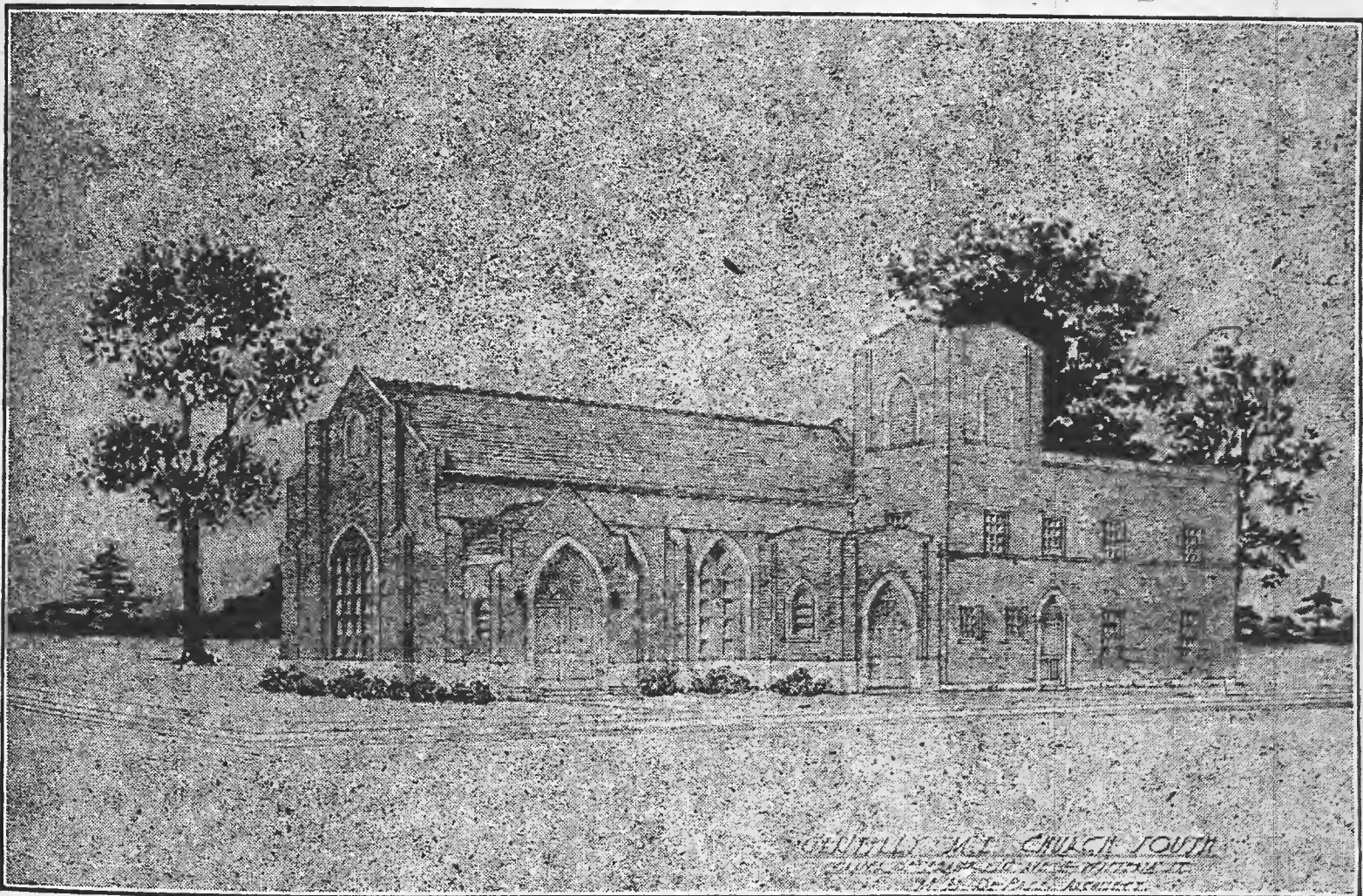
# NEW ORLEANS Christian Advocate

Vol. 83—No. 33.

NEW ORLEANS, LA., THURSDAY, AUGUST 13, 1936.

Whole No. 4195.

## Gentilly Methodist Church



The architect's drawing of the Methodist Church soon to be built in Gentilly, New Orleans. This will be, when it is completed, a creditable house of worship and it is located in one of the better residential sections of the city. Rev. A. W. Townsend, Jr., is the pastor.



# Wallet of the Week



IN NAZARETH IS A MARBLE SLAB on which is said to be the inscription of an ordinance by Emperor Caligula with regard to graves and sepulchers. According to the ordinance, a death sentence was imposed on anyone who meddled with the graves and especially on one who removed the stone which sealed the sepulcher. The ordinance was made in response to an alleged question put to Emperor Tiberius by Pilate, and, according to Dr. Loesch, it is one of the oldest collateral proofs of the resurrection.

\* \* \*

ACADEMY OF ATHEISM is the name which the Central Committee of the Godless Association suggests for a proposed Red university. Admission requirements are said to include membership in the Red organization and the denial of all religion. Admission for foreigners to the proposed university is to be upon the basis of their being well-seasoned and attested Communists. Apparently it is the thought of its promoters to make it a kind of Communist Alcatraz.

\* \* \*

THE AMERICAN OLYMPIC TEAM has had considerable publicity on account of its champagne drinking and other dissipations, and it is but fair that the public should know the other side. Dr. Christian F. Reisner, pastor of Broadway Temple, New York, is authority for the statement that the sixty-eight page program of the Final Olympic Tryouts, at Randall's Island Stadium, was elaborately illustrated and carried scores of advertisements, but there was not a single liquor or cigarette advertisement in the whole book. Certainly that should be said for the credit of the Olympic Committee whose members have been given such unfavorable publicity.

\* \* \*

DOCTOR NICHOLAS MURRAY BUTLER of Columbia University seems to be greatly alarmed over the ominous outlook growing out of the conflicting economic and political forces operating since the close of the World War. He thinks that these are approaching a climax of disaster unless they can be brought under control and given direction immediately. Like all the political philosophers, Dr. Butler says restore confidence to the credit and capital markets of the world. It is to him apparently more a matter of trade agreements and international conferences than it is an alliance with God for the promotion of righteousness in our human relations.

PELTIER'S COMET, which has been visible since May, is one of the rare visitants to the earth. It is a circular object in the haze of the milky way and appears in the east at an early hour in the evening. If you are interested, you had better see it now, for astronomers say it will be forty thousand years before it comes back again for another engagement. That is what we would call a real "Chance of a lifetime."

\* \* \*

THE CASUALTIES ON AMERICAN HIGHWAYS are exhibited by an exchange as follows: World War—18 months: killed 50,510; wounded, 182,674. Motor vehicle accidents—18 months period: killed 51,200; injured, 1,304,000. To these bare facts, is added this explanation: "It is interesting to note that the first cause of these accidents is drunkenness, and the second cause is the high speed at which the cars are driven." One does not have to be a prohibitionist to be arrested by that startling total of 1,355,200 people who figure in the eighteen months' toll of American highways.

\* \* \*

MODERN STREAMLINED CARS ARE SAFEST had quite a set-back in the survey recently conducted by an Automobile Trade Journal. Reporting the results of that survey, the Cleveland Trust Company says that the investigators studied the records of nearly five hundred accidents in a large Eastern State, and the accidents were classified by the ages of the cars involved. The surprising thing was that the survey showed that the latest models with all their safety gadgets were in a disproportionately large number of accidents, while the models of 1925 came in for only one-third of their expected share. Page Model T.

\* \* \*

THE LATE PRESIDENT COOLIDGE is quoted as having said: "Religion has laid the foundation of government. This is pre-eminently true of our American political system. It neither seeks nor claims any justification for its existence save righteousness. It had its beginnings, it found its inspiration, in the religious belief of the men who settled our country, made it an independent nation, and established and maintained its constitution and its laws. If it is to endure, it will be through the support of men of like mind and character. The government of a country never gets ahead of the religion of a country."



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

## EDITORIAL

### A NATION-WIDE PLAGUE

The assumptions of society rather than sensible social conventions, it would seem, have made good people the veritable allies of the vices of civilization. Every week there comes to our desk the "Morbidity Report" of the Louisiana State Board of Health, and a tabulation of the vital statistics at quarterly intervals. To us no other literature which we receive is of greater interest, or is more depressing than this. These reports show an alarming situation with regard to certain ills which prey upon the people from the new-born babe to the person who topples into a premature grave, the victim of what was once a curable infection. At the present moment, this plague heads the list in Louisiana and, the country over, it is said to rank as one of the four greatest destroyers of the race. Legislatures and philanthropists alike, by sharing the silence of the public, are making an indirect contribution to this reign of terror. We cannot feel, however, that it is sensible or that it is Christian to assume such an attitude toward a malady which is one of the greatest blots upon civilization. To this plague are chargeable: insanity, imbecility, blindness, deformities, diseases of the vital organs, nervous impairments which produce irritability and ultimately contribute to wrecked homes, and a thousand other less clearly defined effects. We wish to avoid resistance to this message, hence we do not particularize the ills which are often traceable to the vitiated blood-stream of innocent and unsuspecting victims. Not only is there physical and intellectual pauperization of the race, but we are inclined to believe that there is also an undermining of the stability and the happiness of the American home. Within the past few months cases of marital troubles have come under our observation, which we rather think may be rooted in a corrupted blood-stream. We are opposed to divorce, but we find ourselves wondering if a considerable percentage of our wrecked homes may not come from physical defects, nervous irritability, and mental impairments whose origin is concealed in a stream of infected blood. It is a subject worthy of serious consideration.

### THE VICTORY THAT OVERCOMETH

The conviction and the subsequent suicide of John P. Peifer, Minneapolis ex-chief of police, calls to mind the crime and execution a few years ago of police Lieutenant, Becker, of New York. They were instances of an official responsibility for crime which shocked the nation, and which cause us to wonder if official participation in crime is fully indicated by the list of convictions. We knew an officer, now dead, who confessed to a friend his part in plotting a murder. Through very fear of the murdered man, he became an accessory before the fact. It is easy for an unworthy officer to besmirch the good name of thousands of men by the betrayal of his trust. We do not introduce these instances, however, to discuss crimes of officers, but to say that the cure of crime cannot be effected by economic methods. In the cases to which we have referred, there was no necessity for bartering honor for bread. There was simply a yielding to that incurable lust to which money ministers.

In view of all this, it is not unnatural that men should feel skeptical concerning the value of the insistent urge toward a social security based primarily on economic comfort. We believe that economic and social justice are ethical implications which are indissolubly bound up with the Christian system, but we do not believe that the Church, by specializing in these as an applied science, can impart to them a quality which will redeem economic values from the evils associated with the love of money. No measure of economic satisfaction, we think, can even approximate a gospel sufficient to meet the needs of the world. As we see it, Italy, Germany and Spain exhibit today the fevered reaction of fascism against a gospel which did much to arouse human selfishness, but failed to fix the standards of righteousness necessary to the control of human passions and desires. America is separated from all this social and political turmoil by a great ocean, and we imagine that our democratic form of government immunizes us against such disturbances. Any such impression is anchored in a false hope. We have in our possession literature sent out by an

incorporated organization with a high-sounding name. After giving an astonishing number of qualified electors enrolled at that time, it says: "We have been working under cover for some months, not caring to 'show our hand' until we had sufficient membership to be considered a potential factor in the political field." We make no attack upon that organization. We simply cite it as suggesting the harmful potentiality of the advocacy of nebulous and undefined theories of action or relation.

We believe that the Church is not altogether free from guilt for a disproportionate emphasis of corollary values, that it is in danger of releasing currents of thought which it cannot hope to control, and that it may even contribute to reactions in political life which it does not contemplate and to which it would scorn to lend its approval. The Church cannot afford to withdraw its fundamental insistence upon the doctrine of personal salvation from sin, for no other emphasis can set in motion forces of righteousness sufficient to undergird and sustain social justice and a wholesome economic order. We need to comprehend the profound wisdom of those words of George Eliot: "But our deeds are like children that are born to us; they live and act apart from our own will. Nay children may be strangled, but deeds never; they have an indestructible life both in and out of our consciousness; and that dreadful vitality of deeds was pressing hard . . ." We verily believe that we need to make today a personal and an ecclesiastical application of this shrewd and discriminating philosophy of action and speech.

#### REV. JOHN TELFORD

The passing of Rev. John Telford marks the close of the career of one of the most remarkable characters of British Methodism. He was in his eighty-fifth year and he had retained his intellectual alertness and activity to the very hour of his death. As he lay dying, resolutions of thanks which he had prepared were read to the Conference at Newcastle-on-Tyne, and his last work was a volume on John Wesley. In all probability he and Nehemiah Curnock will rank as the two historians of British Methodism whose work will surely abide. Curnock for his *Journal of Wesley*, and Telford for the fitting and worthy companion, *Wesley's Letters*. Aside from his achievements in the field of Methodist history, John Telford was a great Christian. The distillations of his own faith are spread all over the pages of his books. He said of Mr. Wesley: "The happiness of his mind beamed forth in his countenance. Every look showed how fully he enjoyed 'the gay remembrance of a life well spent.' His last days were full of honour. . . . He died in holy triumph." To Mr. Telford himself, one of his friends paid this beautiful tribute: "He was of the immortals who are never jostled by those who came after."

## Editorial Miscellany

By Dr. H. T. Carley

### WHICH FORK?

Contrary to any expectations that may be aroused by the title of this dissertation that the difficult subject of eating implements is to be discussed, we hasten to assure the readers (if any) that we are thinking of the forks of the road, and not the forks on the table.

All roads have forks—mostly unmarked. Unmarked forks indicate that those whose business it is to make roads to expedite travel are artists of a superior order, since the highest form of art is to leave a good deal to the imagination of the reader, the hearer, or the beholder. The most boresome conversationalist in the world is the one that insists on inserting in his discourse the minutest details—those that the youngest child in a colony for the feeble-minded could supply without any undue strain on his mental machinery.

It is a poor speaker who allows his audience to run ahead with his main thoughts while he himself lags behind gathering up the fragments.

So our road authorities are artists—come to the forks and guess which one to take in order to reach your proper destination. If you guess wrong, don't blame the authorities—go into sackcloth and ashes over your own poorly developed artistic sense. Then go back and take the other fork.

These reflections are occasioned by a little journey we made the other day. We were headed for a home some fifteen miles away. We knew the general direction and which road to start out on. We came to a fork—and picked the right one. Three miles more and another fork—and again our artistic sense triumphed. Four miles more and still another fork—and again we guessed right. Two miles more and another fork. Is our face red!

Our artistic temperament blew up. Our imagination played the wild. Our guess was wrong.

About a mile down the road—a mile and two-tenths according to the speedometer—we saw a citizen of that country. Just to be friendly we hailed him and remarked pleasantly that we supposed we were on the right road to So-and-So's home. He returned our greeting cheerily and allowed that we took the wrong fork about a mile back.

Happily we returned to the right fork and were on our way. At the fifth—and last—fork our artistic temperament was again in the ascendant, we guessed right, and all was well.

When we find we are on the wrong road, it is a pretty good idea to turn around and go back to the right one.





# News and Views



## HEADLINES

By Dr. D. B. Raulins

America should not forget Charles A. Lindbergh. A few years ago, little more than a boy, unknown, equipped with a few light sandwiches and a chocolate bar or two, alone and at a remote spot, he climbed into a light monoplane, taxied lightly across the field, lifted gracefully to the air and headed across the Atlantic. For hours, like a bird of passage, he kept his course, above him the bottomless black depths of the night skies, below him the bottomless depths of the black seas ready to swallow him up. After the epoch-making flight he landed in France, and in the headlines of the papers of all continents, his name upon the lips of millions.

By this achievement Lindbergh secured for himself a place in the annals of history had he done nothing else the remainder of his life. By it he secured the credentials of greatness good for life and the future. And the life of Lindbergh has been lived at a moral altitude equal to that sustained in his epochal flight. He cares nothing for the applause of continents and maintains an evenness of temper that remains a mystery to those who would give their lives, seemingly, for a few flickering moments of world notice.

He has been schooled by sorrow and disciplined by the tragic death of his little boy. Still he moves on unbroken and unbowed seeking to live a normal life with his family off the highways of popular applause.

The other day he appeared again in the headlines of the newspapers. According to the report of my paper "Colonel Charles A. Lindbergh exploded a verbal bomb tonight before Nazi aviation officials in a speech decrying Europe's growing threats of war from the air." What he had to say was barbed with moral sternness and arresting spiritual soundness. While American papers are suggesting how very much European political councils need to take sober note of it it occurs to me that it might not be out of order for me to suggest that a country spending over a billion dollars on its

Army and Navy might also take some of it to heart.

Lindbergh is speaking. Listen!

"We have lived to carry on our shoulders the responsibility for the results of our experiments, which in other fields have been passed on to future generations.

"Aviation has brought a revolutionary change to a world already staggering from changes. It is our responsibility to make sure that in so doing we do not destroy the very things we wish to protect.

"Unlike the builders of the first dug-out canoe, aviators have lived to see their harmless wings of fabric turned into carriers of destruction, even more dangerous than the guns of a battleship. . . . Aviation has abolished what we call defensive warfare. We no longer can protect our families with an army.

"It requires more intelligence to operate an airplane than to dig trenches and shoot a rifle. The education which is required in aviation must also teach the value of civilized institutions.

"It is the responsibility of aviation to further the combination of strength and intelligence."

Even while he spoke planes were dropping death on Spain and only a short while ago those of Italy were doing the same for Ethiopia. But in the face of all this and in what seems to be a gathering storm of war Lindbergh dares to speak of the airman's obligation to humanity and civilization and to make a plea for intelligence in statesmanship and a sense of responsibility commensurate with the power of the mighty tools that science has placed in the hands of this generation.

What if we had a great fraternity of the aviators of all countries that would quietly and firmly declare, "We are ready to give our lives for the promotion of aviation as an agency for the advancement of human well-being and international goodwill, but we decline to use wings for the promotion of national aggrandizement and the destruction of human life?"

It is wonderful how virtue turns from dirty stockings; and how vice, married to ribbons and a little gay attire, changes her name, as wedded ladies do, and becomes Romance.—Charles Dickens.

## THE CHRISTIAN CHURCH NOT DYING

By Bishop Warren A. Candler

From time to time appear critics who charge that the Christian religion in America is withering and is destined to pass away.

They claim that the churches are failing and falling.

The facts do not justify this criticism. Perhaps the wish of the critics is father to their thought.

The carefully gathered statistics show that the religious bodies of the nation have grown steadily during the last hundred years not only numerically but in proportion to the population.

While the population of the United States increased about 22 fold between 1800 and 1834, the membership of the major religious bodies increased about 80 fold during that period.

During the past decade seven and a half millions of new members were received by the larger denominations of this country, not counting the increase of members in smaller bodies. This would indicate that three-quarters of a million of new members are received every year, or about fifteen thousand a week.

The United States census of religious bodies has not been taken in recent years; but the President has ordered it to be taken again; and it will doubtless be cheering to see the facts as given by the national authorities.

Some young sciolists are accustomed to claim that scientists are against the Christian faith; and that science discredits and destroys faith.

But Dr. Robert A. Millikan, the most conspicuous among American physicists, flatly and forcibly contradicts this. He declares that the scientific teachings of the latter half of the nineteenth century and of the first quarter of the twentieth century have not weakened religion in the United States. The New York Times reporting Dr. Millikan's recent address reports him as saying:

"Only seven Americans out of every hundred in the year 1800 were officially recorded as members of a Protestant church. In 1850 the ratio had increased to fifteen out of every hundred. The proportion has risen steadily until in 1926, 26 per cent of the population were members

of Protestant faiths. The percentage of American scientific men listed in Who's Who as members of a Protestant church was 25, denoting that scientists in this particular show no appreciable difference from the rest of the population."

Dr. Millikan said that while only 22 per cent of the older scientists list themselves in Who's Who as churchmen, 44 per cent of the younger scientists are so listed.

The efforts to array science against religion, or to harmonize all science with religion, are equally misleading. Theories of science are quite changeable while religion is a settled truth and the effort to harmonize the truth as revealed through Christ with passing science ever changeable is not wise. More unwise is the effort to array mutable science against the eternal truth of Christianity.

Christianity is not dying in America, nor in any other part of the world; but perhaps the quality of the religion prevalent in our nation is lower than it ought to be. The quantity of Christian communicants is great and constantly growing greater, but the quality of the piety of the communicants needs careful consideration and conscientious improvement.

But after all that can be justly said in criticism of the Christian people of our country, it must be universally admitted that they are the best people among us. And what would be the condition of the nation if there were no Christian people in the land, and no Christian standard of life held up for popular consideration? The Christian people with all their faults are the saving salt of our republic.

Why should any one wish to discredit or damage the Christian religion? It is all the religion possible for America, and the only religion that is possible for all mankind. Buddhism is dying; and it certainly could not be imported into America for general acceptance. Brahminism is equally decayed. Confucianism is not a religion, but a moral philosophy that is incapable of universal application. The only religion that our country can have, or the rest of mankind embrace, is the Christian religion. If that be discredited and repudiated we must face a religionless world; and a religionless world would be a world filled with darkness and disorder. Mankind could not live and breathe in such a godless atmosphere.

Let the men who would discredit Christianity, and who decline to have any part in its maintenance or propagation, consider this solemn and indisputable fact. Could they live among themselves without the saving influence of the religion of Jesus Christ?

Even property values are dependent upon the presence of the church and the

prevalence of the religion which the church proclaims. A churchless city would presently be without much population or great prosperity.

Very many of our people think that material prosperity has no connection with moral and religious truth, but in this day they are sorely mistaken. The wealth of the world is found in the Christian lands of the world; and the direst poverty which men endure prevails where Christianity is unknown and the Gospel unheard.

England and the United States, which are perhaps the lands most deeply permeated with Christianity, are the wealthiest people on the face of the earth. These two nations, with their great accumulations, have enough to buy the rest of the world.

Our national prosperity has grown out of our moral and religious life, poor as that may have been and as it may be now.

The highest interests of the American people will not be served by the decay of the Christian religion in the land, but by a national revival of religion. Such a revival would raise the moral standards of the people, quicken intellectual activity, and promote all things good.

## THE ETHICS OF THINKING ARIGHT

Perhaps it is only a generally accepted truism that thought rules the world. To what extent, just how far, divine interposition controls the movements of the human mind, just where are the limits of that uncharted territory between the divine and human agencies in shaping one's conclusions is one of the puzzling questions of life. The glory of life often lies as much in our undoing as in our doing, our defeats have their lessons by losses as well as our victories by their gains. The "divinity that shapes our ends rough hew them how we will" is a truth so clear and potent that I cannot see how any can escape its veritable statements. If men, as a class, depended more on the divinity and less on the rough hewing, I feel assured there would be less sorrow, few disappointments, and far more rejoicing abroad in the land. Theology has been called the queen of all the sciences. But its dogmas can only be accepted by thinking men except they be based on right philosophy. One reason why the bard of Avon is the confessed master and leader in literature is because of his marvelous statements concerning human life and destiny. His appeal from without answers to the universal human appeal within. We lay our

trophies at his feet since his Titanic stature towers so high we are content, and often lost in wonder at his genius in interpreting life's gravest questions. Right thought concerning conditions in civil and governmental affairs at home and abroad, will bring a proper and peaceful solution to these perplexing questions. Crises in human affairs is a favorite theme of writers and speakers. Hear them with fervid oratory or trenchant pen disclaim and proclaim "the present crises" "The approaching crises" "the inevitable crises," etc, yet the sun still shines, the birds sing, and people move, live and have their being as usual. In my day I have seen a few of these crises fade away and the crashes did not crash. I would exhort you beloved to have more faith in God, in his mercy, in his love, in his guiding hand and power in history, and in all the events of time past, present and future. As the Master said to the wondering disciples beside the withered fig tree, "Have Faith In God."

S. J. DAVIES, D. D.

## SAVE JUNALUSKA CAMPAIGN

W. A. Lambeth, Director,  
Wesley Memorial Church,  
High Point, N. C.

S. C. Kirkman, Treasurer,  
c/o Wachovia Bank and Trust Co.  
High Point, N. C.

\$35,000.00 Subscribed

\$70,000.00 Yet To Be Secured!

One-third of \$105,000.00, in cash and good-as-gold pledges, has reached Campaign headquarters; two-thirds yet to be sent in before the deadline day, August fifteenth! However, these subscriptions are not payable unless the total amount is secured.

Dear brother preacher, if you haven't sent in your three per cent quota, do take an offering next Sunday morning, the last Sunday before the fifteenth, and send what you get to S. C. Kirkman, treasurer, care of Wachovia Bank and Trust Co., High Point, N. C.

If your quota is pledged, but not all of it yet paid, please drop me a card immediately and say what you are planning to send in.

Prosperity-blessed laymen, send in the check which you have been thinking about giving to help save Junaluska for Southern Methodism. Remember, we have the chance, until the fifteenth of August, to settle legally and honorably all the indebtedness at Junaluska and thus get the Church legal possession of the Assembly property, at about twenty-five on the dollar.

W. A. LAMBETH, Director



# NEW ORLEANS DISTRICT

## Bogalusa

The Rev. W. H. Royal is having a splendid pastorate at Bogalusa. He has taken in more than one hundred members, has established a missionary enterprise in the Columbia Road Section of the City, has dedicated his church, made improvements on his parsonage, and reports that he will pay all obligations in full.

## Covington

Some progress is being made at Covington. The Rev. Ira W. Flowers is working hard at his task. He expects to hold revivals in all his churches within the next few weeks. New hymnals have been installed in the church at Covington, and he hopes to pay everything in full.

## Donaldsonville

The Rev. C. W. Lahey reports a new preaching point opened up across the river from Donaldsonville. His Advocate quota was met in full, his finances are better than last year to date, and his efforts are being extended toward meeting all obligations by Conference.

## Franklin

Methodism is thriving in the city of Franklin. The Rev. W. F. Roberts reports progress in every department of his church. His benevolences are nearly all in hand, and his plans include the building of a church school annex which will greatly facilitate the work of his parish.

## Morgan City

The "Methodist Corner" has been made beautiful lately by the painting within and without of the church. The pastor, the Rev. David Tarver, is making plans to celebrate this fall the 60th anniversary of the organizing of his church. Other churches on the charge report everything in good condition, and more than fifty members have been added to the churches this year.

## Houma and French Mission

There are three pastors in this great field this year: The Rev's. J. W. Booth, W. C. Mason and C. J. Thibodeaux. The work in all phases is doing well. Brother Mason at Lockport expects to dedicate his Golden Meadow Church shortly, and has hope of dedicating that at Griffin by Conference. Brother Thibodeaux preaches to the French-speaking members over the charge. Brother Booth continues to make progress in the Houma section. All benevolences will be paid. A number of members have been added during the year.

## Algiers

The Tithing Campaign under the leadership of the Rev. W. D. Kleinschmidt, was a great success in the church at Algiers. All acceptances were paid in full by May 1st, all other finances have been kept up to date, and the outlook for this church is very bright.

## Carrollton Avenue

The Rev. D. B. Raulins continues his progressive work at Carrollton Avenue. During the month of February a great Jubilee Celebration was observed by the entire church membership. Mr. H. W. Thompson was chairman of the activities, and the good results of the celebration are still in evidence. The debt on the church school property is being cared for according to schedule. All acceptances will be paid.

## Epworth

The Rev. J. B. Grambling, in his 7th year as pastor at Epworth, reports that his church is in the best condition of its history. All obligations are paid to date, the church and parsonage debts are rounding out in good shape, congregations are good and the outlook encouraging. Brother Grambling is to be congratulated on the good work being done.

## Felicity-Chalmette

The Rev. A. T. Law was removed to Crowley by the Bishop during this Conference year, and the Rev. W. T. Gray was appointed to Felicity-Chalmette from Many. Brother Gray has been most cordially received and all indications point to a successful completion of the year in this charge. So well is the work going that it is hoped that we will be able to make some changes that will enable us to set these two churches apart and give each more time next year. All financial obligations are being looked after.

## First Church

The Rev. W. H. Wallace continues his splendid leadership at First Church. In some ways this will be the best of his three years' pastorate. He has paid all his benevolences for the year, has made a substantial reduction on his church debt, has taken in a great many members, and is looking forward toward two great objectives: The retirement of his church debt, and the meeting of the Missionary Council in his church next January.

## McDonoghville-Reserve

This charge has made remarkable progress this year. Early in the year Bishop Dobbs dedicated the church at

Reserve. The parsonage and grounds at McDonoghville have been beautified, all finances are up to date, a number of members have been received. The Rev. H. A. Rickey is one of our best men, and deserves special mention in any list of activities of the pastors of the New Orleans District.

## Parker Memorial

The Rev. H. B. Hysell is doing his usual splendid work at Parker Memorial. His report to date includes the brightening of his church by painting, his Advocate campaign quota almost in full, the church and educational building debt well in hand, and all benevolences arranged for.

## Rayne Memorial

In the fifth year of his pastorate at Rayne Memorial, Dr. W. W. Holmes is going forward. He expects to dedicate his church school building on the 4th of October, and to pay all his obligations in full. This church is interested in all city-wide activities, as are the other New Orleans churches, and the presiding elder can count on full co-operation in his plans for Kingdom Extension in this great field.

## Second Church-Gentilly

Under the leadership of their wide-awake and hard-working pastor, the Rev. A. W. Townsend, Second Church and Gentilly are making great progress. The cut of the proposed church at Gentilly is on the front page of this issue of the Advocate, and it is expected that work will begin soon on this building. All financial obligations are up to date and the outlook is most encouraging in this charge.

## Saint Marks and Metairie

The Rev. Jolly B. Harper is doing great work in his charge. In addition to leading St. Mark's in the most aggressive work this church has ever done he has given a great deal of time to the establishing of a mission in Metairie. This work is now going forward and it is believed that Methodism will be firmly located in this field by the time our Annual Conference meets. Brother Harper has received nearly fifty members so far at St. Mark's. He is doing a great work.

## Pearl River

In this needy field the Rev. W. R. Lyons has done a noble work during the last two years. A local preacher in our ranks he has given proof of gifts and graces which fit him for membership in

(Continued on page 11)

## Mississippi and Louisiana

Rev. W. J. Walters, Enterprise, Miss., registers his loyalty to the Advocate and to the entire program of work by sending a list of subscribers from Enterprise and Stonewall.

Rev. S. C. Moody, preacher in charge at Scooba, Miss., is actively looking after his Advocate list. He asks for his list of expirations so that he may follow up in an intelligent manner.

Rev. J. B. Conner, pastor at Coffeeville, Miss., did not write us about the progress of his work, but he sent a list of subscribers which indicated his loyalty to the Advocate feature of his task.

Rev. A. J. Leggett, Collins, Miss., writes to the office a note which has no word of defeat in it. Indeed, the loyalty of our friends causes a feeling of regret that the Advocate campaign is over.

Rev. and Mrs. C. W. Lahey, of Donaldsonville, La., are taking their vacation on the West Coast, and we have no doubt that they are having an enjoyable time and will come back much refreshed.

Doctor Grover C. Emmons, Home Mission Secretary of the Board of Missions, writes us that the first printing of the next issue of the Upper Room will be 500,000 copies—a marvelous achievement.

Mrs. P. S. Kelore writes us from Norwood, La., that her father, who died June 11, had been a subscriber for the Advocate as long as she can remember and that he always read every issue from front to back.

Rev. J. H. Bowdon, presiding elder of the Baton Rouge District, writes, "We have just closed a very successful intermediate camp at Bluff Creek. There were fifty-five in attendance and a fine type of work was done."

Rev. J. W. Thompson, Long Beach,

Miss., sends us a list of seven names, a contribution to Advocate success which we greatly appreciate. Long Beach is in the Seashore District where Rev. L. J. Power is the presiding elder.

Mrs. Tolle, wife of Rev. H. F. Tolle, of Lake Wales, Florida, is recuperating from a very serious operation in a hospital at Lake Wales, according to the Florida Advocate. Dr. Tolle was formerly a member of the Mississippi Conference.

Rev. T. W. Lewis, pastor at Calhoun City, Miss., took for his subject last Sunday evening, "Heart Trouble," according to announcement carried in the Monitor-Herald. Perhaps that would be a good approach to the study of much of our head trouble.

Rev. W. W. Perry, Baker, La., adds to a business note addressed to the office, "Our meetings have been well attended and fruitful." This is one of many good reports which we are receiving regarding the revivals now in progress throughout our territory.

A card from Dr. C. A. Bowen, of the editorial staff of the Board of Education in Nashville, says: "Prague is one of the most beautiful cities we have visited. So rich is its history that one is tempted to stretch his visit into months." The card was mailed in Copenhagen.

Rev. W. B. Alsworth, presiding elder of the Hattiesburg District, is still pressing his Advocate solicitation and expects to carry on until he has exhausted every effort for his quota. He places the editor in his debt for some very gracious words regarding the Trail of the Circuit Rider.

Rev. A. W. Townsend, Jr., and his people at Gentilly are very happy over the prospect of having a church building which will be a credit to that section in the near future. We understand that

plans and prices have been agreed upon and that construction will begin soon.

Miss Helen Barbery, daughter of Rev. W. S. Barbery of the Holston Conference and stationed at Crumpler, W. Va., was married to Mr. Wesley Paul Mason on August 2. The marriage took place in New Orleans and Rev. W. H. Wallace, Jr., of First Methodist Church was the officiating minister.

Keener Memorial Church, Baton Rouge, La., has been surrendered to the mortgage holders, according to statement from Rev. J. H. Bowdon, the presiding elder. Rev. J. D. Fomby, who had been serving Keener Memorial, has been made co-pastor of First Church until the session of the Annual Conference.

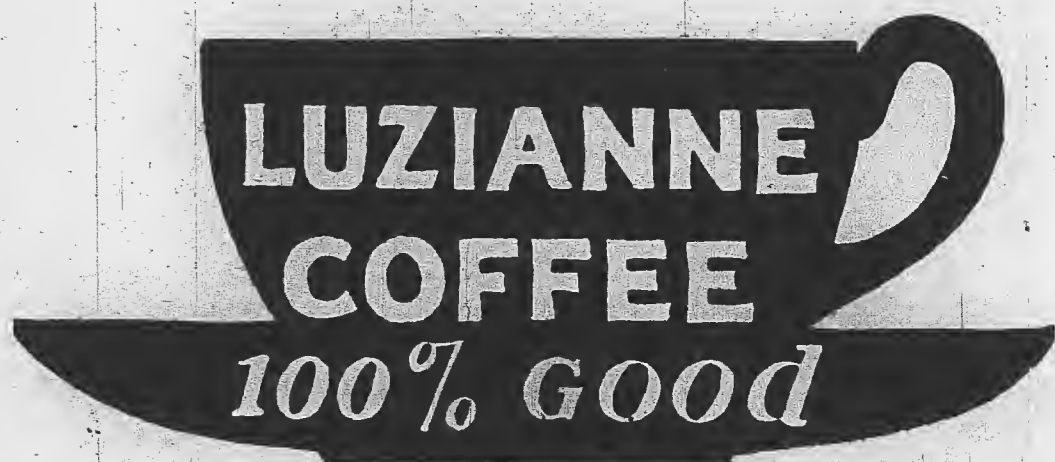
Rev. H. E. Carter, Arcola, Miss., in sending his renewal to the Advocate, expresses regret that he has not been able to secure some new subscribers, and says that he means to keep on in the hope that he may yet succeed. No man can do more than his best and we certainly appreciate the fine spirit of every man in our field.

Brother Van R. Landrum, Poplarville, Miss., adds to a business note: "The work goes well here. Our church is alive to its opportunity and the pastor and his family are happy in the work." We thank the pastor's daughter, Carolyn, and Miss June Ann Edwins for their good work for the Advocate—Thirteen subscribers and not through yet.

Rev. J. M. Bradley, our good friend who is surrendering his delightful pastorate at Greenwood, Miss., to undertake the financial campaign to save Grenada College, completed his work at Greenwood by sending a list of fifty subscribers to the Advocate. We hope that Brother Bradley may have such co-operation from the pastors of North Mississippi as he has given us. If he may, the campaign will be a great success.

The editor and his wife acknowledge the invitation of Mr. and Mrs. Thomas Wynn Holloman to the marriage of their daughter, Wynnfred Stuart, to Mr. Charles Roger Lahey, son of Rev. and Mrs. C. W. Lahey of Donaldsonville, La. The marriage will be solemnized in Kirby Chapel, Southern Methodist University, Dallas, Texas, August 24. We wish for these worthy young people a journey prosperous, useful and happy.

Miss Stella Rayne died at the home of Mrs. W. E. Barkman, in Arkansas, last Saturday, according to telegram received by relatives in New Orleans. She was a member of Keener Memorial Church and a member of the





family whose name the church bears. Miss Stella was thoroughly Christian, and a pure and faithful soul has gone to be with her loved ones in the home on the other side of the River.

On August 3, Mrs. Mary Jane Wasson, of Attala County, Miss., was ninety-two years old. On that day the children and grandchildren came back to the old home-  
stead to pay a well-earned tribute to a great mother. Sister Wasson has given to society and to the church a worthy family, among whom are Miss Julia Wasson, missionary to China; Rev. D. R. Wasson, a minister in the St. Louis Conference; and Rev. Lovick P. Wasson and Rev. J. C. Wasson, ministers of the North Mississippi Conference. The Advocate joins in the wish that many more years of life may be granted to this mother in Israel.

Rev. J. B. Shearer reports that his campaign to liquidate an indebtedness of \$3,200 on the Gibsland church was fully successful. In this effort he had the help of Bishop Dobbs, Rev. Louis Hoffpauir, the presiding elder, and he mentions particularly Mr. E. L. Reed who, though not a member, served with his members on the committee to raise the money. We congratulate Brother Shearer and his people on this splendid accomplishment. Another church debt has been paid despite the times or the difficulties involved. Brother Shearer is now engaged in the revivals for his charge, and along with this he is conducting a successful Advocate solicitation.

A matter of interest to the Methodists of Louisiana was the marriage of Dr. W. L. Doss, Jr., to Mrs. Lucile Garrett, of Homer, La. The marriage took place at the home of the bride's sister, Mrs. G. K. Walker, in Alexandria, La., last Saturday morning, with Rev. M. S. Monk as the officiating minister. Dr. and Mrs. Doss left at once for Minneapolis, Minn., where they will visit Dr. and Mrs. Keller Doss. They will return to Lake Charles about September 1.

### RINGGOLD, LOUISIANA

Dear Doctor: May I give an account of recent happenings in the Ringgold charge?

After a successful week's meeting at Heflin with our very efficient presiding elder, Louis Hoffpauir, characterized by extra good crowds and interest, netting us a gain of nine members, we began a meeting at Grand Bayou after a week of prayer in preparation. Brother Hoffpauir helped us in this meeting also and eleven new members were added. In addition the young people were greatly helped by

special services held by Mrs. Ed Gillon and have begun the organization into a young people's division. At the conclusion of an all-day preaching and dinner on the ground the third quarterly conference was held and decision was made to tear down and rebuild the church which has been badly leaning for a long time. Work began today.

For the past week the pastor has held a very successful meeting at Rocky Mount church. A real spirit of conviction seemed evident and a number came to the altar for prayer and were blessed. Four were converted and many others reclaimed. Six additions. Sunday school revived and weekly prayer meeting announced.

Next week we plan a meeting for another country community which has been having cottage prayer meetings for over a year without the benefit of clergy until this January.

To date we have received this year 24 on profession of faith or vows and 23 by certificate. We have gotten over our quota on the Advocate campaign on time and hope to see the charge pay up in full.

FRANK C. COLLINS.

### HARPERVILLE REVIVALS

Brother H. M. Mellard, much beloved and honored pastor of the Harpersville Methodist Church, Harpersville, Miss., held his revival for that church July 5 to 11. He was assisted by Rev. A. P. Stephens, evangelist from Kosciusko, Miss. Brother Stephens preached God's truth with clear emphasis and so that all could understand. His musical talent and ability made the services very effective. He stirred the hearts and souls of men and women to the depths and he drew them closer to God. There were several additions to the church. Brother Stephens assisted Brother Mellard in the meeting at Hillsboro also, July 12 to 17. Great interest was manifested in the meeting and there were twenty-five additions to the church.

A REPORTER.

(A part of this was carried as a personal in a previous issue. We gladly carry the report of both meetings here. It is a newspaper rule to require information as to who sends material. We do not have to publish the names of parties sending it in.—Editor.)

It is the nature of a peacock to strut upon the garden wall and spread his glittering plumage in the sunshine, and often the spectator's gaze dwells upon his refulgent colors.—William Winter,

### VACATION CHURCH SCHOOL AT COLUMBIA, LA.

A very successful Daily Vacation Church School was held July 20-31 at the M. E. Church, South, in Columbia, La., under the able pastorate of Rev. V. D. Morris.

The school was supervised by Miss Adele A. Redditt and had an enrollment of eighteen instructors and seventy-four pupils. The theme "My Father's World," was portrayed throughout the session in worship, study, work, song and play. Sixty-three pupils completed the required number of hours and were awarded certificates as follows:

Beginners: "Our Happy World".....	11
Primaries: "Exploring God's Out-of-Doors" .....	14
Juniors: "The Land Where Jesus Lived" .....	20
Intermediates: "Discovering God in the Beautiful" .....	13

Each unit had activities and handiwork in connection with the subject. Beginners made scrap-books and decorated flower pots holding growing plants as gifts for their mothers. Primaries collected interesting articles for a nature display and made Nature Books. They also presented mothers with growing plants. Juniors made scrolls containing The Lord's Prayer, the Twenty-third Psalm, and other Bible material. For permanent use in the junior department, they made a relief map of Palestine and a beautifully illustrated book on the Life of Jesus. Their gifts to mothers were hand-painted plates and napkin rings. Intermediate boys erected a bird-bath and feeder, and made a cabinet and scrap baskets for the primary department. They also made gifts of various woodcraft articles, while the intermediate girls framed pictures and made colorful tea-cloths and sewing boxes.

The entire personnel of the school worked in harmony, and a spirit of love and service prevailed.

At the close, an exhibit of the work was held, and a beautiful pageant, entitled "My Father's World," including every member of the school, was given before a large and appreciative audience. The following afternoon all pupils and teachers were entertained at a party on the church lawn, sponsored by the Woman's Missionary Society.

REPORTER.

Of what use was it to overturn the altar, if the idol remained enthroned in the heart, or to destroy the idol itself, if it were only to make room for another? —William H. Prescott.

## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Avenue, New Orleans

Mrs. S. J. Fairchild, District Secretary of the Baton Rouge District, writes as follows concerning the Retreat held by that district:

"On Friday afternoon, July 24, a small group of our women gathered at the quiet, cool and refreshing Bluff Creek Camp for a spiritual retreat, which proved most helpful and inspiring.

"Emphasizing the thought, 'Dare We Be Christians,' Mrs. Knight Roddy had arranged a splendid and fitting program. Our own beloved Louisiana missionary, Ava Morton, R.N., from Changchow Hospital, Changchow, China, gave such helpful messages. Again showing us how white is the harvest, how thankful we should be that our organization, the Woman's Missionary Society, has a part in such work as is being done by Miss Morton and her co-workers.

"On Saturday morning, after a most refreshing 'Morning Watch' and consecration service we as a group reluctantly made ready to leave for our homes; but each one expressed a strong determination to be true followers of Christ."

\* \* \*

The New Orleans District Retreat will be held at MacDonell School at Houma late in the summer. The program is now being arranged by Mrs. W. L. Duren, spiritual life leader of the district.

A Federation of Christian Social Relations' superintendents and their committees has recently been organized in the city of New Orleans. This is indeed a step forward, as much more can be accomplished along these lines in a united effort than can be done by auxiliaries working separately. The following officers were elected to head this new organization: Mrs. Roger Sharp, Rayne Memorial, president; Mrs. Cecil E. Mahaffey, First Church, vice-president; Mrs. J. S. Davis, Carrollton Avenue, treasurer,

and Mrs. Arthur Riley, Parker Memorial, secretary. The following chairmen of committees have been appointed: Industrial Relations, Miss Suzie Lyons; Interracial, Deaconess Margaret Young; Personal Service, Mrs. E. Neuwirth. Other committee chairmen will be appointed at a later date. Some very splendid programs for monthly meetings of this Federation are being planned.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

Our Conference treasurer, Miss. Mary V. Weems, has just issued her statement for the second quarter.

With one-half of the year gone, it is interesting to study our financial status:

(For Six Months)	Pledged	Paid
Brookhaven Dist. ....	\$1,536.75	\$1,416.92
Hattiesburg Dist. ....	2,258.25	1,101.01
Jackson Dist. ....	2,724.25	1,972.47
Meridian Dist. ....	1,388.50	1,157.62
Seashore Dist. ....	1,218.50	1,113.15
Vicksburg Dist. ....	2,145.50	1,362.20

Each district assumed \$100.00 of the Mathilde Killingsworth fund. To date the following has been paid.

Brookhaven District .....	\$128.10
Hattiesburg District .....	76.60
Jackson District .....	92.95
Meridian District .....	60.44
Seashore District .....	79.00
Vicksburg District .....	134.05

You will notice that our deficit to date on our pledge is over \$3,000.00. On the Mathilde Killingsworth fund, \$28.86.

Is your auxiliary responsible for the deficit? If so, get busy and make up the deficit this quarter. Do not wait until the end of the year when it is so much harder.

If your auxiliary is paid up-to-date, why not make some member, who has worked faithfully through the years, a Life Member, thus helping to decrease the deficit of your district?

\* \* \*

Sixty members attended the second quarter's meeting of the Hughes-Johnson zone, of the Hattiesburg District, which was held with the Bay Springs auxiliary as hostess.

The Garlandville auxiliary presented a varied and exceedingly well prepared program.

During the business session, the zone voted to make some outstanding member a Life Member at the third quarter's meeting.

Mrs. King, of the Bay Springs auxiliary, gave an interesting report of the training class for mission study leaders, which she attended during the Pastors' School at Biloxi.

Mrs. Rollings, who has succeeded Mrs. E. A. Loftin as district secretary, was present and spoke of the work of the district.

\* \* \*

Remember that the third quarter's "event" is "Training Day for Mission Study Leaders." Why not be prepared by reading the fall study book, "A Preface Toward Racial Understandings," by Charles S. Johnson, price 60c. It may be ordered from the Methodist Publishing House, 810 Broadway, Nashville, Tenn.

There is a book which will be interesting supplementary reading, "The Story of the American Negro," by Brown, price 60c, (also from the Publishing House). This is not a study book.

"Songs in the Night" is a series of studies in Isaiah, written by Miss Mary De Bardeleben, which is just off the press. This is in the list of recommended Bible studies from auxiliaries. Order from Methodist Publishing House, 810 Broadway, Nashville, Tenn. Price, 25c.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

#### AUGUST PROGRAM OF WORK

1. Business Meeting.
2. Emphasize Spiritual Life Groups.
3. Continue Study in Stewardship.
4. Attend Coaching Day.
5. World Outlook program.

A card has recently come to me from Mrs. McGee of Tchula reminding me as an auxiliary president of my responsibility for a Life Membership. This is a good time to be making plans for that Life Membership. Look about you and select that one you wish to honor, then set about interesting others in your idea. When the time comes this fall to present your Life Membership you should have no trouble getting the money if you have worked well beforehand.

The trustees of Grenada College have launched a campaign to free the College from debt. All organizations of the Church are asked to lend their influence to accomplish this. Although the Woman's Missionary Society, as an organization, is not sponsoring this work, we are asking your individual support of this worthy and important undertaking. Loyal Methodist women let us cooperate.

#### WHEN IN NEW ORLEANS SHOP AT HOLMES

New Orleans Oldest and Best  
Department Store

CANAL STREET . . . N. O., LA.



fully to raise the quota assigned our own Churches.

Cordially yours,

MRS. H. L. TALBERT, Pres.

MRS. R. P. NEBLETT, Secty.

The literary and social meeting of the First Methodist Church of Kosciusko met on Monday afternoon, July 20, in the home of Mrs. J. H. Sullivant with twenty-three members present. The program opened with quiet music rendered by Mrs. T. J. Austin. Mrs. Claude Triplett, president, had charge of the business to come before the auxiliary. After this was attended to Mrs. C. A. Pender took charge of the program for the afternoon. The program topic for the afternoon was "Schools in the Orient."

A letter concerning Ginling School, from Dr. Wu Yi Fang was given by Mrs. John Boswell. "Working Together in Schools" was given by Mrs. C. A. Pender. A very interesting dialogue was rendered by Mrs. Marie Davis, Mrs. Sam Gilliland Mrs. John Boswell, Mrs. Claude Triplett, Mrs. Lucille Sadler, and Mrs. Clifton McWhorter. Mrs. J. H. Sullivant gave a most interesting report on "The New Ewha." Mrs. C. A. Pender had charge of the "Worship and Meditation."

At the conclusion of the program delicious refreshments were served by the hostesses, Mrs. J. H. Sullivant, Mrs. Lucille Sadler, Mrs. E. L. Booth, Mrs. D. Burroughs, Mrs. Ed Lord, and Mrs. R. E. Kelly.

### ABDI, THE SCRIBE, WRITES WHAT HE SEES AND HEARS

And there were many of the followers of John, of the House of Wesley, who rejoiced that a New Way had been found to bring into the Treasury of the Temple the Shekels that beforetime were slow to come and that were Few in number. And some were Amazed that this New Way was but the Old Way that John showed unto the People called Methodists.

And one who is of that Company came unto Abdi, the Scribe, for Counsel concerning yet other matters. And he said, "As I have thought on the Words and Deeds of this John whom we praise, it has been revealed to me that he spoke other Words of Wisdom that We of this Wiser Generation need to Hear." And I, Abdi, agreed that it was even so. And I thought on the days when the People called Methodists were but a Feeble Folk, and of what this John said was their Business here. And I remembered that as he journeyed many miles, he spoke Everywhere to those who were in Darkness, calling them into the Light. And

he said this was his Chief Business and the First Business of the People who are called Methodists.

And as I thought on these things I saw, as in a Vision, the Gathering of the followers of John—now a Mighty Host—and these were gathered together to inquire what other Counsel of this John they needed to Hear and Do. And some of this Company said, "We will go 'Back to Wesley' to learn some other things, even as we have learned concerning Making and Saving and Giving." And when they Resolved to do this, it was made plain to them that the People called Methodists had been Raised Up to Seek those who are Lost, and to bring these unto One Who Came to Save.

And in my Vision it was seen that they did more than to "Resolve" concerning this thing that John said was their Chief Business here. They saw that there were Multitudes of their day who were in Darkness, and that few of these come to the Houses where Some of the followers of John meet for Worship. Even as he whose Name we bear, we will go where those in Darkness are to be found.

And I saw that these People who are called Methodists did Covenant together to Pray—and to follow where they were led of One to Whom their Petitions were offered. And in the Cities of their Land and in all the Country round about they saw Many who knew not that any cared for their Souls. And to these they spoke words of Warning, of Entreaty, and of Love. And they who heard the Words of those who sought them out said, "What New People are these we See and Hear?" And one who knew answered, "These are they who follow after one John, of olden times. And they have learned that the Old Words he spoke are the Same that the New Day needs to Hear." And as the Vision ended, I asked, "Will we go 'Back to Wesley,' and give Ourselves and all the 'Machinery' we have builded to this First Task, or will Others be raised up to do the Work that John, of old, declared was the Chief Business of the People called Methodists?"

### HISTORICAL MATERIAL DESIRED

The Library of the Candler School of Theology, Emory University is trying to gather together for the use of its students and the church all available historical material of the Methodist Episcopal Church, South, to be kept as research material for any needing it. As the value of this material depends in a large measure on its completeness, it is important to fill the gaps in the files. If anyone has

any of the issues listed below it will render a distinct service to scholarship if he will communicate with the library:

NEW ORLEANS CHRISTIAN ADVOCATE: Any before 1869; 1871; 1881; 1883; 1884; 1893; 1894; 1895; 1903; to Oct. 19, 1916; Nov. 9, Dec. 28, 1916; May 31, July 26, 1917; June 6, 13, 20, Aug. 29, Oct. 24; 1918; May 15, Oct. 9, Nov. 20, Dec. 4, 1919; Mar. 11, Aug. 12, 19, Nov. 25, 1920; July 20, 1922; Aug. 30, Sept. 13, 20, 1923; Feb. 14, Aug. 28, Sept. 17, Dec. 18, 1924; May 3, 17, 1928.

LOUISIANA CONFERENCE MINUTES: Any before 1884; 1885-1886; 1890-1902; 1904; 1905; 1910-1914; 1919.

MISSISSIPPI CONFERENCE MINUTES: Any before 1865; 1866-1882; 1885-1890; 1892-1893.

NORTH MISSISSIPPI CONFERENCE MINUTES: Any before 1883; 1887-1888; 1890-1915; 1917-1921.

LOUISIANA CONFERENCE WOMAN'S FOREIGN MISSIONARY SOCIETY. ANNUAL SESSION: All except 1907.

NORTH MISSISSIPPI CONFERENCE WOMAN'S FOREIGN MISSIONARY SOCIETY. MINUTES OF THE ANNUAL SESSION: All except 1907.

### NEW ORLEANS DISTRICT

(Continued From Page 7.)

our itinerancy. He has this year fitted his parsonage with electric lights and running water, and his church with lights. He has paid off in full his parsonage debt, has received a large number of members into his churches, has lived this summer in a "Rolling Parsonage" while preaching in his revivals, and will report progress in all departments when he goes to Conference this fall.

Slidell

Last but not least, Slidell. The Rev. Carl Lueg is preaching to large congregations, is taking in new members from time to time, is keeping up-to-date with his financial obligations, has opened up a new preaching place, is planning for the erection of an educational building in the near future, and is enjoying the utmost confidence of his membership. What more could be said.

In addition to the above, we have this year dedicated free of debt and made some needed improvements on, our district parsonage. We hope to see all our financial obligations paid in full when we meet at Minden, December 2.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

## Christian Education

### CHURCH SCHOOL LESSON, AUGUST 16.

By Dr. J. R. Countiss

#### SOWING AND REAPING (Gal. 6:1-10.)

Dependence, independence, interdependence—they are all in this lesson, and all are necessary in a well-ordered society. It is easy for one to think too much of himself, to believe that he is so strong, so superior as to need nothing from his fellows. Even the strongest sometimes need a "life" on the way, and the purest have cause to beg forgiveness. We are dependent. Every man should test himself and his work, noting whether he is growing stronger and better, whether there is improvement in the quality and quantity of his work. He must bear his own burden of responsibility. He must give an account of himself to God. We are independent. One is rarely solitary in sin or alone in good works. Temptations are not altogether the product of the tempted, nor are all noble aspirations the result of personal goodness alone. Others must share guilt for wrongs done. Their elders build and operate the dives in which young people fall. Their elders make and display the degrading films which so disastrously affect children and youth. Their elders write, print, and sell the vicious literature which youth is blamed for reading. In like manner, others are entitled to some credit for all the good done by any individual. There is the incentive of example, the influence of church, school, and home. We are interdependent. Society is an organism. Nothing good or bad can happen without affecting us all. It is ours to restore evil-doers, leaving vengeance to God.

Those who strive to make humanity wiser or better are engaged in productive labor and are entitled to their wages. Paul would have the pupil pay his teacher and the layman pay his pastor. Teaching and preaching are not chosen as paths to wealth. Simple justice forbids that they should become paths to poverty and suffering.

There are many laws of the harvest, and they hold good in every realm—material, cultural, spiritual. There is the

law of certainty—harvest-time is as certain as seedtime. The law of identity—the harvest will be as the sowing—tares do not come from wheat, nor wheat from tares. The law of increase—the harvest runs from thirty to a hundred fold. It is difficult for the young and inexperienced to believe that so much can come from so little, either of good or bad. The law of ownership—the harvest belongs to the sower, though usually shared by his family. One pities the baby hands that help gather the father's "wild oats."

Every form of alcoholic beverage is a poison, most dangerous because most deceptive. Some poisons irritate and so repel. Alcohol soothes and stupefies, while every drink calls for more. The direct harm from the poison of an occasional drink is so slight that the drinker might feel safe were it not for the appetite which is almost sure to be created. Who can measure the burning, raging, maddening thirst of the drunkard for his grog? It overwhelms the physical and destroys the spiritual. For its immediate alleviation he forfeits self-respect and sacrifices honor. For drink he will beg and lie and steal and murder. Not at first! He is too fine, too well bred, too strong for that. Unfortunately, alcohol destroys the finest qualities first of all, leaving the coarser and more brutish in control. Every alcoholic beverage is more than a beverage. It is a stupefying, depressing, narcotic that deadens certain nerves of control and permits their organs to run away, while it sets the system on fire for more and ever—more! Let those who are tempted to sow in the field of strong drink look first at the fearful harvest of those who have tried it.

#### LOUISIANA YOUNG PEOPLE

Dear Young People: We learned at assembly the deep significance of building in the name of the Master. In the heart of each young person leaving Centenary the theme, "In My Name Build," rang with clarity and promise. Truly, the building of a new world seemed to have begun.

Only a few weeks have passed since then, weeks in which assembly experiences have motivated much rethinking and rebuilding. And again the youth of Louisiana is seeing visions and dreaming dreams.

Effective building is an essential, but

sharing the benefits of such building is an incomparable privilege and a stepping stone to truly abundant living for all and so a new theme is given us in these days—"Go Ye!" These words of challenge are flung to us on every hand, and this experience on the mountain top will be an unforgettable one. Going on record as the largest attendance in the history of Mt. Sequoyah, seventeen conferences representing nine states are here in attendance. To three hundred and two young people is being thrown a tremendous vision. Only time can tell the results of the memorable days.

Of the five regional officers elected to serve at Sequoyah two are Louisianians. Collins Lipscomb, our own conference president, has been elected vice-president, while Sarah Roland, the Louisiana Conference treasurer, is to serve as the historian.

Through the great kindness of Mr. T. L. James of Ruston, the Louisiana delegation of thirty-seven young people is the third largest on the mountain. His great part in this enterprise is one which will always be remembered through the memorial built in the life of Louisiana youth.

The days here are passing quickly, but after all that is not to be too deeply regretted, for we are more than eager to see all of you again and share with you the greatness we have felt.

YOUR LOUISIANA DELEGATION.

#### MT. SEQUOYAH CAMP MEETING

Western Methodist Assembly's annual camp meeting will open Wednesday, August 12, with Dr. George Stoves, pastor of the First Church in Memphis, Tenn., preaching each morning and evening.

Dr. Frank Day of Minneapolis, Minn., will lead the Bible study each morning. The music will be under the direction of Prof. and Mrs. Walter E. Vassar of Greensboro (N. C.) College.

PAUL M. CUNNINGHAM.

Just Off the Press

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## GETTING READY FOR OCTOBER

By J. Q. Schisler

The lessons in the church school literature for the four Sundays in the month of October will deal with the subject of alcohol. To prepare a series of four lessons on this subject and publish them in the periodical literature is one of the most important things which the Editorial Department of the General Board of Christian Education has done to help local church workers come to grips with this problem.

Success in the use of these lessons will depend to a large degree upon the careful preparation of the teachers. Many teachers are unprepared to deal with this problem at the present time because they do not have accurate information regarding the effects of alcohol on the human body nor with regard to the present situation which prevails in this country. To teach these lessons effectively in October, teachers will not only need to study the teacher's helps which will be published in the Church School Magazine, but they should read other good references.

In this connection may I suggest the following materials for the various groups of teachers which should be read by them prior to the beginning of these lessons on the first Sunday in October:

Junior teachers: *Answers to Alcohol*, by Caldwell, 20 cents.

Intermediate teachers: *Keeping Our Balance*, by Taylor, 25 cents.

Young people's and adult teachers: *What Alcohol Is and What It Does*, by Palmer, 10 cents.

For every teacher: *Alcohol: Its Effects on Man*, by Emerson. Paper edition, 50 cents.

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These books may be secured at the prices indicated from your nearest branch of the Methodist Publishing House. It would be an excellent investment if the general superintendent would purchase a few copies of each of these books and pass them around to the several teachers, thus saving them the expense of buying the books and increasing the interest of the group as a whole in the reading of these books.

Some pastors will go further than simply encouraging their teachers to read. It is hoped that many will follow some such plan as that which is to be followed by Dr. J. W. Mills, pastor of the First Methodist Church, Beaumont, Texas. In outlining his plan very briefly, Dr. Mills, says:

"You may be interested in our plans. In a meeting of the Church Board of Christian Education recently this body planned for a four weeks' study of the question of alcohol prior to the beginning of the special lessons in the church school literature in October. We will hold a general council of all the officers and teachers of the church school on Sept. 2. Following this, for four weeks, one night each week for a period of about two hours each night, we will have all teachers to meet and make a general study of the subject of alcohol. I will lead them as a regular class group. Between September 27 and October 4 the teachers will meet in groups to study the lessons for the month ahead. Since we consider the alcohol question so important, we plan to give it careful consideration in these studies. The teachers of juniors, intermediates, young people, and adults will meet in separate groups for this specific study of the lessons to be used in October.

"This is quite an undertaking for the leader, who in this case happens to be the pastor, but it is exceedingly profitable. It is a practice which we have followed for some time regardless of the lesson to be taught, and the teachers have come to consider it so important that they resent anything which in any way interferes with it.

"Teachers from some other churches in the city, learning of this plan with particular reference to the problem of alcohol, have asked for the privilege of coming in to our weekly meetings during the month of September."

No point in space can be thought of at which if a man stand it shall be impossible for him to cast a javelin into the beyond; nor can any epoch be conceived in time at which the mind will not instantly and automatically inquire, "and what before," or "what after."—Sir Oliver Lodge.



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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

"The Stars and Stripes" is the heading of a striking challenge by Pliny A. Wiley:

"I call upon you to renew and to reaffirm your allegiance to the Stars and Stripes, that glorious emblem of our great republic.

"But far above and far beyond your loyalty to your nation's flag, I call you to the colors of a higher and holier allegiance, the Stars and Stripes of Jesus Christ.

"For by the Star of Bethlehem which heralded His incarnation we are illumined, and by His stripes we are healed."

### PRAYER

Our Father, we are reminded of the early Christians who carried in their bodies the marks of the Lord Jesus. Their sacrificial witness-bearing still leaves an indelible impress upon our lives.

We thank Thee most of all for a Savior who suffered for our sins. Doubting Thomases still cry out "My Lord and my God" at the sight of His torn hands and wounded side.

May our supreme devotion ever be to Christ. We would follow the light of Bethlehem's Star. May we be willing to "share in the fellowship of His sufferings." May we carry the convincing marks of Christian discipleship. May we lift up Christ that He may draw all hearts unto Himself. We offer our prayer in the name of Jesus.

### TRAMP, TRAMP, TRAMP, THE BOYS ARE MARCHING

By W. G. Evans

In city and countryside the bells were slowly tolling the saddest news to a broken-hearted people. Year in and year out they tolled, deep-toned bells from whose throats there rolled the awful story of lost souls. From village, and far back in the depths of primeval forests they tolled, calling family and friends to houses made sacred for the worship of

Almighty God, to come and place one last, loving token to the memory of one that once was as pure as snow, but now blasted by the curse of rum. Gone from a world redeemed by a loving Christ, where he held out his arms to sinners and the sinned against, shouting "Come unto me all ye that labor and are heavy laden and I will give you rest," to the blackness and darkness of an eternal hell after being often told, "No drunkard shall inherit the kingdom of God."

Year after year they march through this fair land, sixty thousand strong, to the tune of siren bands, of pulsing, throbbing, lustful music; from playhouses and night clubs, from the brothels and the dens of iniquity of city and village; from the wine-press and the gilded bars of luxury they come. Thousands and thousands strong they ceaselessly tramp, tramp, tramp from our homes, our schools, our hospitals and asylums, and our churches, to the wail of broken-hearted mothers and wives.

They come from the cottages of the average man, from the homes of squalor and the palaces of the rich and mighty; from the cottage amid the mountain crags and the cabin on the prairie to the one beside the rolling billows of the mighty ocean. They come from the vice-ridden sections and tenements of the great cities and from the lonely cottage with its vine and fig tree. They come from the homes of artisan and merchant, from the trafficker in the finer and baser metals, from university and homes of Christian culture. From the sanctuary of the recluse and the giddy swirl of earth's most fashionable circles they come. They come in endless procession down our streets, and lanes, clothed in the habiliments of men and women long lost to a sense of the finer things of life, debauched by a grog that has stolen from them self-respect, their ambition and their hope for a place of honor in this world and, above all, a hope for a home in heaven.

Tramp, tramp, tramp, the boys are marching from our homes, down our streets, all bedraggled with the slime of their fall from the respect of loving friends, bespattered with the suds of their grog, their worn and tattered garments bespeaking their loss of the best things of life, the loss of their self-respect, together with their earthly possessions. With garments befouled by their sin and

on shifting feet they stagger onward and downward to the drunkards' grave, unwept, unhonored and unsung save by their families and friends whose respect they have long since forfeited.

God help us to pray and work for the salvation of our boys and girls from the awful curse of the liquor traffic, that for a price condemns our sons and daughters to a life more awful than death.

### REVIVAL AT WESSON

The annual revival for the Wesson church will begin Sunday, August 9, and continue through Sunday, August 16.

Rev. Willard Leggett of McComb, Miss., will assist the pastor, Rev. H. L. Daniels.

The young people's division in the church is sponsoring the meeting.

The music will be under the efficient leadership of Mrs. J. M. Ewing, assisted at the piano by Miss Lucile Peets.

In connection with the meeting there will be a vacation Bible school conducted each morning before the preaching service.

Mr. George Granberry is chairman of the transportation committee and transportation will be furnished for all who do not have cars.

H. L. DANIELS.

### Minister's Son Invents

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## In Memoriam

### AUGUSTA DAVIS CRICHLLOW

Mrs. Augusta Davis Crichlow, daughter of the late Rev. R. A. Davis, was born at Benton, Bossier Parish, Louisiana, December 10, 1881, her father being pastor at Benton at this time. Like other children of itinerant preachers her early education was secured in the public schools at the places of her father's appointments. In the years 1898 and 1899 she attended Woman's College, Meridian, Miss. After becoming a teacher of the public schools of Louisiana she continued her education by attending summer schools, doing special work at Ruston and Tulane University.

At the early age of eighteen Mrs. Crichlow having received her teacher's certificate began teaching, her first school being at South Bend, Concordia Parish. After teaching for some time in Catahoula Parish she returned to the South Bend school where she was teaching when she met Prof. R. S. Crichlow who was principal of a new consolidated school formed by combining the upper grades of the South Bend and Monterey schools. On August 14, 1907, she was married to Prof. Crichlow, now Doctor Crichlow. With him she continued her work as teacher. 1908-9 they were at Slidell and 1909-10 at Leesville.

To Dr. and Mrs. Crichlow were born two children, Dalton and Robert. Robert was licensed to preach in May of this year.

Some idea of the interests and activi-

ties of Mrs. Crichlow may be gathered from the following summary:

President of the W. M. S. of Carrollton Avenue Church, president of the Interdenominational Organization of Protestant Women, president Chalmette Chapter of Delphians, member of D. A. R., Eastern Star, Red Cross, P. T. A. Director of Children's Work of the W. M. S., Louisiana Conference, Recording Secretary of W. M. S., Carrollton Avenue, corresponding Secretary of the I. O. of P. W. She organized the first P. T. A. outside of New Orleans in Louisiana.

Uniting with the church at the age of seven Mrs. Crichlow concentrated her attention upon it giving to it a number of years of very efficient service wholly without compensation. In all the communities where she taught she was active in the leadership of Sunday school and church work. She assisted in the organization of the first Sunday school at Ferriday, 1910. The Missionary Society and the Sunday school were the fields of her chief interest and for the work in these she made thorough preparation. For six summers she attended the Training Schools at Lake Junaluska and Mount Sequoyah, specializing in organization, administration and children's work. She received her Gold Seal diploma at Lake Junaluska in 1928.

Mrs. Crichlow was not a stranger to suffering. She was badly injured in a cyclone that struck Monterey near Vidalia. After the birth of her children her health was greatly impaired. For a number of years she was a constant sufferer, but what she lacked in physical strength she made up in will power and determination. These carried her forward in forgetfulness of her suffering as she carried on her church work many times when she should have been in bed. Her final illness began in January of this year and on Sunday, July 26, she passed to her reward. Just a few hours before her going she dictated the completion of certain important records bearing upon her church work and would not consent to the operation till this work was finished advising that she thought the operation useless as it proved to be.

Those surviving her are her husband, Dr. R. S. Crichlow, the two children, a brother, Robert Davis of Houston, and three sisters: Miss May Davis and Mrs. Dalton Briggs of Houston, and Mrs. B. C. Andrews of Dallas.

Funeral services were conducted by her pastor assisted by Rev. E. C. Gunn, presiding elder of the New Orleans District, one of her former pastors. In her going Carrollton Avenue Church loses a

well equipped, efficient and devoted worker.

D. B. RAULINS.

### RESOLUTIONS OF RESPECT

Whereas it has been the will of our Heavenly Father to call from among us our good friend and fellow worker, Mrs. Angie Butler Swift, who passed away on Friday, June 26, 1936, at the home of her daughter, Mrs. R. F. McCook, after an illness of a year.

Mrs. Swift was sixty-four years old and she has been a faithful and active member of the M. E. Church for a number of years.

Her passing leaves a vacancy in our Sunday school, church and missionary society that cannot be filled. Though she is absent and we miss her, we rejoice with her loved ones in beautiful memories of a life of faithful and unselfish ministrations to family and friends, of devoted service to her church and community. Therefore, we, the Methodist Missionary Society of the Columbia Church bow in humble submission to God's will, realizing that he doeth all things well.

That we extend our heartfelt sympathy to her bereaved family and pray that God's richest blessings may abide and comfort them and that her life and spirit may prove an incentive and inspiration to them as they pass on the upward way.

Committee:

MRS. M. JARRELL,

MRS. H. WAYNE BLANKS.

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## MRS. BELLE HART

Whereas, it has pleased God in His infinite wisdom, to call to his heavenly reward, our friend and co-worker, Mrs. Belle Hart, and

Whereas, we feel a deep sense of sorrow and personal loss at her removal from us, while bowing in humble submission to the Divine Will. Therefore be it

Resolved, That we, the members of the Woman's Missionary Society of the Methodist Church of Collins, Miss., express our appreciation of her wholehearted devotion to the Society; to the work of the church and her untiring zeal in the Master's cause. Her gentle personality and faithfulness in every relation to the work, make her absence keenly felt; a place hard to fill and a void in the hearts of co-workers. She was ever ready to help those in need or in trouble, and her godly life and conduct were an inspiration to all who knew her; be it further

Resolved, That we extend our deepest sympathy to her loved ones, and pray that God may comfort and sustain them; be it further

Resolved; That these resolutions be recorded in the minutes of the Missionary Society; that a copy be sent to the family; to the local newspaper and to the New Orleans Christian Advocate.

MRS. W. U. CORLEY,

MRS. J. W. MOORE,

MRS. E. D. MARTINDALE,

Resolution Committee.

## SOLOMON'S QUARRIES

By Rev. J. F. Foster, D.D.

Jerusalem is not a large city, being in area only about two hundred and fifty acres and is situated on three hills and a level area. The hills are known as Mts. Zion, Moriah, and Bezetha and are located in the S. W., S. E., and N. E. sections of the city. Under the city, back under the hill of Bezetha, in the N. E. section, are to be found the quarries from which the stones were taken with which the Temple of Solomon was builded.

During my visit to Jerusalem, now some years since, I had the pleasure of visiting the quarries twice, once by daylight and once by night. However, the quarries being back under the hill, like unto a cave, it was equally dark at both hours, needing lights. The night trip was to me the more interesting, for we had as our guide on this trip, the Past Master of the Jerusalem Lodge and the Masons of our party, some eighty in number, met at the entrance of the cave to visit the ever memorable place, the Past Master

making the explanations, and as the Jerusalem Lodge had used the quarries as their place of meeting, we found much to interest us other than the fact that this was the original quarry.

We found here on all hands evidences of the work of former days and the simple methods of blasting were easily seen. The Jews had no powder and blasted with the use of water and round pegs of wood, the hardest obtainable. Holes about four inches round were bored into the parent rock, outlining a parallelogram on the side of some avenue of the cave, these holes slanting downward so as to hold water. The pegs were then driven into the holes with heavy mauls. The pegs being thus driven, the water was driven into the wood; the wood swelling, the rocks were blasted.

We asked our guide, the Past Master, if there were any signs of the stones having been squared and prepared before they left the quarry, the better to prepare them for the Master's use. His answer was that they had gone down in some places five, ten, and fifteen feet, finding naught but chips of stone, "from the size of your head to the size of one's finger nails."

I assure you that the trip was most interesting and never to be forgotten.

### QUARTERLY CONFERENCES

#### MISSISSIPPI CONFERENCE

##### Brookhaven District—Fourth Round

Brookhaven, Aug. 16, 9 a.m.; Nov. 12, 7:30 p.m.  
Wesson, at Wesson, Aug. 16, 11 a.m.; Sept. 13, 7:30 p.m.; Oct. 26, 7:30 p.m.  
Monticello and P. G., at Monticello, Aug. 23, 11 a.m.; 1:30 p.m.  
Georgetown, at Georgetown, Aug. 23, Q. C. 3 p.m.; 7:30 p.m.  
Meadville and Bude, at Meadville, Aug. 30, 11 a.m.; Oct. 20, 7:30 p.m.  
Pearl River Ave., Aug. 30, 7:30 p.m.; Oct. 19, 7:30 p.m.  
Magnolia, Sept. 6, 11 a.m.; Oct. 21, 7:30 p.m.  
LaBranch and Fernwood, at LaBranch, Sept. 6, 7:30 p.m.; Oct. 27, 7:30 p.m.  
Utica, at Utica, Sept. 13, 9:45 a.m.; Oct. 7, 7:30 p.m.  
Gallman, at Gallman, Sept. 13, 3 p.m., preaching and Q. C. following.  
Barlow, at Rehoboth, Sept. 20, 11 a.m.; Oct. 28, 2:30 p.m.  
Hazelhurst, Sept. 20, 7:30 p.m.; Nov. 6, 7:30 p.m.  
Osyka, at Osyka, Sept. 27, 11 a.m.; 1:30 p.m.  
Summit and Topisaw, at Topisaw, Sept. 27, Q. C. 3 p.m.; 7:30 p.m.  
Harrisville, at Harrisville, Oct. 4, 11 a.m.; 1:30 p.m.

Prentiss, at Carson, Oct. 11, 11 a.m.; Nov. 4, 2:30 p.m.  
Silver Creek, at New Hebron, Oct. 11, Q. C. 3 p.m.; 7:30 p.m.  
Centenary, Oct. 18, 11 a.m.; Nov. 9, 7:30 p.m.  
Scotland, at Bethel, Oct. 25, 11 a.m.; 1:30 p.m.  
Adams, at Adams, Oct. 25, Q. C. 3 p.m.; 7:30 p.m.  
Foxworth, at Foxworth, Nov. 1, 11 a.m.; 1:30 p.m.  
Tylertown, Nov. 1, Q. C. 4 p.m.; preaching 7:30 p.m.  
Bayou Pierre, at Pleasant Valley, Nov. 8, 11 a.m.; 1:30 p.m.  
Crystal Springs, Nov. 15, 11 a.m., followed by Q. C.

Pastors will please prepare duplicate lists of all officials to be elected with their post office addresses. Boards of Trustees are requested to make the required reports on church property.

CHAS. W. CRISLER, P. E.

#### Hattiesburg District—Fourth Round

Petal, Aug. 23, 11 a.m.; Q. C. Sept. 4, 7:45 p.m.  
Court Street, Aug. 23, 7:30 p.m.; Q. C. Sept. 4, 7:45 p.m.  
Main Street, Aug. 30, 11 a.m.; Q. C. Oct. 12, 7:45 p.m.  
Broad Street, Aug. 30, 7:30 p.m.; Q. C. Sept. 7, 7:30 p.m.  
Bucatanua, at State Line, Sept. 6, 11 a.m.; Q. C. 1:30 p.m.  
Bonhomie, at Tatum Lumber Camp, Sept. 6, preaching and Q. C. 7:30 p.m.  
Moselle-Seminary, at Moselle, Sept. 13, 11 a.m.; Q. C. 1:30 p.m.  
Collins, at Collins, Sept. 13, Q. C. 4 p.m.; preaching 7:30 p.m.  
Laurel, First Church, Sept. 20, 11 a.m.; Q. C. Oct. 5, 7:30 p.m.  
Laurel, Kingston, Sept. 20, Q. C. 4 p.m.; preaching 7:45 p.m.  
New Augusta, at New Augusta, Sept. 27, 11 a.m.; Q. C. 1:30 p.m.  
Richton, at Richton, Sept. 27, Q. C. 4 p.m.; preaching 7:30 p.m.  
Sumrall, at Sumrall, Oct. 4, 11 a.m.; Q. C. 1:30 p.m.  
Williamsburg, at Oakvale, Oct. 4, Q. C. 4 p.m.; preaching 7:30 p.m.  
Magee, Oct. 11, 11 a.m.; Q. C. 1:30 p.m.  
Mt. Olive, Oct. 11, Q. C. 4 p.m.; preaching 7:30 p.m.  
Matherville, at Poplar Springs, Oct. 18, 11 a.m.; Q. C. 1:30 p.m.  
Waynesboro Ct., at Hiwanes, Oct. 18, Q. C. 4 p.m.; preaching 7:30 p.m.  
Eucutta, at Goodwater, Oct. 25, 11 a.m.; Q. C. 1:30 p.m.  
Shubuta, Oct. 25, Q. C. 4 p.m.; preaching 7:30 p.m.  
Heidelberg, at Heidelberg, Nov. 1, 11 a.m.; Q. C. 1:30 p.m.  
Waynesboro, Nov. 1, 7:30; Q. C. Nov. 2, 10 a.m.  
Taylorsville, at Taylorsville, Nov. 4, 11 a.m.; Q. C. 1:30 p.m.  
Ellisville, at Ellisville, Nov. 8, 11 a.m.; Q. C. 1:30 p.m.  
West Laurel, Nov. 8, Q. C. 4 p.m.; preaching 7:30 p.m.  
Montrose, at Garlandville, Nov. 15, 11 a.m.; Q. C. 1:30 p.m.  
Bay Springs, at Bay Springs, Nov. 15, Q. C. 4 p.m.; preaching 7:30 p.m.

W. B. ALSWORTH, P. E.

It is related that when bloodthirsty crowds could not be quelled by John Wesley's coal-black eye, nor by Whitefield's imperial voice, they were known to turn and slink away when the truth was sung at them in Charles Wesley's hymns.—John Harrington Edwards.

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# NEW ORLEANS Christian Advocate

Vol. 83—No. 34.

NEW ORLEANS, LA., THURSDAY, AUGUST 20, 1936.

Whole No. 4196.

## The Cry for Prophets

By Marshall Wingfield

O timorous Church of Christ! cease counting your gains and losses:

The Future, imperiled, is calling with the voice of a million crosses!

Calling for faithful prophets and seers to rise up and prophesy,—

To kindle a fading vision afresh lest a visionless people die.

Our sins are many, our needs are sore, O prophets, show us the roll,—

Take up the scales of God once more and weigh the things of the soul.

Point not wholly to the patriarchs for the guidance we need today.

Scrolls of the ancients we cherish but the prophets must lead the way.

Waits the importunate world for a word to quicken its heart again;

Then speak, O Church, and rekindle the faith in a world of despairing men.

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by Marshall Wingfield  
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(NOTE—The reinsertion of this poem is for the correction of an error and an omission. We do this as a courtesy due to our personal friend who graciously consents to our use of the poem.—The Editor.)



# Wallet of the Week



ROBERT MORRISON, the founder of missions in China, died at Canton in 1834. It is said that he died with the belief that, if there were one hundred Christians in China after a hundred years of missionary effort, it would be a miracle. At the end of a century after his death, Chinese Christianity exhibits the graves of 1800 martyrs who in the year 1900 went to death for their faith, there are ten thousand Christian communities, and there are thirteen great Christian universities training leaders for China's future.

\* \* \*

THE POPULARITY OF THE PULPIT is not always a good sign, thinks an esteemed contemporary of the religious press. If the pulpit fails to stir up, at least occasionally, warm and vigorous protest against its utterances, the writer seems to think that it should be the occasion for an interior review of its work; and while there is neither virtue nor value in stirring up opposition for its own sake, it is nevertheless true that the days when the pulpit rendered its greatest service it did not achieve a maximum of popularity.

\* \* \*

JULIUS SEELYE BIXLER is credited with the declaration, "The church with the largest membership is not necessarily the church with the most effective religion. An aggressive interest on the part of a comparatively small number may extend the influence of its purposes beyond anything that statistics can show." Examples of the truth of this statement may be seen in the influence of the Moravian missionaries, and the Quaker resistance to human slavery and to war, not to speak of other bodies which may be entitled to distinction for their aggressive loyalty to Christ and his kingdom.

\* \* \*

THE WILLIAM HOLMES MCGUFFEY Centennial celebration at Miami University, Oxford, Ohio, July 24th and 25th, revives interest in one of the real romances of American education. McGuffey was a minister as well as a teacher, and the sale of the series of "Eclectic Readers" which he compiled reached the amazing total of 124,000,000 copies. His readers are still in use in some schools, and it is doubtful if any other work has exercised so great an influence upon the American culture of the nineteenth century. McGuffey was at Miami University from 1836 to 1839, was president of Ohio University from 1839 to 1843, and was professor of moral philosophy at the University of Virginia from 1845 to his death in 1873.

THE REFORMED CHURCH IN AMERICA, originally the Reformed Protestant Dutch Church in North America, was established in New York in 1628, and is said to be the oldest Protestant church with full organization and continuous service in the United States. The denomination recently held its one hundred and thirtieth General Synod in Rochester, New York. The Church has never become great in either numbers or in the wideness of its field of operation, a fact due no doubt to its Dutch origin, but it has had an honorable history throughout the more than three hundred years since it came to our shores.

\* \* \*

A NATIONAL POLL ON WAR, says an exchange, was made by a questionnaire sent to 100,000 ministers recently; 12,854 replied. There were 7,237 who purposed not to sanction any future war or participate as armed combatants; 1,431 favored a world economic conference to work out an equalization of economic advantages; 8,331 favored entrance into the League of Nations. The expression is decisive for those answering, and it is to be regretted that a much larger number did not reply. The answers were from approximately one-eighth of those to whom the questionnaire was sent.

\* \* \*

MISS ELLA FRANCES LYNCH, founder and director of the International League of Teacher-mothers and a specialist in advising mothers on how to give religious training, is undertaking a campaign to restore religious education to the home of all children from seven to ten years of age, regardless of creeds. She advocates the shortening of the public school day in order to make time for home religious teaching. In her opinion, the American educational system has failed partly because it has been divorced from the home and from religious inspiration.

\* \* \*

THE UNITED METHODIST CHURCH in England had, before the Conference just held, some rather radical proposals for the regulation of its ministry. One was for the compulsory retirement of ministers after forty years of service, and another was to lower the age limit for the appointment of ministers to the superintendency of circuits. The final decision in the matter was not stated, but in all probability the situation has become acute through the combination of circuits and the consequent excess of ministers, as well as the pressure in behalf of the younger men in the ministry.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

## EDITORIAL

### A CHANGELESS GOSPEL

The freedom and independence which Protestant communions claim for themselves have in them a measure of peril and are sources of weakness which we do not always realize. First of all they rather invite a bringing to the fore of a theatrical element in pulpit ministrations. There is a manifest inclination with some to "scoop" the latest news sensation and to air it before a congregation whose hunger for God has brought them to the place of worship. The effect of such is to cheat the souls of the people out of the spiritual satisfactions which they seek, and to send them away with feelings harrowed by a dramatic performance which has been substituted for worship. And the pity is that the effect of such does not end with the hour and the place of its presentation. It tends to cheapen the message of the Church by lowering the tone of its prophetic note. It even creates in sincere minds a resistance to the program and appeal of the Church. We often hear that one may know the details of the latest scandal from the newspaper without being subjected to an hour's harangue on the subject. A good friend of ours once characterized the performance of a pastor as "just one stunt after another." To say the least of it, a minister, by such departures from the main objective of preaching, creates a resistance in the minds of some which is damaging indeed. He popularizes his service at the expense of his spiritual throne, and he fails to lift those who can be satisfied with superficial and sometimes scandalous entertainment.

Another abuse of this freedom is the mutilation and even the humiliation of the most sacred offices of the Church. The sacraments of the Church are too often turned into a ministry to a maudlin sentimentalism rather than directed to the hallowed ends which they were instituted to serve. So the marriage ceremony is sometimes degraded to the level of a vaudeville show in which the minister is a "star" performer, and the ministry and the sanctity of marriage are surrendered to the caprice of a sensation loving public. Our Gospel is neither a fashion nor a fad—it is a changeless message to a sinful world.

### A "NEW PARTNERSHIP"

In a discussion of the cleavage between the pulpit and pew, in *The Christian Century*, Mr. Frank W. Scott, president of the Laymen's League of the Unitarian Church, refers to the "New Partnership," a movement conceived by Mr. Harold M. Davis of New Hampshire and now sponsored by the Laymen's League. We do not discuss the movement either as a social gesture or as a means of implementing forces interested in social justice. But we think that Mr. Scott makes assumptions with reference to evangelical churches and pulpits which could not be accepted without distinct reservation. The slant of the evangelical churches upon the authority and commission of their ministry is quite different from that of a Church which does not accept the divinity, atonement and saviorhood of Jesus. We give full credit to the statement, "This plan has nothing to do with any particular theology (or theologies) of the Unitarians," but we cannot accept a following statement, "It is just as well fitted for other religious fellowships." To begin with, evangelical churches would hardly be able to give such exclusive place to questions of social adjustment, and their prophetic ideal and responsibility could hardly be met through a round table with the laymen as to what text should be used on Sunday. It sounds simple enough to suggest that we "secure a dynamic for social reconstruction through hitching the spiritual idealism of the clergy to the practical experience of the laymen." We are not ready to admit, however, that the minister is only an adjuster of social views, and we do not think that his prophetic responsibility can be discharged by compromising his idealism with the practical and plodding way of less spiritual laymen. When Amos, the vinedresser and the herdsman of Tekoa, spoke to the laymen of his day he did not seek a middle ground of opinion—he denounced the sins and the social injustices of his time. The message to the Church of the Laodiceans who were rich, cultured and self-sufficient was "Thou are neither cold nor hot and I will spue thee out of my mouth." Personally we do not expect the millennium to come through an agreement with those who oppose the

sacrificial and the moral implications of Christ and Calvary.

### UNIFICATION

With increasing frequency the Church press on all sides is manifesting a desire to hurry through the consummation of the Plan of Union. From the beginning we have expressed our belief that it should take the normal course. The question of Unification involves so much for all parties and all sides that we feel that it should be entered into with the greatest deliberation and with the deepest sense of responsibility.

It is not easy to judge accurately the working of such a scheme in another communion, particularly when that communion has little contact with our own field of work. We have the impression that the United Church of Canada has been fairly satisfactory to those who entered the combination, but we are not sure that the new unit has borne the fruit that its friends and promoters expected that it would. It is true that the Canadian coalition had cross-currents of theological opinion to harmonize along with the adjustment of administrative policy. The union of British Methodism furnishes a case more analogous to that which we are proposing for ourselves, but throughout the four years of that experiment there has been a steady recession in the number of circuits, ministers and members. The reports made at the recent Conference of British Methodism showed that in 567 out of a total of 1326 circuits not a single person from the Sunday school was added to the membership of the church, and there was also a decline in the Sunday school enrollment of the Conference. Many explanations of this are possible, but, after all has been said, the fact remains that the loss should not have occurred.

In view, therefore, of the very serious problem which will certainly confront a united Methodism in America, we believe that there should be no undue haste. We need to realize the very practical effects of this momentous step and we think there should be time for heart-searching and prayer on all sides, that our minds may be awake to all it involves, and our hearts prepared for both its sacrifices and its victories. If ever there be an hour when the united hosts of Wesley need to go from their knees to a great task, we think it is the hour in which union shall be consummated. In no other way can we hope to escape such discouraging recessions as are causing deep concern to our brothers across the Atlantic.

### SAVE JUNALUSKA CAMPAIGN

After this issue of the Advocate was ready for the press, we received the following telegram:

"Eighty-two thousand dollars secured in Save

Junaluska Campaign. Twenty-three thousand dollars yet to be obtained. Bondholders have today extended time for Campaign from August 15 through September 1. Please urge loyal Methodists to send contribution immediately to S. C. KIRKMAN, Treasurer, High Point, N. C.

"W. A. LAMBETH, Director."

The importance of this is such that we open our forms for the insertion of this appeal, and we add to it our own urge that our people respond at once. Junaluska must be saved!

## Editorial Miscellany

By Dr. H. T. Carley

### TRAGEDIES OF TRUTH

We used to hear the story of the man who killed 999 blackbirds at one shot. As we recall it, the recital of the feat was always accompanied by the question of a listener: "Why don't you make it 1000 and have a real story?" The instant reply was, "I wouldn't tell a lie for one blackbird."

There is also the story of the group of men who were deliberately trying to see who could tell the biggest lie. One of them submitted the following: "I was crossing the Atlantic on a great liner. About halfway across, we sighted a man swimming. We stopped, put out a boat, and wanted to take him aboard. He declined our invitation, saying that he had started out to swim across and wanted to finish the journey. We left him and went on our way. When we landed at Liverpool, he was at the dock and greeted us cordially. He had beat us across by two days."

Another one of the contestants showed unusual interest in this story, seeming to fear that it might win the prize. Finally he asked his competitor, "Will you swear to it?" "Certainly," was the reply, "I saw it with my own eyes." "Thank you," was the prompt response, "you are my witness—I am the man that did the swimming."

Some weeks ago we gave in this column a simple, straightforward, veracious account of a little fishing trip, in which we stated that we stopped after catching ten nice trout, though the fish were still striking. We did, too.

A few days after the article appeared we received through the mail an official document. It was duly signed and countersigned, and the official seal was properly imprinted. The document was entitled, "LIAR'S LICENSE FOR FISHERMEN." The classification assigned us was "Unmitigated Liar."

A Liar's License for telling the truth!  
What a tragedy!





# News and Views



## HEADLINES

By Dr. D. B. Raulins

"Two Nations' Officials Link Hands in Amity, Open U. S.-Mexico Road." What a headline! Did you see it?

Listen! "The nine-year-old dream of Mexican officials—The Pan-American Highway—came true today as the \$17,000,000 thoroughfare was opened to traffic with Vice-president Garner and Mexican dignitaries joining hands in an international expression of friendship."

Now friends, it is an event like that that causes the old lump to rise in my throat, and the outline of things as they are and as they are about to be begin to swim together in my clouded vision, and I recall what the Great Road Builder said: "The Kingdom of God is at hand;" "The Kingdom of God is among you."

That was on July 1. A few days ago I turned the little knob on my radio and I heard a man with a strangely English accent saying some fine things about dear America. It was the personal representative of young King Edward of Great Britain speaking from Quebec, Canada. He was followed by the great Governor-General of Canada, MacKenzie-King, and he in turn by the Mayor of Quebec. And they were all trying to welcome our President, Franklin D. Roosevelt, to Quebec and Canada. And they were just covering our country with bouquets and flower gardens. They were talking about the 3,000-mile border line stretching between our countries from Atlantic to Pacific without a fort or a soldier, across which both Canadians and Americans may pass without a passport.

Then I saw a few days later in the paper a picture of Roosevelt and high Canadian officials out in the woods on a "weenie roast" together. Again that strange feeling came up my spine. Dr. S. A. Steel and I used to try to work out an international peace program. We were not clear on a number of points but of the first and main one we were quite certain. We would have an international barbecue to which we would invite kings, dictators, diplomats and presidents. Nothing about territory, guns, "zones of influence," and such would be allowed in conversation. They would be permitted to ask about each others families, the crops in their sections, the kind of weather

they were having, and how their children were getting on in school. There would be simple games, a sack race, a spelling-match. No public speaking for the first few years. At the end of the day we would appoint a "committee on arrangements" for the time and place of the next barbecue. Then we would sing, each in his own tongue, while we held hands around in a circle, "Blest Be the Tie That Binds," and then go home.

I do not know much about Roman Catholicism, but the Pope has a name that I greatly admire. It is "Pontifex Maximus." Dean Smith who taught me my Latin says that means "chief bridge-builder." The Pope gets it from that man of early days by the name of Caius Julius Caesar. He built a bridge over there in Gallia and wrote about it in a book called "The Commentaries," or just plain "Caesar" to the school boy. It was a great bridge.

We need bridge-builders, international bridge-builders. There are lines that need to be crossed. And we need roads from one capital to another. Roosevelt said to MacKenzie-King, "You have already learned the way to Washington. Mrs. Roosevelt and I want you to come again."

Let us make another Latin word. Quiet now. Let it be "Viafex Maximus." (I submit this to Dean Smith for validation.) But I mean by it "chief road-builder." And we can all take our shovels and tractors and follow him to fill up the holes and straighten out the curves and lift the hollows and cut down the hills. And at each crossing of a boundary we shall erect a bridge and about the bridge we shall make a park with flowers from both countries. And it shall be called "The Bridge of Brotherhood and the Park of Peace."

Jesus is both Pontifex Maximus and Viafex Maximus. I am the way, the truth, and the life.

## LAWRENCE BRADFORD SAINT

The career of Lawrence Bradford Saint, who has designed thirteen stained glass windows for the National Cathedral, Washington, and "hopes some day to write the whole Bible in living colors," is described in an article in the current issue of "Time" Magazine, published re-

cently, coincident with completion of Saint's latest pair of windows which flank the stairway to the crypt in the North Transept of the Cathedral. The windows are designed as a memorial to the late William T. Hildrup, Jr., Pennsylvania steel products manufacturer.

"Because Mr. Hildrup was reading the 14th Chapter of St. John when he died twenty years ago, Lawrence Bradford Saint used his memorial windows to show eight scenes from the same Gospel." The "Time" article states:

"Decked in calm crimson, blues and yellows, like their 13th century counterparts, Mr. Saint's saints and sinners glowed from the glass with equal clarity. A clinging Peter denied his Lord. Judas fingered his thirty pieces of silver. Jesus announced to Thomas, 'I am the Truth.' Jews in the Temple treasury were told, 'The truth shall make you free.'

"Assisted by three of his seven red-headed sons, red-bearded Lawrence Saint made the Hildrup windows, like all his stained glass, in traditional medieval fashion, from the 'cartoon' or original drawing through the firing and blowing of the glass to assembling a mosaic of 2,850 variously colored pieces in the two 10-ft. windows," the article continues. "The clear, simple details were added later with a needle-fine brush. In his big, cluttered studio and furnace, a converted barn at Huntingdon Valley near Bryn Athyn, Pa., Artist Saint has 1,500 color formulas based on chemical analysis of glass going back 700 years. He has made 300 shades of blue. His formula for ruby, heart of all good stained glass, covers eight typewritten pages, can 'go wrong in 40 ways,' comes out striated with layers of green and white beneath the red. To approximate the colors with which pious artisans glorified God at Chartres and Poitiers, Artist Saint has cooked up messes of egg-yolk, hollyhock, calendula and portulaca. To get a certain yellow, Mr. Saint boiled a cow's hoof, as a medieval manuscript directed. So noisesome was the process that Artist Saint had to yell for his sons to carry the bubbling hellbroth away.

"Son of an unprosperous artist, young Lawrence Saint worked in a wallpaper store in Pittsburgh's East End as 'salesman, janitor and general pack-horse,' was made color-conscious by his mer-

chandise. Against his father's advice, Lawrence Saint apprenticed himself to a stained glass artist, scrimped and saved to attend the Pennsylvania Academy of the Fine Arts.

"Shortly afterward he won a \$500 traveling scholarship. Wandering into the Sainte Chapelle in Paris just as the sunset struck its windows, Student Saint was overwhelmed by the 'solid walls of jewel-like color—rubies, sapphires, golds, topaz tints, amethysts, Tokay grape shades and whites like old lace.' His interest solidly caught in this religious art, Lawrence Saint lost no time in becoming an expert on stained glass, made 50 notable illustrations for the famed Stained Glass of the Middle Ages in England and France by English Expert Hugh Arnold.

"In 1915 the building of the Bryn Athyn Swedenborgian Cathedral was started by Raymond Pitcairn as a medieval craft centre. Lawrence Saint worked enthusiastically on its stained glass for eleven years, studied his subject more and more deeply, often wished he could completely approximate 13th century windows by making his own glass instead of using the 'stock' colors of commercial furnaces. Then one day he chanced to see in a yellowed newspaper clipping a photograph of the architect's model for the National Cathedral.

"He applied to the Cathedral Chapter forthwith for stained glass commissions, was investigated, put in charge of all the Cathedral's glass. Drawing on his exhaustive theoretical knowledge, Lawrence Saint tried to construct an oil-pressure glass furnace at Huntingdon Valley, got nothing more than a sinister blast of smoke and flame which alarmed his neighbors. Such technical difficulties were soon smoothed by professional advice, and Artist Saint successfully produced his first batch of colored glass. Gathering a hatful of samples, he hastened abroad to make a comparison with the glass in Chartres Cathedral. Perched on a teetering 50-foot ladder, Lawrence Saint held his own glass directly against the great Western windows, shouted for joy when he realized he had duplicated the original colors in three cases out of four.

"Thoroughly wedded to his work, Artist Saint is in his early 50's, likes to give studio visitors bits of brightly colored glass, potters nervously about his work-rooms with sparse reddish hair on end and reddish-grey beard wagging, continuously jots down memoranda, hopes some day to 'write the whole Bible in living colors.' Works with unceasing self-criticism to see that his craftsmanship is perfect, his meanings clear. With true

medieval literalism, Artist Saint likes to use genuine prodigals for his Prodigal Sons, combs missions for repentant sinners when one is needed for a window.

"Artist Saint's seven sons include Sam, 24, writer, licensed pilot and glassmaker; Phil, 23, a 'cartoonist-evangelist' who last year contributed a religious comic strip to 'The Presbyterian Guardian,' and David ('Seelp'), 19, who blossomed out as a self-taught sculptor at 15. Most commercial member of the family is Nathanael ('Thanny'), 11, who has a 'Philadelphia Bulletin' paper route. Their mother and sister keep house, supervise some 30 meals a day.

"Deeply religious, Lawrence Saint attributes his artistic success to trust in the Lord, has for 15 years faithfully discharged his duties as elder at the Huntingdon Valley Presbyterian Church, rests after Sunday service, sleeps with black goggles to shield his candid blue eyes, which are abnormally sensitive to light. For recreation, he interprets handwriting and plays hymns."—From Time.

## TEMPERANCE

We keenly sense the danger to society in the increase in drunkenness of both men and women since the repeal of the 18th Amendment. The tragedies of broken homes, and ruined lives; the heavy death toll from drunken drivers on our highways; and the ruthless brazen effrontery of the liquor interests in trying to make our people liquor-minded, challenges the Christian Church to battle. Shall our great Church accept the challenge, or shall it make a cowardly retreat? If we are worthy of the name of Christians we will fight to the last ditch, and use every legitimate means to overcome this great evil. As definite goals to this end your Committee recommends the following:

1. That definite plans be made before the meeting of the Annual Conferences for a presentation of the Temperance Question at the Conference; that an outstanding speaker be procured; and full publicity given to the Temperance program, this to be arranged by the Bishop and Conference lay leader.

2. That a special Temperance program be put on at each district conference, under the supervision of the presiding elder and the district lay leader, and that the very best available speaker be selected to discuss the various phases of the liquor problem.

3. That from time to time under the direction of the charge lay leaders and the pastors there be held in all our churches, round-table discussions in the board of stewards, on the liquor problem generally, and especially those phases of

the question that more particularly affect the local community; all with a view of educating the people as to the dangers and suggesting plans for meeting the situation.

4. That all of our pastors be urged from time to time to preach special sermons on Temperance, and the evils of the drink habit, as well as the curse of the legalized sales of intoxicating liquor.

5. That a determined systematic effort be made in every church to induce every member to sign a pledge to forever abstain from the use of every kind of alcoholic liquors as a beverage. The General Secretary is requested to have printed and distributed pledge cards for this purpose.

6. That every pastor be requested to nominate no person for membership on the board of stewards who drinks intoxicating liquors, or who is known to be in sympathy with the sale of liquor.

7. That in all the discussions of the liquor problem, emphasis be given to the fact that beer and light wines are in fact intoxicating liquors; that their use cultivates a taste for stronger liquors and that the licensed sale of these beverages is invariably an entering wedge to the sale of all kinds of liquor.

8. That our Church as an organization and the members individually, join forces with all who are fighting the legalized sale of liquor when a battle is waged in states, counties or other political units.

9. That influence be brought to bear everywhere possible to discourage and prevent the untruthful and disgraceful advertisements in newspapers, in the magazines, on the bill-boards, in motion pictures, over the radio and otherwise, tending to show that alcoholic liquors are harmless, wholesome drinks, and good both for the mind and body.

10. That we demand and require of our officers that they rigidly enforce all prohibition laws in dry territory, and the regulation laws enacted to protect society in places where the sale of liquor is legalized. That all our people be urged to support our officers in the discharge of their duties; and that they will not evade jury service.

11. That our General Secretary have prepared and distributed throughout our Church, a pamphlet setting out in graphic terms the present day trends and evils of the liquor problem and a concise statement of the most practical means of lessening and preventing this evil.

12. That a representative of this Committee in connection with our General Secretary plan during the coming year to hold conferences with leaders of our Church to help in determining what



should be our policy and plans of activity on legislation and other phases of the liquor question.

## ABDI, THE SCRIBE, WRITES WHAT HE SEES AND HEARS

And the People named Methodists began to Plan for the Work they had been called to Do, the Seeking of those who walk in Darkness. And this Scribe, who Writes what he Sees and Hears, questioned thus: "Will they be Wise to begin with the Searching of their own Souls, asking wherein they have done amiss, or will they be content to 'Resolve' and to build other 'Machinery' that they vainly imagine will do the Work?" But it was Revealed that some already had been Searching their own Souls, and had Repented that they had failed in many things.

And there were those who confessed before the People, as already they had declared with sorrow unto their Lord, that they had forgotten to keep the Vows they had made. They would not continue to forsake the Assembly in the House of the Lord, and they would seek to bring others with them to hear the Words the Prophets spoke unto the People. And they were Resolved to bring in to the Treasury of the Lord what was His Share, and what had been kept back from Him. And they would help to bring back the days of John, whose Name they bore, the days when all who found Peace of Soul went out to find others who had said that none cared for their Souls.

And as Many of the People thus spoke their Vows, and failed not to Perform what they Vowed, there were signs of Refreshing and of New Life in the Land where dwelt the Sons and Daughters of Wesley. And they said: "The New Day has come, and by the Old Way that John, of the House of Wesley, Taught and failed not to Do."

And Abdi, the Scribe, remembered what another of the Sons of Wesley had said when he spoke thus to his People: "Methodism has had its hours of Regularity, of walking in the Well Marked Roads. But these have not been its High Hours. A Confirming Methodism is a healthy influence in the life of the Community, of course, but not to be distinguished by much from the other healthy religious influences there. But whenever the Moment comes that Methodism is willing to break the Trammels of Convention, to forget the Trodden Paths, to mount again for a New Circuit through some new wilderness or along some new border, then Methodism becomes A-flame once more, and there burns again before the eyes of men that Pillar of Fire which

John Wesley dreamed that the Movement which he founded would be."

And, with others, this Scribe did Rejoice that the Old Days had come again to the New Methodism that is Mightier in Numbers and in Machinery than John, its Founder, dreamed. And he asked, "Is it only a Vision, or will my People of this New Day bring again to Fullness of Life the Words and Deeds of John, who sought only to Know and to Do the Will of his Lord?"

## TULLOS CHURCH DEDICATED

Following an excellent sermon on last Sunday morning at the 11 o'clock hour, Bishop Hoyt M. Dobbs, of Shreveport, conducted the impressive ceremony by which the Tullos church was presented to him by the building committee to be dedicated to the purpose for which it was built. On this his first visit to Tullos, Bishop Dobbs made an excellent impression on the people here by his quiet, unassuming bearing and his scholarly and sincere manner.

The dedication ceremony was attended by several notables of Methodism in this section, among whom were Rev Briscoe Carter, former presiding elder here and Rev. N. E. Joyner, the present presiding elder. A number of friends from Rochelle, Selma, and Alexandria were also present.

Following is the program of the dedication:

Officers of the church are: pastor, Rev. E. C. Dufresne; Board of Stewards, W. H. Rice, chairman, Lynn Steed, H. E. Mayes, Glen Tyson, Jr., president of Woman's Missionary Society, Mrs. E. R. Brewer, Sunday school superintendent, W. H. Rice.

The church building in Tullos was begun in November, 1935, and has been completed and paid for, a fact which demonstrates the energy, enthusiasm and the spirit of co-operation which exists among the members of the Tullos church. The work was done under the leadership of a building committee composed of Mrs. W. O. Weaver, Miss Fern Benson and Mrs. H. E. Mayes.

The members of the Finance Committee and the pastor extend the following note of thanks to the people of Tullos for their co-operation:

"To the many friends of the Tullos Methodist Church, we want to take this opportunity of expressing our sincerest thanks and appreciation for the contributions and donations which made our church possible. We pray we shall ever be worthy of this confidence placed in us by our many friends, and we covet your continued prayer and interest in our church life.

"So to each and every one who has helped us in any way, whether by a large or small contribution, we say to you from the bottom of our hearts, God Bless you."—Olla-Tullos Signal.

## SIMSBORO, LA.

Dear Dr. Duren: Guess it is about time I was giving account of myself, and labors this year. As to myself, never felt better, never in labors more abundant. Just closed our fourth revival in the charge. My most efficient presiding elder, Rev. Louis Hoffpauir, assisted me in the Simsboro meeting, did the preaching while the writer led the singing. The church was revived, no accessions, but our people were inspired, and seemed to take fresh courage. Our next meeting at Salem first Sunday in July, did the preaching myself, good attendance, the church blessed and took on new life, started up their Sunday school, which had been closed since last year. No accessions. Our next meeting over at Antioch the second Sunday in July, pastor did the preaching. Good interest, our young people had charge of the singing, and did it well, they have a good League, the Sunday school is going good there, we had two accessions, adults, on profession of faith. We think the church took on new life and was blessed. Our last meeting was at Hilly, beginning the fourth Sunday in July, closing first Sunday in August. The pastor doing the preaching, our people were lifted, we had one addition by vows, our people were revived, renewed their Sunday school. All around we think we had a ground swell, and struck a higher level over all the charge. We have had two daily vacation Bible schools at Antioch, Hilly and Salem is planning to put one on soon. Each church has a missionary society which are functioning very good, we try to put the program of the church over wherever it is possible, we kept the Advocate before our people, and have some promises of renewals and new subscriptions. Some subscriptions on the benevolence. There remains yet much to be done on this charge. A church should be built at Simsboro. Antioch and Salem need repairing. Hilly has already improved their church. The parsonage needs much improving. Our people have a forward look with a little prosperity we expect to make a good report along material lines, as well as spiritual, at the closing of the Conference year. We thank you for moving up my subscription to the Advocate.

Faithfully,

L. E. CROOKS, Pastor.

## Mississippi and Louisiana

Miss Dorothy Simpson, Chunky, Miss., has our thanks for a list of subscriptions to be credited to the Chunky charge. Rev. E. D. Simpson is the pastor.

Rev. G. A. Baker, pastor at Smithville, Miss., was assisted in a meeting at Hatley by Rev. J. A. George. There were seventeen accessions to the church.

Rev. H. A. Gatlin, presiding elder of the Vicksburg District, has finished his third round of conferences, and this issue of the Advocate carries his fourth round. That means that the home-stretch is on.

We regret to learn that Mrs. W. H. Wallace, Jr., who is spending the summer at Lake Junaluska, is indisposed. We trust that she may soon be well again and that her vacation may not be spoiled by illness.

Rev. J. P. Bonnacarrere, of Natalbany, La., paid the office an appreciated call a few days ago. The editor regrets his absence and expresses the hope that Brother Bonnacarrere will give us another chance.

We appreciate a letter from Mrs. A. E. Wyatt, of Girard, La. She is the daughter of a Methodist preacher who served his church for fifty-eight years, and she is now approaching the seventy-ninth year of her pilgrimage.

Dr. Briscoe Carter paid a visit to the city a few days ago on business connected with the Legal Conference of which he is president. He reports progress in his field despite the excessively hot weather.

Rev. L. E. Alford, pastor at Port Gibson, Miss., says that Topisaw church, in Pike County, is one of the very few country Methodist churches which is as strong today as it has been at any period of its history.

The Advocate makes acknowledgment

of a list of subscriptions sent by Rev. Otto Porter, Centenary Church, McComb, Miss. Brother Porter is making a systematic canvass of his people for renewals falling due.

Dr. M. S. Monk, Alexandria, La., sent us a news item for the Advocate of last week, and with it the assurance that he expects to continue his Advocate solicitation until his church has a full share in the support of the paper.

Rev. W. J. Dawson, Itta Bena, Miss., adds to a splendid Advocate record six names, two of which are new subscribers. Itta Bena was the first charge held by this editor, and we note with pleasure that many whom we knew then are still there and active.

Doctor Theodore Copeland writes that he had a great meeting at Holly Springs in which practically all the churches cooperated. There were fifty accessions to the Methodist Church. He is now in a meeting at Newton, Miss., where he reports an auspicious beginning.

A layman from Braxton, Miss., reports a good revival at that place. Rev. Morelle Wells, the pastor, was assisted by Rev. Andrew Gallman. It was a time of great spiritual power and many were saved and made happy in their experience of salvation and spiritual victory.

Brother C. E. Keplinger, moving from Columbia, Miss., to Flint Stone, Md., adds to his request for a change of his address, a word of appreciation and good wishes for the paper. We sincerely trust that he may find the paper a continued source of help in his new home.

Rev. Clyde H. Gunn, pastor at Shubuta, Miss., has sent out a card announcing a series of sermons by Dr. W. A. Smart, of Candler School of Theology. The series begins on Monday night, August

17, and runs until August 21, and a general invitation is extended to all.

Rev. W. R. Lott celebrated the twentieth year of his ministry on the fourth Sunday in July by preaching again his first sermon. He repeats the sermon, from II Cor. 3:1-5, at ten year intervals. It was first preached at Kilmichael, then at Amory, and last at Oxford, Miss.

We have not had official information to that effect, but we learn that the Shreveport papers carried recently the story of an extensive building program soon to begin at Centenary College. The amphitheatre, in which the city is jointly interested, has already been completed.

Mrs. W. E. Moreland, the Advocate agent for Natchitoches, La., sends us two new subscriptions "for the very best church paper in our country." We dare not claim so much as that, but it is pleasant to know that there are those who genuinely appreciate the Advocate.

Rev. A. T. McIlwain is particularly pleased with the splendid record which his district made in the Advocate campaign. A large majority of the charges met their allotments, many went far over and, although the campaign is ended, the work of solicitation continues.

Rev. M. E. Scott, of Okolona, Miss., is the reputed author of a story concerning a minister who ejected a dog from his church during a service. Later the owner of the dog thanked him for putting the dog out and said: "I am glad that my dog didn't have to listen to such a sermon."

From a personal letter, we gather that Rev. J. D. Wroten, presiding elder of the Corinth District, has been taking a rest down at the Seashore Camp Ground. We know that he needed it after the months of strenuous work in which he has been actively and constantly engaged.

Mrs. A. F. Calloway, a faithful member of the Oxford church, gave a picnic for the old people of Lafayette County, Miss., not long ago. The picnic was held at her home three miles north of Oxford, and three hundred old people are said to have been present for the happy occasion.

Dean Malcolm Guess, we are glad to learn, is to continue at the University of Mississippi as secretary of the Y. M. C. A., and dean of men. He is an active member of the Methodist Church, being chairman of the finance committee, and also chairman of the Oxford University church building committee.

Rev. R. H. B. Gladney, Duncan, Miss.,





has completed his Advocate quota. We appreciate his loyalty and the kind words of appreciation which he speaks. His letter concludes: "May be some day the Methodist Church will take its institutions off the block. If we had vital piety we could do it before breakfast."

A letter from Mr. C. O. Chalmers says that the Seashore Camp Meeting held August 2-9 was the most successful for many years. The attendance was good, interest was unusual, and the financing was easy. Rev. W. O. Sadler of Moss Point, preached twice on the opening day and Dr. B. L. Sutherland, of Columbia, twice each day following.

Rev. A. M. Shaw, pastor at Belcher, La., is much improved in health, we are happy to report. He says that he is feeling as "good as new" except for the heat. In his revival at Gilliam, he was assisted by Dr. W. C. Watson of Malvern, Ark. To this report of his work and his health, Dr. Shaw very graciously added a favorable opinion of the Advocate.

Rev. D. W. Poole, pastor at Mangham, La., reports a good meeting at Little Creek. Nine persons were received on profession of faith and at least one other to join later. He says of his people that they have been gracious in their co-operation in every way. Brother Poole sends us, as a result of the meeting, three and a half subscriptions to the Advocate.

Rev. V. D. Morris, Columbia, La., writes that he has just closed a very successful meeting at Hebert on his charge. He was assisted by Rev. E. B. Emmerich, of Osyka, Miss. The house was filled to overflowing every night, thirteen members were received, and a Church School was projected to begin on August 23. Brother Morris is also having a Training School in Columbia the week of August 16.

Rev. Edgar C. Dufresne, Rochelle, La., reports his work as moving along well, a good revival at Rochelle in which he was assisted by Rev. R. M. Brown, following that the revival at Liberty Chapel in which Brother Dufresne did the preaching himself, and then a meeting at Grayson in which Brother Dufresne is to do the preaching. The report of the dedication of the church at Tullos appears in another column.

To our good friend, Rev. J. F. Campbell, pastor at Laurel, Miss., we make due acknowledgment for material evidence of his loyalty to the Advocate regardless of any period of special effort.

Rev. T. D. Lipscomb, Melville, La., sends in a list for the Advocate with

the assurance that he expects to increase the number in the near future. The paper goes according to his instruction and with it our sincere thanks.

The Oxford Camp Ground was the scene of another genuine revival recently. Rev. W. R. Lott and Rev. T. G. Lowry, pastors at Oxford, and Abbeville, Miss., respectively, were in charge of the service. Rev. J. A. George, of Amory, Miss., did the preaching, and Mr. Sides of Louisville, Miss., led the singing. A notable fact was that four persons were present at this camp meeting who were in attendance at the first camp meeting sixty-five years ago.

Rev. Frank C. Collins, of Ringgold, La., charge is rebuilding the church at Grand Bayou and is repainting the church at Ringgold. At a meeting being held under a brush arbor near Ringgold, he is having large attendance of both young people and adults. Mrs. Collins' father and mother are visiting at the parsonage, and her father, a presiding elder of the Western District of Mexican work in the U. S., with 39 years in mission work, is assisting Brother Collins in the meeting.

## REVIVAL AT LEESVILLE

Our meeting under the leadership of our presiding elder was a decided success. We had good crowds and the interest manifest was fine. Finances for the meeting were very easily raised. Brother Rogers is an able preacher and wise leader. He is uncompromising in his preaching, yet there runs through all his sermons a spirit of good-will and fair dealing to the erring. Some of the visible results are: a women's prayer meeting to be held each Sunday evening before preaching and a men's Bible class organized to meet each Sunday morning. The officers are C. E. Paris, president; O. E. Morris, vice-president; Russell Vanchere, secretary and J. W. Faulk, teacher.

Mrs. Faulk and I enjoyed having Roland, Doris, and David with us during the meeting. Roland did well and was very highly commended by all who heard him sing.

An effort has been made to call an election on the liquor business but we failed this time. Carelessness on the part of all and a mistake on the part of the leaders caused the failure. We were not well organized and those charged with the work took too much for granted; but we are not through. However we learned some very valuable things: (1) We must go at it in a more systematic manner. (2) The promoters will need to take a risk and carry the message to

each voter and make him face the issue. (3) We will win whenever we put up the proper fight and make the issue clear. That we shall win is sure and acknowledged by the wets. We are going to try again and when we do it will be Good-bye, Mr. Open Saloon in Vernon Parish.

J. W. FAULK.

## TO THE PASTORS OF GREENWOOD DISTRICT

We are now ready to receive applications for the District Grenada College Scholarship. If you have a worthy girl within the bounds of your charge that would like to apply for this scholarship please send her name to me at once. Three things will be considered in awarding this scholarship: (1) Christian Character, (2) Need, (3) Scholarship. Please write a statement along with the application, enclosing her high school grades. These applications will be referred to a committee and the award announced as soon as possible.

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## Methodist Women

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mrs. C. M. Kolb of Aberdeen will be the Aberdeen District secretary for the remainder of Mrs. Tucker's term of office. Everyone will be distressed to know that ill health requires that Mrs. Tucker give up her work. Even though she cannot continue in her present duties we shall be hoping to see her at annual meeting.

The Methodist Business Women's Missionary Auxiliary of Clarksdale held the August meeting one week earlier in order to have Misses Mathilde and Louise Killingsworth present. The event was planned as a surprise bon voyage party for these two charming young ladies who have added much to the religious and cultural circles of Clarksdale during their residence in this city.

Miss Mathilde leaves for missionary work in China and her sister will enter Peabody College in Nashville to do post-graduate work preparatory to taking up duties in China as a teacher of English.

For the delightfully planned event Tuesday evening at the church the twenty members and a group of friends outside the auxiliary were seated at a E-shaped table to enjoy a delicious supper menu with fried chicken as the piece de resistance. The table was beautifully laid and profusely decorated with artistically arranged summer flowers.

During the serving of the sumptuous repast the business meeting was presided over by the president, Mrs. H. B. Evans, who called upon the various officers for their monthly reports.

The program which was in the hands of Miss Sara Norquist, was opened with the assemblage singing "Give of Your Best to the Master" with Miss Eugenia Proctor playing the piano accompaniment.

The bulletin was interestingly presented by Mrs. H. L. Talbert. She men-

tioned in particular Captain Byrd's great article favoring World Peace.

Miss Norquist expressed regret at the absence of Miss Rebecca Gerdine who was to have been one of the honor guests. At that time Miss Norquist presented Miss Mathilde Killingsworth who is soon to sail for China as a missionary. Miss Killingsworth's characteristically inspiring talk was on the subject "Be Christian in Spite of Everything." Her message was a plea to all to conduct their daily lives with that as a motto knowing that it is not an easy thing to do. At her request, the members and visitors sang a song of consecration at the close of her talk.

Mrs. S. W. Whitmire presented the Bible lesson. Her topic was "Life as a Gift from God and of Eternal Value." Mrs. Whitmire talked on stewardship of service, stressing attendance at all church activities.

At the conclusion of the program Mrs. Evans caused a miniature ocean liner bearing American and Chinese flags, fore and aft, and named "The President Hoover" (a replica of the large boat of the same name which will bear Miss Killingsworth across the Pacific) to roll "over the waves" to where Miss Mathilde was sitting. The boat was laden with lovely gifts from members and a few friends, and came as a complete surprise to the recipient.

When the last gift was taken from the hold of the ship, a very snappy red locomotive with "coal car" piled high with gifts rolled in to Miss Louise Killingsworth. It was a special train to Peabody and Scarritt Colleges, so marked in big letters. Quite overwhelmed was Miss Louise because in her characteristic manner she was holding herself in the background, feeling that the evening belonged to her sister.

After the gifts had been admired the group joined hands singing "Blest Be the Tie That Binds." In closing Mrs. Talbert offered a beautiful prayer. And so with a generous mixture of tears and laughter the surprise shower for the charming and much beloved Killingsworth sisters was brought to a close. Each one left with a feeling of joy for having been associated with these noble girls and with sadness, for their going will mean a very large gap in the circle where they will be greatly missed. But on the other hand

the members cannot but thrill at the thought of how their horizons are widening and how many more will profit by contact with them.

### LOUISIANA YOUNG PEOPLE

Dear Young People: At this writing we are still in the midst of a grand and glorious experience up here at the Leadership Conference.

A day at the conference is similar to one at our state assembly although the schedule is not so minutely planned, more time being given to the delegates to use as they deem most profitable. The average day begins with private devotions followed by the remainder of the morning program consisting of a Bible lecture, a class period, a study hour, the business session, and a discussion period. In the afternoon committee meetings and interest groups are conducted, followed by folk games and any other form of recreational activity available—such as tennis, croquet, hiking, etc. The night program is quite varied with such things as addresses, open forums on the interest groups, a lantern hike, a banquet and other interesting topics. At the conclusion of the program folk games could be indulged in if desired after which prayer groups were held, thus ending a most intensive day's program. Twelve days of similar experiences form the total program in which it has been our privilege to participate.

While here your executive council, composed of the executive committee and the district directors and their associates has met several times and as a result of its meeting formulated a year's policy for the Louisiana Young People's Conference and acted upon the necessary business of the conference. Several excellent projects and aims have been agreed upon whose nature will be revealed from time to time as they materialize. Again we have the indication of a most successful conference year.

Remember, young people, that each of us upon our return to Louisiana will be anxious to share with you the experiences of these two weeks on the mountain top. Again we feel that we can never thank Mr. T. L. James of Ruston enough for making this opportunity available to the Louisiana young people.

So, in the spirit of the beautiful candle lighting service of the second Sunday night here, may we all go forth to loyally serve Him.

Yours in His name,

W. D. BODDIE

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**START, LOUISIANA**

Gentlemen: Rev. S. S. Holliday, pastor of Gordon Avenue, Monroe and Crew Lake Methodist Churches, asked me to report to you the revival held at Crew

Lake Methodist Church, Start, La.:

"Brother S. S. Holliday, much beloved and honored pastor of the Crew Lake Methodist Church, held his revival for that church August 3, through August 9. He was assisted by Rev. P. M. McCullin,

from Plain Dealing, La. Brother McCullin stirred the hearts and souls of men and women and drew them closer to God. There were twenty-five additions to the church."

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## Christian Education

### CHURCH SCHOOL LESSON, AUGUST 23.

By Dr. J. R. Countiss

#### UNIVERSAL BROTHERHOOD IN CHRIST

(Acts 11:5-18; Rom. 1:15-17)

The Jerusalem Christians were Jewish Christians. They supposed salvation came through the Law and the Gospel; through Moses and Jesus; not through Jesus alone. They would permit all men to become Christians if they would first become Jews. When they learned that Peter had not only preached to Gentiles, but had eaten with them, they called him to immediate account for his lack of orthodoxy. They were the best people in the world—and they knew it! It is fortunate to be superior, but unfortunate to know it, and ignoble to parade it. Bigotry and narrowness are contrary to the example of Jesus and to the Great Commission. We may almost say that Jesus excluded only the exclusive. His most severe denunciations are against those who would neither enter the Kingdom themselves nor permit others to enter. No wonder that church officials seethed with hate for him when he told them that publicans and harlots would precede them in the kingdom of heaven.

When Peter was called to account for fellowship with Gentiles, he did not be-

gin a debate nor start a controversy. He simply reported his case. Facts are better than logic and success is superior to argument. Of himself, he was too rigid a Jew ever to have volunteered for such a service. But that vision of the sheet and the beasts! How shocked he was that he should be insulted by being told to kill and eat! Nothing common or unclean had ever passed his lips. So far, so good, but there was a higher lesson: what God has cleansed is neither common nor unclean! Messengers at Peter's door calling him to carry the gospel to Gentile Cornelius made clear the meaning of his vision. He was conservative but not stubborn. He arose and went. He found that the Lord who called him had opened the way. He had hardly begun preaching when the Holy Spirit descended upon his hearers in a Gentile Pentecost. That settled the matter for Peter. He could not reject those whom his Lord had received.

The race has made much progress in the art of living since Peter's day, but not much in the art of living together. Divisions still hinder the coming of the Kingdom. Chasms of race and creed, mountains of social and economic difference still separate us. Group fears and prejudices are more difficult to overcome than are personal faults, because they are inculcated and enforced by the group. To violate the taboo is to become a traitor and an outcast. It was so with Jesus and it will be so with his disciples. He taught brotherhood—and practiced it, though he did not ignore differences in the character of Judas and James; deny his great love for John nor his preference for the hospitality of Martha and Mary. Brotherhood leaves room for all the sweet intimacies of family and friendship. It forbids that we despise or depreciate any human being, or that we deny him equal opportunity for economic independence, for the development of his cultural and religious life. Brotherhood can hardly be stretched to mean equal sharing of wealth already honestly earned; it can hardly mean less than equality of civil rights and privileges in earning and enjoying the use of wealth that is yet to be earned. It is the high honor and duty of the favored to favor others; of the cultured and Christian to set an example of politeness and brotherhood to those who do not yet know.

Paul found himself debtor to Greeks

and barbarians; to the wise and to the unwise, but he was ready and unashamed to carry the gospel to Rome also. We shall never draw people up by preaching down to them. When Jesus talked with the woman at the well and with the unfortunate girl in the street, they felt the thrill of genuine human sympathy and brotherhood. And they wanted to be good!

### HOW TO DEVELOP LAYMEN

In order that a layman may develop in holding prayer meetings and in praying he should be given an opportunity to develop these attainments. Unless the pastor gives him an opportunity he will not improve in these particulars. Where the church is a station, and where a suitable layman can be secured, it is a mistake for the pastor to hold his own prayer meetings. If denied this opportunity he will never develop into a strong layman. Where the pastor preaches twice every Sunday in our small churches the people will grow tired of hearing him preach more than twice every Sunday or eight times every month, and if he does so the people will not go to hear him. If he has laymen present and willing to pray and are good men he makes a mistake in doing all of the praying. We submit that this is not the way to develop strong laymen.

Some of the most effective preaching ever done was by laymen. Witness the evangelist, Stephen, who was the first Christian martyr and who died praying for those who stoned him to death.

D. W. HEIDELBERG.

Shubuta, Miss.

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## ATTENTION, STEWARDS

Mr. W. L. Elkin, lay leader, Aberdeen District, and his associates, W. C. Abrams and C. C. Bennett, are announcing three special meetings for stewards of the district. These meetings are to be held at Aberdeen, August 26; at Houston, August 27; and at Water Valley, August 28. Meetings to begin at 10 a. m.

The programs being prepared will be interesting, and the meetings are designed to be helpful to our laymen in their work.

Mr. Elkin earnestly requests the pastors to inform the stewards of these meetings; and he appeals to all of these officials to join him in making the meetings a real success.

W. P. BUHRMAN, P. E.

## MARKSVILLE, LA., REVIVAL

The Marksville Methodist Church closed a very successful revival meeting on August 9.

Dr. A. M. Serex, pastor of the First Methodist Church, Minden, was to do the preaching, but due to illness he was unable to come. But Brother L. W. Cain, pastor of the Bunkie church, came in Brother's Serex's place. We told him that we were giving him a big task due to the fact that he had made no previous preparations but he seemed to think that it was very easy to do, as he thought he could beat Brother Serex, in preaching any day. Brother Cain brought us some good revival sermons, and the Lord wonderfully blessed his preaching. He doesn't fail to tell his congregation what sin is, but he has a way to tell it, which keeps the people always in a good humor. Brother Cain is truly a good revivalist. We took sixteen new members into our church. The people testified that they had never witnessed such a revival in Marksville before.

Brother N. E. Joyner, our presiding elder, wired me on Friday that he would come spend the day with us, and he brought us two good sermons, which resulted in five more persons uniting with the church. His coming was surely a blessing.

G. A. LaGRANGE.

## FROM TUTWILER, MISS.

Dear Brother Editor: It has been some time since we have asked for space in the Advocate to say a little, though I have many times wanted to write. The Advocate means a lot to me for through its columns I hear from my brethren.

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Session of 1936-37 opens September 16.

REGISTER NOW

D. M. KEY, President

JACKSON, MISSISSIPPI

I am very grateful for the record of the district in the Advocate campaign. I believe much of the success is due to the "ungive-upness" of our presiding elder, Dr. A. T. McIlwain. It seems to me that the paper is getting better with every issue. I am minded to pause and say Hurrah for M. H. McCormack, Dr. Raulins and Dr. Carley. Of course there have been other good contributions. So let no man ever think of "the green-eyed monster."

Now a word or two about the work of the charge, good revivals, good Leagues, good church day schools, good mid-week prayer services, and Woman's Missionary Society among the best.

We are trying to hear with patience all the calls of the church. There is a lot being said about sacrifice and if a part of it be true, things are going to happen for happen it always does, when real sacrifice is made, that is, of the type our Lord made.

I believe it is better that no man say "It can't be done," for the least of us can do a little if we try hard enough, and while I am writing Grenada College is saying to me do the best you can for me, remember I am a child of your love and sacrifice. Yes, sacrifice, used in the right place, I had a few lessons in English on that very word under Dr. A. A. Kern, the best English teacher who has ever lived, up to now, God bless him. And that makes me think about Millsaps College, let's don't forget her, boys. Some of her children have not done much in the world but it was not her fault. She is the best.

Although there is much yet to be done before Conference, we have strong hopes that Tutwiler charge will have at least a creditable report at Annual Conference.

R. T. HOLLINGSWORTH.

## LIGHT—OR NIGHT!

By Arthur Madison Shaw

The God I love is Three—  
In timeless, vital Unity—  
A blest and blessing Trinity:  
Our Father, Maker, reigning One;  
His serving, dying, saving Son;  
The Spirit, guarding, guiding on—  
Love-crowned, full-orbed Divinity.

The gods I hate are three:  
Triumvirate of lust and hate,  
Well-springs of grief and vanity:  
Cold Mammon, god of selfish greed;  
Proud Despotism—of every breed—  
Grim Mars, for whom the nations bleed:  
Hell-hounds that hunt humanity.

In home or heart,  
In Church or mart,  
In field or state—  
Or soon, or late—  
The God who wills to raise  
Our race, I love and praise:  
And gods who fill  
The world with ill,  
And lead mankind to rage and kill,  
I hate!

Explanations are wasted time. A man who can see understands a touch; a man who cannot, misunderstands an oration.  
—John Ruskin.

I know an instance which greatly touched me at the time. After an accident the (railroad) company sent home the remains of a dear distant old relative of mine in a basket, with the remark, "Please state what figure you hold him at—and return the basket." Now there couldn't be anything friendlier than that.  
—Mark Twain.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Sometimes people are prone to think of the manifestations of God's presence as occurring only in freakish ways. But "God moves in many ways (as well as mysterious ways) His wonders to perform." The omnipresent God often reveals Himself in unusual places and in very unexpected ways. But He also uses the common places.

It was a very natural thing for a boy who planned a day's journey away from home to carry a lunch with him. But those loaves and fishes, when broken and blessed by Jesus, were multiplied and sufficient to feed a multitude. (John 6). James and John were engaged in their every-day occupation of fishing at the time that Jesus called them to be apostles. Moses was tending to the flocks in the wilderness in Midian when God revealed Himself through a burning bush that was not consumed. In the first chapter of Jeremiah is the record of the prophet's call to preach. Jeremiah felt his insufficiency because of his youth. "Then said I, Ah Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not I am a child, for thou shalt go to all I shall send thee, and whatsoever I command thee, thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord." Jer. 1:6-8. Then notice how God used nature to reveal supernatural help. "Moreover, the word of the Lord came unto me, saying, 'What seest thou?'"

And I said, 'I see the rod of an almond tree.' Then said the Lord unto me, 'Thou hast well seen; for I will hasten my word to perform it,' Jer. 1:11-12. On that bleak wintry day, that rod of an almond tree was the only sign of life on the barren landscape in Palestine. Many of us have seen a crocus bloom or a violet suddenly peeping forth in the late winter and possibly thought little about it. But God spoke to Jeremiah as he looked at the first bud with its promise of the springtime and of the eventful harvest. God would hasten His word to perform it. There is growth for the "babe in Christ" when nourished on the "sincere milk of the word," and when the new-born life engages in "exercise, unto godliness." One who sees "the powers of the age to come" knows "it is the Father's good pleasure to give" him the kingdom.

Instead of wistfully gazing at imaginary pots of gold at the end of the rainbow, why not possess the real values that are to be found at home?

Every position has special opportunities as well as difficulties. Every place has peculiar advantages as well as particular problems. Every undertaking will produce ultimate results. Every task can become a stepping stone to more abundant life. And the omnipresent God can manifest Himself wherever He finds eager souls engaged in the reverent quest.

### PRAYER

Our Father, we pray for open eyes that we may see our opportunities wherever we are. We would co-operate with Thee in all Thou art trying to do. We know that we can find happiness and satisfaction in our present environment when we live and move and have our being in Thee. We pray for the spiritual discernment that will enable us to see Thy providences daily. In Jesus' name we pray.

### A NEW STORY PAPER FOR INTERMEDIATE BOYS AND GIRLS

The reading materials for teen-age boys and girls is considered of so great importance by the General Board of Christian Education of our Church that over a period of many years a special story paper has been provided. We can all remember the "Sunday School Visi-

tor." Of late years, we have had the Torchbearer for girls and the Haversack for boys. As a definite forward step a new story paper by the name of CARGO is being launched in October. This new periodical will be of interest to both boys and girls and will replace the Haversack and the Torchbearer.

CARGO. Isn't that an intriguing name! It breathes romance. It suggests adventure, far distant places, leisurely journeys, wandering through by-paths to explore. And this new story paper for our teen-age boys and girls will fulfill all that is promised in the name. The major portion of the content will be fiction—stories characterized by reality, action, vigor, literary value—stories of a high order of excellence by the best writers of stories for youth. There will be poetry, cartoons, humor, probably some travel and biography. To stimulate and guide the desire for creative activity, there will be articles giving detailed directions for crafts and hobbies.

CARGO will provide also a section for literary and artistic contributions from the boys and girls themselves and serve as a stimulus for those whose talents and tastes lie in these areas.

This new story paper for our teen-age Methodists will have as its chief purpose the providing of such reading materials as will charm and delight its readers and at the same time create noble ideals and wholesome interests and desires. It will seek to satisfy the insatiable desire for thrills and adventure of the hardest growing boy; and will also provide for those whose tastes turn toward the scientific and toward the artistic and beautiful.

For further information concerning this new story paper, write to the Methodist Publishing House, Whitmore & Smith, Agents, Nashville, Tenn., Richmond, Va., Dallas, Tex.

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## REUNION AT FELDERS CAMP GROUND, AUGUST 9, 1936

My father, B. S. Alford, his brother, Leander Alford, and their father, S. J. Alford, joined in the building of a frame tent or cabin in 1881 so that the three families might be represented at the first camp meeting after the Civil War.

We have kept a cabin on that same spot for these fifty-five years, this being the fifty-sixth camp meeting. My youngest brother, Norman Alford, and his family have occupied the tent more frequently than any other members of the family. And it was at the suggestion and invitation of Mrs. Norman Alford that this pleasant reunion was brought to a realization.

At this reunion of the Alford family there were present one son of S. J. Alford, N. N. Alford, and Wilber, a half-brother of my father. One of his sons, Percy Alford, was present, and Charley Edna Lewis, a daughter of Emma Alford Lewis.

Robert S. Alford and his wife, of McComb, J. M. Alford, wife and two children from Tylertown were present, they being sons of Leander Alford.

Members of the B. S. Alford's family present were as follows: James B. Alford and wife, L. W. Alford and wife, Norman Alford, wife and sons, Mason and George, all from McComb; Luke E. Alford, from Port Gibson; Dr. C. B. Alford and wife, son of L. E. Alford, of Columbia, and Mr. and Mrs. D. M. Hayes of New Orleans, Mrs. Hayes being the youngest child and only daughter of B. S. Alford.

As honor guests of this reunion, we had with us Needham E. Alford, of Holmesville, who has four sons in the ministry; J. M. and J. A. Alford, of the Louisiana Conference, and L. F. of the Mississippi Conference, and C. W. of Florida. Brother N. E. Alford lacks only two months of being 91 years of age. He

led the prayer under the tabernacle at the 11 o'clock hour. His mind is as clear today as it ever was.

It was really a delightful occasion with us. We had not all been together at the old camp ground for perhaps forty years.

That camp ground, while not large in point of acres covered, is one of the most beautiful spots to be found anywhere. Some thirty or more families camp there each year for some days to worship God and to mingle with friends and to hear the instruction given them by some capable minister of the gospel, this year Rev. J. L. Neill, of Brookhaven, being the chief preacher.

This writer thinks he has never seen the grounds in better condition, nor assembled on the grounds a larger, finer and more attentive and responsive group of people than we had at this time.

Long live Topisaw-Felders Camp Ground, with the sacred and elevating influences that go out from it!

During these fifty-five years, some ten or twelve young men have been called into the ministry. Some five years ago three of these were serving as presiding elders at the same time.

The feast of good things to eat, which were spread on the table in the dining room, added much to the joy of the occasion and showed that the depression was a thing of the past.

L. E. ALFORD.

Port Gibson, Miss.

## BAY ST. LOUIS, MISS.

Dear Brother: Here we are about to reach the close of our fourth year in this delightful city, and have not had a visit from you yet. Perhaps it is all my fault since I have not extended to you a formal invitation. For this failure I sincerely apologize and extend to you a cordial welcome, to come any Sunday that will suit your convenience.

The following is for publication if you have space to spare.

Bay St. Louis Methodism has been blessed through the able ministry of Bishop Hoyt M. Dobbs. The occasion of his visit was the dedication of our new Church School unit of our church, which has been built and paid for by this heroic and consecrated band of people, than whom there are no finer.

Sunday, August 2, was the day; and, although the weather was stormy, we had a full house and a great sermon which delighted and edified our people.

Rev. L. J. Power, our presiding elder, was with us and contributed no little to the success of the occasion as did also

Rev. W. S. Allen, pastor of the Bay St. Louis Baptist Church.

Of course, with this new equipment, our people are better prepared to go forward with the program of the church.

In this building program, led by Dr. J. A. Evans, who has been superintendent of our Church School for seventeen years, our people most heartily co-operated.

Our work, generally, is moving forward with precision and confidence, with full reports practically assured.

Sincerely and fraternally,

J. EARLY GRAY.

## REVIVAL AT GIRARD, LA.

Dear Dr. Duren: Just a few lines about our meeting which closed August 3. These services of a week mark the undertone in the winning of souls for the Master in our village, where no creed stands to itself, but where all the different denominations joined in one grand effort to give of their best in His service. The preaching was done by our beloved ex-pastor, Rev. J. D. Milton. So full of the Spirit was he that the power of the Holy Ghost came down to his hearers; and capacity houses listened, from childhood to old age, to the story ever new, of Jesus and His love, as told by this man of God. Men of the world were touched by these messages and went away believing. Sixteen were added to our church register. Rev. Lantrip, assistant pastor on this charge, was present at each service, and in his gentle, godly spirit added much to the interest of the meeting. For all these "showers of blessings" we give God the glory.

MRS. A. E. WYATT.



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## ORIGRAMS (Culled From the Orient)

By Walt Holcomb

I am conducting this week a Life Service Conference at Wonsan Beach. Rev. L. P. Anderson of the South Carolina Conference is president; Miss Bessie O. Oliver of South Georgia is secretary; and Mr. Henry Appenzeller of the Northern Methodist Church is chairman of Religious Service Committee.

Wonsan Beach is the Lake Junaluska of Korea. The association has over one hundred acres which is free of debt. There are three miles of sandy beach on the Sea of Japan. After preaching this morning we took a dip in the Pacific Ocean. The beach is the most beautiful I have seen anywhere.

For twenty years the missionaries have been spending part of their summers here attending Bible conferences. There are fifty-seven cottages and from four to five hundred missionaries come each summer. There is a beautiful auditorium overlooking the sea with towering mountains surrounding the place. It is four miles from the city of Wonsan and 115 miles from Seoul.

Missionaries of all denominations from all points of the Orient assemble here during the hot summer months for rest, recreation and study. The conferences are a great inspiration to Christian workers and they are very responsive to the messages that are brought to them. We have an open forum after each sermon in which the missionaries make helpful suggestions.

Christian workers are here from Manchuria, China, Korea and Japan. The beach house is the hotel where the transients are entertained while the cottages are occupied by the missionaries, their families and friends. The atmosphere is Christian and spiritual. It is a rare privilege to associate with these sacrificing followers of Christ and servants of the church.

Wonsan Beach is in the Fortified Zone and you are not allowed to take any pictures without special permission. In the mountains round about there are nests of machine guns with Japanese soldiers. The police court sends around each day to get the name, age, occupation and destination of each newcomer.

Dr. C. N. Weems, of Arkansas is the presiding elder of the Great Wonsan District. He met me at the train and brought me to the beach. The brethren are having a golf tournament today. My what a place for tired missionaries to rest! I thank God they have such a glorious place for their summer vacation.

### QUARTERLY CONFERENCES

#### MISSISSIPPI CONFERENCE

##### Hattiesburg District—Fourth Round

Petal, Aug 23, 11 a.m.; Q. C. Sept 4, 7:45 p.m.  
Court Street, Aug. 23 7:30 p.m.; Q. C. Sept 3, 7:45 p.m.  
Main Street, Aug. 30, 11 a.m.; Q. C. Oct. 12, 7:45 p.m.  
Broad Street, Aug 30, 7:30 p.m.; Q. C. Sept 7, 7:30 p.m.  
Bucatunna, at State Line, Sept 6, 11 a.m.; Q. C. 1:30 p.m.  
Bonhomie, at Tatum Lumber Camp, Sept 6, preaching and Q. C. 7:30 p.m.  
Moselle-Seminary, at Moselle, Sept 13, 11 a.m.; Q. C. 1:30 p.m.  
Collins, at Collins, Sept 13, Q. C. 4 p.m.; preaching 7:30 p.m.  
Laurel, First Church, Sept. 20, 11 a.m.; Q. C. Oct. 5, 7:30 p.m.  
Laurel, Kingston, Sept. 20, Q. C. 4 p.m.; preaching 7:45 p.m.  
New Augusta, at New Augusta, Sept 27, 11 a.m.; Q. C. 1:30 p.m.  
Richton, at Richton, Sept 27, Q. C. 4 p.m.; preaching 7:30 p.m.  
Sumrall, at Sumrall, Oct. 4, 11 a.m.; Q. C. 1:30 p.m.  
Williamsburg, at Oakvale, Oct. 4, Q. C. 4 p.m.; preaching 7:30 p.m.  
Magee, Oct. 11, 11 a.m.; Q. C. 1:30 p.m.  
Mt. Olive, Oct. 11, Q. C. 4 p.m.; preaching 7:30 p.m.  
Matherville, at Poplar Springs, Oct 18, 11 a.m.; Q. C. 1:30 p.m.  
Waynesboro Ct., at Hiwatee, Oct 18, Q. C. 4 p.m.; preaching 7:30 p.m.  
Eucutta, at Goodwater, Oct 25, 11 a.m.; Q. C. 1:30 p.m.  
Shubuta, Oct 25, Q. C. 4 p.m.; preaching 7:30 p.m.  
Heidelberg, at Heidelberg, Nov. 1, 11 a.m.; Q. C. 1:30 p.m.  
Waynesboro, Nov. 1, 7:30; Q. C. Nov. 2, 10 a.m.  
Taylorsville, at Taylorsville, Nov. 4, 11 a.m.; Q. C. 1:30 p.m.  
Ellisville, at Ellisville, Nov 8, 11 a.m.; Q. C. 1:30 p.m.  
West Laurel, Nov. 8, Q. C. 4 p.m.; preaching 7:30 p.m.  
Montrose, at Garlandville, Nov 15, 11 a.m.; Q. C. 1:30 p.m.  
Bay Springs, at Bay Springs, Nov. 15, Q. C. 4 p.m.; preaching 7:30 p.m.  
W. B. ALSWORTH, P. E.

##### Meridian District—Fourth Round

Fifth Street, Meridian, Aug. 30, 11 a.m.; Sept. 16, 7:30 p.m.  
East End, Meridian, Aug. 30, 7:30 p.m.; Sept. 30, 7:30 p.m.  
Porterville, at Chapel Hill, Sept 6, 3 p.m.  
Lauderdale, at Electric Mills, Sept. 13, 11 a.m.; 2:30 p.m.  
Wesley, Meridian, Sept. 13, 7:30 p.m.; Oct. 14, 7:30 p.m.  
Quitman, Sept 20, 11 a.m.; 1:30 p.m.  
Enterprise, at Stonewall, Sept 20, 3:30 p.m.; 7:30 p.m.  
Hawkins Memorial, Meridian, Sept. 27, 11 a.m.; Oct. 7, 7:30 p.m.  
Philadelphia Ct., at Sandtown, Oct. 3, 11 a.m.; Oct. 4, 11 a.m.  
De Kalb, at De Kalb, Oct. 4, 3 p.m.; 7:30 p.m.  
Central, Meridian, Oct. 11, 11 a.m.; 7:30 p.m.  
Daleville, at Daleville, Oct. 11, 2 p.m.  
Poplar Springs, Meridian, at Marion, Oct. 11, 4 p.m.; 7:30 p.m.  
Pachuta, at Adams, Oct. 15, 11 a.m.  
Rose Hill, Oct. 18, 11 a.m.; 1 p.m.

Chunky, at Suqualena, Oct. 18, 3:30 p.m.; 7:30 p.m.  
Cleveland, at Clark's Chapel, Oct. 25, 11 a.m.; 1 p.m.  
Burnside, at Coldwater, Oct. 25, 3 p.m.  
Philadelphia, Oct. 25, 7:30 p.m.; Oct. 28, 7:30 p.m.  
DeSoto, at DeSoto, Nov. 1, 11 a.m.; 1:30 p.m.  
Vimville, at Vimville, Nov. 1, 4 p.m.; 7:30 p.m.  
Decatur and Hickory, at Hickory, Nov. 3, 11 a.m.; 1:30 p.m.  
Scooba, at Scooba, Nov. 8, 4 p.m.; 7:30 p.m.  
Newton, Nov. 15, 11 a.m.; 1:30 p.m.  
Union, at Mt. Zion, Nov. 15, 3:30 p.m.; 7:30 p.m.  
W. B. JONES, P. E.

##### Vicksburg District—Fourth Round

Vicksburg, Gibson Memorial, Aug. 23, 7:45 p.m.; Oct. 21, 7:30 p.m.  
Edwards, at Edwards, Aug 30, 11 a.m.; Oct. 30, 3 p.m.  
Louise and Holly Bluff, at Holly Bluff, Sept. 6, 11 a.m.; Nov. 9, 7 p.m.  
Port Gibson, Sept. 13, 11 a.m.; Nov. 4, 7:30 p.m.  
Hermanville, at Hermanville, Sept. 13, 3 p.m.; 7:30 p.m.  
Vicksburg, Crawford St., Sept. 16, 7:45.  
Nebo, at Nebo, Sept. 20, 11 a.m.; 1:30 p.m.  
Fayette, Sept. 20, 7:30 p.m.; Oct. 28, 7 p.m.  
Anguilla, at Catchings, Sept. 27, 11 a.m.; 3 p.m.  
Roxie, at Roxie, Oct. 4, 11 a.m.; 3:30 p.m.  
Gloster, at Gloster, Oct. 11, 11 a.m.; 2 p.m.  
Centerville, at Centerville, Oct. 11, 4 p.m.; 7 p.m.  
Woodville, Oct. 18, 11 a.m.; 2 p.m.  
Mayersville, at Valley Park, Oct. 25, 11 a.m.; 2 p.m.  
Rolling Fork and Cary, at Rolling Fork, Oct. 25, 4 p.m.; 7 p.m.  
Lorman, at Lorman, Oct. 28, 3 p.m.  
Washington, at Washington, Nov. 1, 11 a.m.; 2 p.m.  
Natchez, Nov. 1, 4 p.m.; 7 p.m.  
Yazoo City, Nov. 8, 11 a.m.; 2 p.m.  
Eden, at Eden, Nov. 8, 3:30 p.m.; 7 p.m.  
Silver City, Nov. 9, 3 p.m.  
Oak Ridge, at Potter's Chapel, Nov. 13, 11 a.m.; 2 p.m.  
Sataria, at Sataria, Nov. 15, 11 a.m.; 2 p.m.  
H. A. GATLIN, P. E.

#### NORTH MISSISSIPPI CONFERENCE

##### Greenwood District—Fourth Round

Belzoni, Sept. 6, a.m.  
Moorhead, preaching Sept. 6, p.m.; Q. C. Sept. 30, p.m.  
Black Hawk, at Enon, Sept 9.  
Vaiden and West, at West, Sept. 9, p.m.  
Duck Hill, at Chapel Hill, Sept. 10—all day.  
Inverness and Isola, Sept. 13, a.m.  
Itta Bena, Sept. 13, p.m.  
Schlater and Price Memorial, at Schlater, Sept. 16, 6 p.m.  
Winona Station, Sept. 20, a.m.  
Carrollton, at Carrollton, Sept 20, p.m.  
Acona, at Emory, Sept 22—all day.  
Ruleville and Doddsville, at Ruleville, Sept. 27, a.m.  
Drew, Sept. 27, p.m.  
Minter City and Glendora, at Minter City, Oct. 4, a.m.  
Swiftown, at Sidon, Oct. 4, p.m.  
Tutwiller, at Tutwiller, Oct. 11, a.m.  
Sunflower, at Sunflower, Oct. 11, p.m.  
Greenwood, First Church, Oct. 12, p.m.  
Winona Ct., at New Hope, Oct. 13—all day.  
Poplar Creek, at Friendship, Oct. 14—all day.  
Kilmichael, at Kilmichael, Oct. 14, p.m.  
Tchula and Cruger, at Cruger, Oct. 18, a.m.  
Lexington, Oct. 18, p.m.  
Ebenezer, at Hebron, Oct. 22—all day.  
Webb and Sumner, Oct. 25, a.m.  
If the Local Church Board of Christian Education was not elected at the third quarterly conference, pastors will please be prepared to make these nominations at this conference.  
A. T. McILWAIN, P. E.

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NEW ORLEANS  
**Christian Advocate**

Vol. 83—No. 35.

NEW ORLEANS, LA., THURSDAY, AUGUST 27, 1936.

Whole No. 4197.

THE GRAND CANYON



(Courtesy Richmond Christian Advocate)



# Wallet of the Week



HOMER RODEHEAVER, composer and song leader, has been playing his trombone in the Belgian Congo. It is said that the natives were startled at first, but when it was explained that the playing of Negro spirituals was to show them what their Negro brothers in America had accomplished for the service of the Lord, they were pleased. Mr. Rodeheaver estimates that he has reached about ten thousand people. It appears that the native African has a genius for music not unlike that which is characteristic of the Negro in America.

\* \* \*

PONCE DE LEON IS DEAD, says the editor of Zion's Herald, but a host of his followers are still living. They are seeking, seeking everywhere for the secret of longevity and a resurrected youth. How pathetic and at times ludicrous is this instinctive human struggle to remain fresh, buoyant, and beautiful as we approach threescore years and ten! But life has a way of crumbling under our very feet. The body grows old and sick—worn out. The mind, having experienced so many contradictions and disappointments, has come at last into a period of permanent disillusionment. The enthusiasm of the spirit has abated. The fact is we are growing old.

\* \* \*

FRAU ANNA KLARA FISCHER, who, according to the press reports, had the responsibility of acting as hostess-mother for the 435 women participants in the recent Olympic Games held in Berlin, is president of the German national branch of the World's Woman's Christian Temperance Union. The white ribboners of Germany served the meals to the women athletes, and they extended to them such other courtesies as a hostess shows to a guest. It is also noted that the hotel to which these women athletes were assigned does not serve alcoholic beverages.

\* \* \*

THE SCANDINAVIAN COUNTRIES are said to occupy a very advanced position on temperance requirements for certain classes of people. For the past ten years, all railway workers, tram-conductors and motor-drivers engaged in passenger transport have been forbidden by law to drink liquor while on duty or for six hours before going on duty. The government now proposes to extend these regulations to all aviators, professional chauffeurs and lorry-drivers and to forbid the taking of liquor for eight hours before going on duty. The police also are to be authorized to take blood tests if they are suspicious that a man has been drinking.

IN IRELAND AND WALES there are a great many beekeepers, and it is said that every third year each owner of bees is required to distribute some of his honey among his neighbors. The reason for this is that the bees have gathered the honey from the neighboring fields. It is a symbol of that brotherly kindness which we owe to the men and women about us who have made valuable contribution to our happiness and prosperity. In charity, in social service, and in Christian missions, God's children may distribute the honey of their spiritual prosperity among those whom the Saviour designated "neighbors."

\* \* \*

DOCTOR HALFORD E. LUCCOCK says that it should never be forgotten that Christianity did not come into the world through the editorial page; it came through the news column. It was a news event—front page, stop-the-press news. Something happened. "The Word became flesh and dwelt among us." The gospel was first preached as news. Whenever it has been preached with power, it has been preached as news. Whenever it has dwindled down to mere advice, become merely editorial Christianity, it has evaporated into a cloud as vague as fog.

\* \* \*

THE SEVENTH DAY ADVENTISTS, with only four hundred and twenty-three thousand members, are said to keep twenty-five thousand missionaries and institutional workers busy throughout the world—one missionary for every eighteen church members. During the past six years Adventist missionary work received more than fifty million dollars for enterprises at home and abroad. Let it be remembered that those were years of financial depression. Who will say that the enormous sum of money collected for missions does not represent a great faith?

\* \* \*

TWO CENTURIES AGO, so the story goes, a Spanish ship, after a hard struggle with the Atlantic, was grounded near the island of Assateague, off the Virginia Coast. A herd of ponies constituted a part of the vessel's cargo. These ponies swam ashore where they multiplied until they became a great native herd. After two hundred years the wild descendants of the original herd are still gathered in an annual round-up and brought to Chincoteague, Virginia, where they are auctioned off.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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## EDITORIAL

### MINISTER OR LAYMAN

Not long ago, Dr. Frederic S. Fleming, rector of Trinity Church, New York, said, "declare a moratorium on preaching for a period of one or two years." Against this proposed abandonment of the pulpit, Mr. Roger W. Babson, layman and moderator of the Congregational Church, says use a written sermon fifteen minutes in length and be sure to get "all excited" about it yourself. These two church leaders were dealing with the same thing, one as a "discouraged minister" and the other as a layman with a problem who is seeking "guidance and courage." We do not offer unfavorable criticism of Dr. Fleming, as some have done. Neither do we praise the proposal of Mr. Babson. We have a feeling that Dr. Fleming was running true to form as a prophet. He no doubt felt the sting of disappointment and that sense of seeming failure which brought to the lips of Israel's great prophets similar confessions of discouragement. We are inclined to think that the elegiac train is sometimes the evidence of the prophet-heart, and the sting of disappointment may be due to the prophet's sense of responsibility for his divine commission. On the other hand, the layman, because his problem is largely personal, has no more real trouble than his minister, but perhaps a less direct sense of responsibility. To be sure, Mr. Babson is not to be charged with being in anywise indifferent to the problem of the minister, nor to the difficulties of the church; but his lack of direct responsibility for results is necessarily reflected in a solution which is somewhat academic and artificial. His method doubtless has its merit, but it could never sound the depths of the ministerial passion. We have serious doubts whether a written sermon four times repeated on a Sunday, even with variations and adaptations, would do very much toward an effective remedying of the situation which confronts the ministry and the church at the present time, a situation which occasioned the discouragement of the Trinity rector. It seems that the broken heart of the prophet is an inseparable

accompaniment of the kingdom's progress, and we probably have too few ministers who are discouraged and brokenhearted over the problem of the church and the condition of the world.

### EVANGELISM NEEDS DEFINITION

The caption of this editorial is expressed in the words spoken by Rev. C. Ensor Walters, president of the Methodist Conference of the United Church in England, who accepted his task without panegyric or fulsome praise of the past, but with a stern sense of responsibility for a desperate day in the history of Methodism and in the fortunes of the world. He spoke frankly concerning the fact that at the end of four years of Methodist Union, the forces of Wesley had not gone forward, but were actually losing ground—in circuits, in ministers, in ministerial recruits, and in membership. He refused, however, to accept the appearance of defeat for fact, and he plead for a return to the spiritual weapons and warfare through which Methodism achieved its greatness. He said, "The Methodist Church must evangelize or perish," but he added, "evangelism needs definition." His was no reactionary appeal for the emotional or the sporadic manifestations of the days when our fathers laid the foundations of the Methodist Church in the great Revival. It was a plea that, through the experience of the burning heart, Methodism might bring to its altars that which shall answer the wistful yearnings of a world without salvation and without hope. One has only to know the ministry from which the president comes to be assured that he made no plea for the continuance of any form of social or economic wrong—he was thinking in the terms of a Methodism adapted to this generation and its needs. For that reason, we think, he said evangelism needs definition. It needs to be translated into the terms and the forms required by the twentieth century.

## THEOLOGY WITH VARIATIONS

The tendency to accommodate theology to human circumstance and to the canons of public opinion is probably not less common than the dogmatic assertion that the voice of the people is the voice of God, and one is probably as selfish as the other. A little while ago Dr. A. E. Garvie, an English Free-church leader, was being severely dealt with by certain critics for his manifest effort to accommodate truth to the political trends in British thought. As his critics viewed his words, he was seeking to defend the armament program of the British Government—an adroit defence of war. That, however, was not the first time that Dr. Garvie had given utterance to such surprising accommodations of truth. Among some extracts which we made from his deliverances during the World War, we find a rather surprising accommodation of the doctrine of salvation. It seems that he, in common with others, was having to meet a rather serious issue which had been raised concerning the soldier dead, then mounting into the millions. Dr. Garvie said: "There is moral continuity between the present and the future life; and if they (the soldier dead) died in the spirit of self-sacrifice, this will be so much moral gain for their moral growth hereafter. That, where the soul has not finally rejected the grace of God, moral probation will be continued, I think, we are warranted by Scripture and the facts of life to assume, and that probation will include the opportunity of receiving the grace of God which alone saves." For our part, we do not see how even Jesuitical casuistry could defend such a scheme of salvation. But with such variations, our Protestant theology was made a means for hushing down the spiritual apprehensions of war-be-reaved hearts concerning the slain of that ruthless international conflict. Such an adaptation should entitle one to credit for an ecclesiastical genius equal to the needs of any hour or any public issue. We do not mean to be censorious or severe in our judgment, but we cannot escape the conviction that, whatever the original foundation may have been, theological variations often arise from a state of spiritual uncertainty, they result in a religion of moral sedatives, and they issue in a message which is a delusion.

## DEADLINE APPROACHES

Bondholders have extended time for saving Junaluska through September 1. Cash and pledges total \$89,500, leaving \$15,500 yet to be secured. Please send additional contributions to S. C. Kirkman, Treasurer, Wachovia Bank & Trust Company, Highpoint, N. C.

W. A. LAMBETH, Director.

## Editorial Miscellany

By Dr. H. T. Carley

### VACATIONS

The man that invented vacations ought to have a medal and a monument. He belongs in the same group of benefactors of the human race that invented eating when you are hungry and resting when you are tired.

It is an interesting commentary on the theory that activities are conditioned by environment to observe that most vacations come at the time they are most needed—in the hot summer months—just as frying-sized chickens appear after a winter of pork, and the cotton crop is ready for the market just as notes made in the spring begin to come due in the fall.

Vacations have been especially pleasing this year, as the summer has been hot and dry. Locally, the better one of the two thermometers on the drug store gallery—they vary somewhat—has registered as high as 113 degrees Fahrenheit; the broken one has registered far lower. (The broken one is for winter use.)

But the hotness of the weather is not always properly gauged by the thermometer. Our Boston bull pup "Pat" gets a big thrill out of chasing stray cats that sometimes loiter across the lawn. He usually goes for them at full speed and full cry. The cats say nothing, but keep about two jumps ahead till they go over the fence. We heard the dog's war cry the other day and looked out to see what was happening. "Pat" was after the cat, all right, but it was so hot that both of them had slowed down to a walk.

The drouth, too, has been severe in this locality. Springs that have never been known to go dry before have ceased to flow. People are hauling their drinking water from artesian wells, and driving their cattle for miles to the river. A fisherman caught a catfish the other day and is reported to have said that he had to wipe the dust off with a cloth before he could tell whether it was a blue channel or an Opelousas.

So, after a hot, dry summer, vacations are pleasant to contemplate. Blessings upon the man that invented them!

But not everybody can take a vacation, just as everybody cannot have all the good things of life. Glad that some people can go to the mountains at this season of the year, we'll go to the garden before the sun gets too high to pick a mess of butterbeans for dinner. Butterbeans stand heat and drouth mighty well.





# News and Views



## HEADLINES

By Dr. D. B. Raulins

During the year the Christian Church has enjoyed or suffered frequent mention in the headlines. A number of the denominations have held their general gatherings and have taken action on various matters. About the most spectacular and the most telling thing to be reported for the Protestants for the year was their refusal, in Germany, to be swallowed up by the government. As in the early days they have held out against "emperor worship."

It is gratifying to know that the Christian Church, regardless of all the discouraging reports and unfavorable criticism, still must be reckoned with in assembling the factors that make up our modern life. Religion is not a side issue. The Church is not a negligible quantity. During all its history it has been tempted to become subordinate, a kind of private chaplain of the powers that be and the order that is. So strong is man's sense of the importance of religion that he feels that he must have the blessing of the Church upon what he elects to do regardless of how very much that thing is out of harmony with the spirit and principles of the Church. But the Church must retain its freedom to say what it will bless or it begins at once to become a Samson shorn of strength or blind, pulling down the house upon itself and civilization.

American Christianity has exposed elements both of weakness and of strength in their meetings this year. The M. E. Church, in its General Conference, is reported in some quarters to have taken a backward step in its program of Church School education. Perhaps the strongest resolution it passed was: "The Methodist Church, as an institution, does not endorse, support, or propose to participate in war." What had promised to be a clash between what might be called the radical and conservative groups on modern social questions failed to develop. Their vote of 470 to 83 for the reunion of Methodism creates a momentum for that movement that will hardly be checked. Prospects are that unification is coming.

The Methodist Protestants, meeting at High Point, N. C., shortly after the Methodist Episcopal General Conference,

avored unification by a vote of 142 to 59. They condemned war, liquor and Sabbath desecration.

Our Baptist brethren, Northern and Southern, held their conventions in St. Louis. Southern Baptists, though declining to make a survey of economic and social conditions in the South, frowned on churches borrowing money from the government, blamed the administration for liquor conditions worse than the days of the saloon and condemned lynching and offensive war. They met in a joint fellowship session with the Northern branch, but did not warm up to reunion. All heard Dr. Truett of Dallas in his great appeal for missions which he set in this light to Baptists: "If we Baptists sit smugly aside and prate about orthodoxy while this mission work goes unheeded, then I say orthodoxy is a grinning, chattering skeleton." And I invite you to join me in a strong "amen."

The Northern Baptists declined the merger with the Disciples, reported increase in missionary giving, re-emphasized the principles of freedom of faith, conscience, speech and press; but it declined to pass any resolutions or take any action on current economic and social questions. Liquor was not condemned, and only offensive war received their attention.

Presbyterians, North and South, had their big meetings. Dr. Machen, for some time a disturbing leader, withdrew and set about to set up the American Presbyterian Church as the original Presbyterian Church. Six of his followers went with him and thus brought to a close a fight that had been on for twelve years, in the Presbyterian Church, U. S. A.

With all their blunders the Christian Churches are still being used of God for the establishment and extension of his Kingdom.

## WORLD PEACE Resolution Board of Lay Activities

The Episcopal Address to the General Conference of 1934 contained a strong indictment of the War System and set forth the interest of our chief pastors in the cause of World Peace. The Social Creed of the Churches, as it appears in our Discipline, contains similar statements. Upon these statements against war and in behalf of peace, we take our

stand. With reference to this question, we also take our unequivocal stand upon Jesus' message and His ways of life.

The religion of Jesus Christ means brotherhood, not only in America but around the world, and war is the antithesis of brotherhood. War is a relic of barbarism, caused by the elements of paganism in our economic system, the greed of makers of munitions of war, exaggerated ideas of nationalism and the general ignorance and stupidity of the human race. War is ridiculous. What could be more absurd than settling disputes by fighting international duels? War is ghastly. What could be more fiendish than the wholesale slaughter of our boys? War is unchristian. It cannot be harmonized with the Sermon on the Mount. We see in war the supreme denial of everything for which Jesus stood.

Time and the consequences have stripped the mask from those delirious days of 1914-18, when we thought that we were fighting war to end war and we now see how unchristian was the whole tragic business. God forbid that we should ever again pray our Heavenly Father to help our boys shoot straight for Jesus' sake, that we should ever again allow our churches to be turned into recruiting stations for that man-made hell—war! God forbid that we should ever again allow relentless propaganda, the hysteria of war and the fever of a blind patriotism to sweep away our idealism and Christian integrity!

The staggering cost of the World War should be sufficient argument against future wars. The total financial loss is shown by the War Department to be One Hundred Eighty-six Billion Dollars. The Revolutionary War, which lasted eight years, cost only One Hundred Seventy Million Dollars. But when the World War drew to a close it was costing, not in indirect losses, but in actual expenses Ten Million Dollars an hour. In other words, when the War drew to a close it was costing Eight Million Dollars a day more than the Revolutionary War cost in eight years. The bankruptcy of the nations is a danger signal for all future wars. The constant piling up of armaments means economic ruin. Expenditures for military, naval and air armaments in the following countries have increased from 1913 to 1930 as follows: France, 30 per cent; Great Britain, 42

per cent; Italy, 44 per cent; Japan, 142 per cent; United States, 197 per cent. These official figures are taken from the 1930 Armaments Year Book.

The loss of life in the World War cries out against future wars. Fifty-eight million men bore arms, over ten million men were killed in action, and approximately seven million were permanently incapacitated. Think of those men lost in the prime of life! Think of the books they might have written, the pictures they might have painted, the inventions they might have produced, how the world might have profited by their genius and devotion! We don't want a repetition of that awful slaughter. To us from fallen hands they have thrown the torch. If we break faith with those who died, we shall break faith with Christ and the highest welfare of all humanity.

#### RECOMMENDATIONS

1. That our teachers and preachers use every opportunity to speak against war and in the interest of World Peace. We realize they will be warned to keep out of politics, to be true patriots, to preach the "plain and simple gospel," and not meddle in politics or international affairs. But unquestionably it is the business of the Christian pulpit and class-room to promote the spiritual interests of mankind.

Therefore, when we see war blighting and blasting lives, wrecking standards of morals and honor, causing depressions that leave millions in economic slavery, we must cry out against the whole business of militarism, or lose our own souls.

2. We commend the various agencies working for World Peace and we especially endorse at this time the Emergency Peace Campaign and the National Council for the Prevention of War. In cooperation with the Woman's Missionary Council of our Church we approve the sale of Peace Bonds by the National Council for the Prevention of War, the sale of which will provide funds for educational work in extending interest in World Peace.

3. We need to make use of every facility in our Church in educating for peace to counteract the spirit of militarism that is so apparent in the daily press, the magazines of the country, the picture show, and radio programs.

4. We go on record against compulsory military training in the schools and colleges of our nation.

5. We favor Federal legislation placing the manufacture of munitions and arms under the Federal Government, and, in the event of war, the conscription of wealth and labor.

#### IN CONCLUSION

To the Church the challenge is clear: it must take the lead. No help can be expected from the politicians for they are followers and not leaders. Today the unfulfilled promise of "peace on earth" challenges in particular those of us who call ourselves Christian. The time has come to translate more perfectly into action our professions of "good will among men." If we fail to do so, we are traitors to Him who said, "Blessed are the peace makers for they shall be called the children of God."

### THE SUPERANNUATE AND THE HONOR ROLL

Come, let us visit our brethren and see how they do; and whether or not the years have dealt kindly with them. For a comparative study of the welfare of our brethren, we use the years 1896 and 1935 as our source of data. We want to pay our respects to all the preachers in the Conferences, but especially our superannuates and the widows and orphans of our deceased preachers.

But to begin with, let me say as far as the Conference Claimants are concerned, it may be truly said—with them the former times were better than the present—Can the church and a great Conference justify the present state of want and poverty of these dear old brethren in the presence of this opulence and plenty?

#### I.

What is the financial condition of the presiding elders today compared with thirty-nine years ago. For the year 1935 the presiding elders were paid an average salary of \$3,986, while the average salary of the presiding elders for the year 1896 was \$1,088. The presiding elders at least have no room to complain: for they have had a gain in average salary of more than 366 per cent. Shall these go back to former times? I should say not. Yet it is a mooted question whether they are paid more than they are worth.

#### II.

But what about the preachers in charge? Their average salary for 1935 was \$1,418. While the average for 1896 was only \$457. Thus the preachers in charge show a gain in average salary of a little more than 310 per cent. This is an excellent showing and ought to contribute substantially to their comfort, usefulness and service. The brethren could not be persuaded to go back to former times, for they say we fare better today than in the past.

#### III.

What about the superannuates and the widows and orphans of our deceased preachers? Are the superannuates in the midst of their brethren, and yet not of their brethren? If prosperity is made the criterion, the superannuate has certainly lost his caste and is not to be accounted for among his brethren. The superannuate for 1935 was handed an average stipend of \$247, while in 1896 he received \$181. This shows a gain for the superannuate of less than 37 per cent. These brethren don't seem to be nearly so prosperous as their brethren in the active ranks. How they have managed to keep soul and body together, God only knows. The facts indicate that the Conference cares little for their estate and is only playing at guardianship of these aged ones. And in the same bonds of suffering, want and poverty are the widows and orphans of our deceased preachers. For instance, in 1896 these received an average stipend of \$143, but for 1935 these claimants received an average stipend of only \$135. Thus these worthy and dependent claimants have had a decrease in their average support of more than five and one-half per cent—yet for all that no one seems to take it to heart; nor plead their cause. With the purchasing power of the dollar cut in two and living expenses advanced nearly 100 per cent, how are our superannuates and other Conference claimants going to subsist? Many of these dear old brethren are not physically able to make a dollar, and those that are able are barred from any gainful employment by reason of their age. Therefore all of them must take their place in the ranks of the unemployed. Yet in the face of facts like these they are handed this data, namely: "We collected more income this year from our investments and could have contributed more to the support of the claimants, except for the fact that the last General Conference (by recommendation of the General Commission on Budget) reduced by nearly 50 per cent the amount in the General Work Budget for the General Board of Finance."—Quoted from a letter sent out to the superannuates July 1, 1936, and over the signature of Luther E. Todd, secretary. The above statement of the Board of Finance bears out implications that are not flattering to either the General Conference nor the General Commission on Budget. Of course our Louisiana Conference claimants with those of the whole church are hard hit by this unreasonable and unjust procedure. And our Louisiana claimants have not fared any better in the hands of the Louisiana Conference and the Conference



Commission on Budget—a study of the Conference Annual, 1935, pages 47 and 52, and table No. 3 Finance (Recapitulation) item General and Conference Work Paid—is revealing and shows that somebody is guilty of robbing Peter to pay Paul. First, the Conference accepted an asking of \$100,000, upon the recommendation of the Conference Commission on Budget, to be pro rated on the ratio of 40 per cent for General Work and 60 per cent for Conference Work. Of this acceptance was collected 51.440 per cent or \$51,440. See Table No. 3 Finance. The asking for the Conference claimants is \$9,750, there was 51.440 per cent of this amount collected or \$5,015.40, but the Board of Finance, page 52, report as receiving only \$4,590. What became of the \$425.40?

The index finger seems to point to the Conference Commission on Budget with the Conference Board of Christian Education abetting—as offenders. For the Board is made beneficiary of the asking under two counts, namely: (a, or interest on bonds) for \$20,000 and (b, or Christian Education) for \$11,250. And it has been intimated that the Board was allowed to subtract the amount of the first count from the total budget. And then pro rated the balance to the other claims on the fund. Be that as it may, the Conference claimants have been euchred out of \$425.40.

#### IV.

The law of averages is reliable and revealing only when applied to theoretical cases and assumed conditions, but when attested by facts as they really exist, it is nothing more than a shrewd scheme of camouflage that hides much more than it reveals—by its ignorance of opulence at the one end of the line and poverty at the other end: for it assumes a false standard of equal sharing that no where exist. For instance, take the case of the presiding elders, by the law of averages they are made to share equally as to salaries received, but the assumption, while theoretically sustained, is actually and factually false. The fact is there is a wide divergence in the amount of salaries paid presiding elders, ranging from less than \$100 to more than \$1,500. But even more marked is the difference in salaries paid pastors—that ranges from \$1,500 to more than \$5,000.

There are 151 pastors in the Louisiana Conference but 37 of these draw down in salaries \$96,598, while 114 divide the remainder, \$117,638. Yes, true enough these with those all share in the sum total, but not equally. For the fact is: Just a fraction more than 25 per cent of pastors draw in salaries more than 45 per cent of the sum total, while a fraction less

than 75 per cent of the pastors draw in salaries just a fraction more than 54 per cent of the sum total collected for the support of pastors. And out of these there is at least 41 whose salaries range from \$103 to \$878. And in the case of the superannuates 13 of these out of 28 fall below the average and some as much as 33½ per cent. And when it comes to the widows and orphans of our deceased preachers the facts are still more appalling. And you may manipulate the law of averages as you may; you can't make respectable and tolerant the intolerable condition of the helplessness, want and unrelieved poverty of these Conference claimants. Without question, it is a great honor to any preacher to have served his Church and Conference faithfully from young manhood to old age, and it may be expedient to superannuate such a one because of his age and infirmity, but in no sense of the word is it an honor or a promotion; in his case the honorable is far from being honored.

To so designate the Superannuate Relation as it exists today in the Louisiana Conference and throughout the Church is a crass misrepresentation of facts and befouling of a noble term.

Is the Conference trying to kid and blarney these dear old brethren into believing they are being honored by its pious prattle about the Honor Roll and the exalted privilege of requesting for themselves the Superannuate Relation? And when the request is made; the Conference with considerable gusto and kindly remarks of the Bishop, the request is granted consigning them for the remainder of their natural lives to a state and condition of suffering, privation, neglect and poverty.

Shall the Conference in the future stand for this condition?

REV. SAMUEL S. BOGAN.

Kentwood, La.

### MANSFIELD COLLEGE AND ELSE

For the information of the ministers and members of the Church throughout the Louisiana Annual Conference, I desire to report that the Conference Board of Christian Education has carried out the duty and performed the mandate imposed upon it by the Annual Conference with reference to the Mansfield College property.

Deed of conveyance of that property has been duly executed to the holder of the mortgage indebtedness, and has been accepted and filed for record, and the two mortgage notes of the Church secured by mortgage on the property, one for

\$16,000 and one for \$10,916.60, both dated February 28, 1931, have been surrendered to the undersigned and by him filed for cancellation in the office of the Clerk of Court and Ex-Officio Recorder of Mortgages for the Parish of DeSoto, Louisiana. These papers were filed on July 15, 1936.

The effect of this is that the Church's title to the entire property has passed out of the Church, and the Church's debt, with reference to that property, has been paid in full, and the Conference is, of course, relieved of any further obligation either in principal or in interest, with reference to this property. The annual interest saving is quite a sum.

While giving you this information, with the request for its publication, I would like to call attention to the action of the last Annual Conference in pledging itself to pay this year not less than \$10,000 on the principal of the Centenary College bonds, as well as the agreed rate of interest. The matter was very thoroughly presented at the last session of the Annual Conference and ought to be well understood by everybody. It is not believed that the regular benevolent payments will be sufficient to accomplish this purpose, and each District has been requested to raise an auxiliary sum.

It is a matter of gratification that the voluntary method of asking for benevolences has been measurably successful. I believe, however, that we need all ministers, all chairmen of boards of stewards and all presiding elders to put greater emphasis on the matter of paying the assumed amount in full, and I hope that this will be done, not only because of the need of these funds by this Board for its purpose, but because of the need of every penny of these funds for missions and other work.

T. W. HOLLOMAN,

Chairman, Louisiana Conference Board of Christian Education.

### ABDI, THE SCRIBE, WRITES WHAT HE SEES AND HEARS

And the People called by the name of John, of the House of Wesley, learned many things concerning the Wisdom of their Founder. He had made plain to them that his Rule for Making, Saving and Giving was good for their Day. And even more to their Profit, they learned that the People called Methodists have as their Chief Business here the Seeking of those who are Lost.

And there came to Abdi, the Scribe, one Jabez, who also is of the Sons of

(Continued on page 12)

## Mississippi and Louisiana

Mr. Rex Murff, son of Rev. and Mrs. J. R. Murff, will attend Junior College at Moorhead, Miss., the coming session.

Rev. S. W. Hemphill, pastor at Weir, Miss., held revival services in his church recently. Rev. J. R. Murff did the preaching.

Rev. W. W. Bruner was assisted by Rev. J. R. Murff in a meeting recently held at Valley Hill on the Carrollton circuit.

Our young friend, Rev. T. W. Lewis, of Calhoun City, Miss., sends us a list of five names to the Advocate list. O, for an army of such callow youths!

Rev. T. M. Bradley, pastor at Holly Springs, Miss., with his family is taking a vacation in Texas. His brother, Rev. O. W. Bradley, is pastor at Huntsville, Texas.

Mrs. J. F. Wilson, of Eden, Miss., who is now nearly blind, says she has enjoyed the Advocate practically all her life. She made its acquaintance in the home of her mother.

The presiding elders of the Louisiana Conference will hold their first fall meeting at Shreveport, on September 1, according to notice sent out by Bishop Dobbs.

The pastors of the Seashore, Miss., District will meet at Wiggins, Friday, September 11, at 10 a. m., according to information furnished by Dr. Power, the presiding elder.

Rev. L. C. Lawhon, pastor at Sallis, Miss., sends a list of subscribers from his charge. We gladly make acknowledgment of the loyalty that does not recognize campaign frontiers.

Mrs. Richardson has returned recently from Oakville, Tenn., to Blue Mountain, Miss. In requesting the change of ad-

dress for her paper, she says she prizes the Advocate next to her Bible.

Rev. W. W. Woollard, Rosedale, Miss., is reported to have spent the month of August renewing fellowship with those whom he had served in various charges in the North Mississippi Conference.

Rev. J. T. Abney, of McComb, Miss., is pinch-hitting for Rev. W. H. Royal, on vacation. Mrs. W. C. Boyd, a daughter of Brother Abney, lives in Bogalusa, and is the glad hostess to an honored father.

From Rev. W. A. Terry of Centerville, Miss., comes support for the Advocate cause and words of encouragement for the near future. The campaign is never over with those who love the Advocate.

Rev. and Mrs. I. T. Reams, of the Louisiana Conference, are occupying quarters in Norman Hall, Camp Lassa. Their post office address is Forbing, La. He says "Uncle Van" Carter is doing a great work.

Rev. T. G. Lowry, pastor at Abbeville, Miss., has held two revivals on his charge and has assisted in two others. The meeting at Abbeville was participated in by the Methodist and the Presbyterian churches.

Rev. Travis Filgo, following the example of a number of other pastors of the North Mississippi Conference, is taking work looking to a degree at the University of Mississippi. His charge is Waterford.

The report of the pastor at the third quarterly conference for the Oxford, Miss., church, revealed the fact that forty-three students from Methodist homes were in attendance at colleges and universities.

Mrs. R. E. Bennett, Advocate agent at Meadville, Miss., sends us two subscriptions and says that she has other pros-

pects on her list. The Meadville church is far past its Advocate quota—it does not estimate its loyalty by a quota.

Rev. C. A. Parks, who is approaching the end of his fifth year at Indianola, Miss., says that they have been truly five happy years, and that the thought of moving, which custom thrusts upon him, is unpleasant.

Rev. H. L. Johns, presiding elder of the Monroe District, has sent out a program of activities for his churches and people which covers the entire period up to the meeting of the Annual Conference at Minden, La.

Rev. T. W. Smallwood, pastor at Caladonia, in Lowndes County, Miss., holds the palm for church building in the Columbus District. He will report the building of a beautiful brick church when his name is called at the Conference in Kosciusko.

Bishop Arthur J. Moore, after a year's absence in the Oriental mission fields of the Church, reached home a few days ago. We are sure that the rest and the companionship of his own home and family will cause him to forget the extreme heat of the season.

Rev. R. A. Bozeman, pastor at Ferriday, La., reports a successful revival at Oak Grove on the Provencal charge. A large group of young people united with the church and a missionary society was organized. Brother Bozeman assisted Rev. W. E. Anding, the pastor.

A note from Rev. W. C. Mason, pastor at Lockport, La., reports that the debt on the church at Golden Meadows has been paid in full, and that he hopes to have Bishop Dobbs present for the dedication, at a time to be announced in a later issue of the Advocate.

Rev. W. H. Royal, pastor at Bogalusa, La., is holding a meeting at Carlsbad, N. M. His family accompanied him on the trip and will pay a visit to Mrs. Royal's sister in Boger, Tex., visit the Texas Centennial Exposition, and will see other points of interest enroute.

Rev. L. P. Wasson, presiding elder of the Columbus, Miss., District, has issued a bulletin giving a resume of the work up to August 20. The report shows 181 additions on profession of faith, 206 by certificate; \$2,050 paid on Benevolences, \$345 paid on Grenada College, and \$5,425 paid on church debts.

Rev. C. L. Rogers, pastor at Sardis, Miss., is indulging a love for the rustic by taking his vacation in a cottage located on the edge of the woods five miles east of Oxford. His son, Landis, was a





senior at "Ole Miss" last year, and his daughter, Lura, will be a sophomore at Grenada College the coming session.

Rev. R. G. Lord, Executive Secretary of the Board of Education of the North Mississippi Conference, favors the Advocate with a copy of his very informing bulletin. We note an improvement in the collections for the Home and Foreign Mission Enterprise. The total reported for the month ending July 25, was \$416.73.

Thirty-two members were added to Noel Memorial Church during the past month. This brings the total for the year up to 214. Nearly one-half of the benevolences have been raised and remitted to the Conference treasurer, and the general work of the charge moves smoothly. Dr. Cowen is making large plans for his fall campaign.

Rev. John W. Ramsey, of the Mississippi Conference, recently assisted Rev. W. C. McCay of Baldwin charge, North Mississippi Conference, in a revival which resulted in eighteen additions to the church and a general revival of interest in the congregation. Among those received into the church were three generations in one family—grandfather, son and grandson.

Rev. Finley W. Tinnin, editor of the Baptist Message, is in sorrow because of the death of his father, Rev. J. W. Tinnin, on August 15, in Shreveport, La. Rev. J. W. Tinnin was educated in Methodist colleges, he lived a life of wide usefulness and leaves to his widow, two daughters and four sons an honored name. The Advocate extends sympathy to the bereaved family.

The Corinth District Preachers' Meeting will be held at Blackland church on September 8. Rev. W. P. Bailey will preach the sermon, and the opening devotional service will be conducted by Rev. W. J. Wood. The program includes: How to Develop and Train Leaders for the Local Church, Rev. W. R. Lott; Selecting and Training the Official Board, Rev. N. J. Golding; and Duties of Church School Officers and Teachers, Rev. S. E. Ashmore.

Rev. H. T. Cunningham, formerly of the North Mississippi Conference but now a superannuate of the West Texas Conference, is living with his son, Hal, Jr., at West Columbia, Texas. Brother Cunningham spent six months in the Woodman of the World hospital in San Antonio, and after his release from the hospital, he and Mrs. Cunningham went to make their home with their son who is the pastor at West Columbia. Friends

of Brother Cunningham in Mississippi will be glad to know that he is able to preach occasionally and has stood the extreme heat of the summer remarkably well.

Rev. A. J. Davis, who took the superannuate relation at the last session of the Mississippi Conference, underwent a very serious operation in a Meridian, Miss., hospital last Monday. We did not learn more than the bare fact that the operation had been performed. We hope for a good report soon.

Mr. O. S. Hopkins, a layman of Hickory, Miss., is reported to be quite ill in a Meridian hospital. At last reports, the nature of his trouble and his condition were undetermined. We are not sure that the initials are correct, but the patient has been the Church School superintendent at Hickory for a long while. Mr. O. S. Hopkins was in college with the editor of the Advocate.

### OLOH CHARGE

Dear Brother Duren: The Oloh charge we feel continues to make gradual and substantial progress. The response of our people is most encouraging. Our people are giving expressions of real loyalty and devotion, and we find words inadequate to express fully our true appreciation to them for their support and prayers.

We have brought to a successful close five revivals on our charge. As a result of the Hub meeting two were received into the membership of the church on profession of faith. Brother I. H. Sells did the evangelistic preaching in our Hub meeting. The Oloh meeting we feel was a revival in every sense of the word. We were fortunate indeed to have with us Brother B. L. Sutherland. There were no additions at Oloh for the reason that those of the Methodist faith in that community already belong to the church. Brother Sutherland's gospel messages were most inspiring. Many felt again the wooing of the Spirit and reconsecrated their lives to the Master. Brother C. A. Calhoun very capably assisted us in the Baylis Chapel meeting. He brought wonderful messages, and the power attended his preaching. Our hearts overflowed with joy as we saw the membership of this little church increase over 100 per cent.

The pastor did the preaching in the other two meetings (East Columbia and Baxterville). He had as his helpers in these meetings Mr. Robert Ulmer of Foxworth, who led the singing and Miss Elizabeth Noblin of Forest, who served as

pianist. One person was received into the East Columbia church on profession of faith, and two were received into the Baxterville membership on profession of faith.

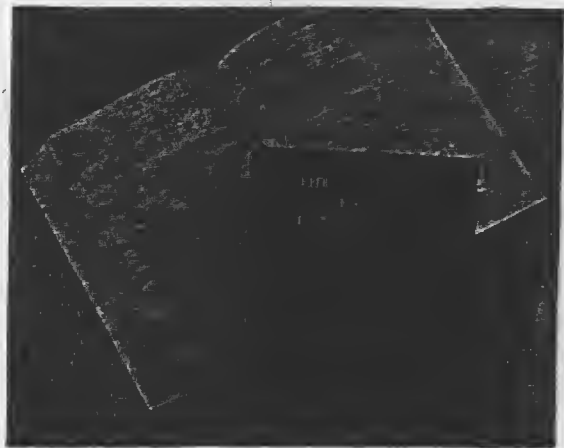
The pastor (assisted by committee) is going to start a campaign early in September to raise our benevolences and all special offerings. Our slogan is "Over the Top with Everything."

We covet an interest in the prayers of all Christians as we strive to go forward in His work. May His kingdom come and His Will be done on earth as it is in heaven.

SWOPE NOBLIN, P. C.

There has been no great people without processions, and the man who thinks himself too wise to be moved by them to anything but contempt, is like the puddle that was proud of standing alone while the river rushed by.—George Elliot.

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## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Avenue, New Orleans

Mr. L. W. Martin, a member of the faculty of the MacDonell French Mission School, writes the following concerning the summer activities of the School:

"The end of the school year is not the end of activities for MacDonell school workers and pupils. The first vacation month of June found our superintendent, Miss Hooper, and three workers, Miss Gandy, Miss Hendricks and Miss Lampard, with about twenty children still at the school. During the month, Miss Lampard and Miss Hendricks each assisted for two weeks in vacation Bible schools, Miss Lampard working in Jeanerette and Miss Hendricks in Morgan City.

"Since a number of states are represented in our faculty group, of necessity, vacation days mean travels to different parts of the country. Miss Willings reports a very enjoyable month spent at her home in Texas. Miss Covington claims South Carolina as her vacation ground. Miss Vogel enjoys Oklahoma and Arkansas for quiet, rest and beautiful scenery. She proved herself a capable speaker at the Leadership Training School, Mount Sequoyah, Arkansas. In July, Miss Gandy finds the gulf coast of Mississippi pleasant enough to invite her for a time. Miss Kelley has attended the summer session of school at L. S. N. C. in Natchitoches, while Mr. Martin and Mr. Harden, hailing respectively from Kansas and South Dakota, find long travels of great interest. In August, Miss Hendricks likes Georgia. Miss Lampard prefers New Orleans as her vacation city.

"Our faithful superintendent, Miss Hooper, has remained almost constantly at the school during the summer, giving of her careful and kindly supervision to the work which must needs be done in preparation for the coming year. Her sister, Miss Ora Hooper, spent a short

time at the school, and also assisted in the work at Dulac while visiting there.

"Honorable mention also belongs to Mr. Thibodeaux, who, having charge of the farm, has remained by his task loyally throughout the summer months.

"A number of our students have had the special privilege of enjoying vacations in the homes of various friends of the school, and the summer's activities would hardly be complete without mention of these. Miss Movelia Dupre has been for some time in the home of Mrs. Lamar Easterling, Jackson, Miss. During the summer, Movelia's sister, Lelia, has also been privileged to be in the Easterling home. Miss Inez Vicknair reports most enthusiastically a very enjoyable time with Mrs. Yonce, in Monroe. Inez also spent some time in Shreveport, of which she says, 'I just enjoyed myself all the time.' Our twins, Mary Ann and Elouise Blanchard, are indebted to Mrs. Gallaher, of Trout, La., for a very pleasant two weeks of vacation spent with her. Miss Bertha Martin and Miss Lelia Dupre are spending the month of August with Bertha's brother in Georgia. Mr. Martin is a former teacher in our school.

"To our many friends who have helped so willingly toward making the summer a pleasant and enjoyable one, we are deeply grateful. There are those whom we may have failed to mention personally, but we are most thankful to you as well. We are sure happy friendships have been formed during the summer that will strengthen your hands and ours for the work that lies before us. 'May God bless and reward you in your noble missionary work' is our prayer."

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 Fifteenth St., Meridian, Miss.

The women of the Enterprise Auxiliary, Meridian District, wish, through this column, to express their appreciation to the women of the Conference, who have so generously aided them in their effort to raise money to help finance a new church building since theirs was destroyed by fire in January.

If you have not ordered the envelopes for the week of prayer, get them now by writing to Literature Headquarters, 712 Church Street, Nashville, Tenn.

Friends of Mrs. B. W. Lipscomb, retired secretary of Education and Promotion of the Board of Missions, will be glad to learn that she has sailed to the Orient for an extended visit to her children. While there, she has been asked to represent the Woman's Missionary Council at the Jubilee of the Hiroshima Girls' School, Hiroshima, Japan, which will be held early in October. This school will receive part of the Week of Prayer offering this year. They will rejoice, also, that Mrs. Lipscomb is to represent them during the Jubilee celebration.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mrs. Will Marshall, a faithful superintendent of publicity, sends the following items concerning the work of the Batesville Auxiliary for this quarter. She writes that they were carrying on with two regular monthly meetings during this hot weather and that as soon as cooler weather comes they expect to put into operation plans for filling the local treasury. Their Spiritual Life Group is their pride, we are glad to have her say.

#### BATESVILLE MISSIONARY SOCIETY

On last Monday the Woman's Missionary Society met at the church for their business-program meeting. Mrs. Leona Carothers conducted the devotional, reading Mat. 4:23-25 and very interestingly presented the topic—"His Hand Upon Us." Miss Martha McKee, Miss Frances Monroe, and Miss Nan Carothers sang a hymn that was much enjoyed. Miss Martha Whitten was at the organ. Mrs. Jarret presented the leaflet "Co-operative Healing."

Then the business was taken up, minutes read and Bulletin presented. Mrs. O'Bryant reported on the children's work. Mrs. Will Marshall reported on the Spiritual Life Group work. For this month they are meeting in the homes of those who cannot attend the society. One meeting was held in the home of Mrs. Carlisle and one in the home of Miss Janie and Mr. Frank Lester. These meetings seemed to be much enjoyed.

The next social study meeting will be with Mrs. Carothers.

On Tuesday, a week ago, Mrs. Earl Bufkin very delightfully entertained the social study circle with Mrs. Claude Smith as co-hostess.

The Spiritual Life Committee had charge of the study period. The meeting opened with silent prayer which was closed by Mrs. McKee. The responsive Scripture reading, led by Mrs. Q. O. Ferrell, was taken from Acts: 1-15. Mrs. Will

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Marshall presented the first chapter of the book, "Power of Life," by Henry Van Dusen. Two hymns were rendered with Miss Martha Whitten presiding at the piano. Mrs. M. E. Jarrett led in prayer.

At the noon hour the hostesses served a most delicious plate lunch on the lovely screen porch, artistic with summer flowers and trailing vines. The good things were too numerous to mention, but the home-made ice cream and cake made a most delicious dessert. All were loath to leave when the hour came and many words of appreciation were expressed to Mrs. Bufkin and Mrs. Smith for their wonderful hospitality. Four visitors were present.

#### ZONE MEETING AT ETHEL

An interesting and inspirational meeting of zone 1 of the Methodist W. M. S. was held at Ethel, July 28, in an all-day session. Mrs. A. L. Davenport, chairman of the zone, presided throughout the day. The theme for discussion was "Individual Kingdom Building."

The following program was given:

Welcome address—Mrs. Ethel McElroy of Ethel.

Response—Mrs. A. L. Davenport.

Scarritt Associates—Miss Thelma Stevens.

How and Why Have Reading Circles—Mrs. John Boswell.

Report of Work in Bethlehem Center, Augusta, Georgia—Miss Thelma Stevens.

How to Obtain Council Certificates—Mrs. R. P. Neblett.

Report of Societies—Ethel Society declared banner society with 100 per cent attendance.

Demonstration of Study Book for next study course, "Preface to Racial Understanding," by Charles S. Johnson.

Prayer—Mrs. R. P. Neblett.

The zone was pleased to have as honor guests for the day: Miss Thelma Stevens, worker at Bethlehem Center, Augusta, Ga., Mrs. R. P. Neblett, Brooksville, and Mrs. C. A. Pilkinton, Artesia.

A bountiful basket dinner was served by the Ethel Society.

#### NEW ORLEANS DISTRICT CAMP

Dear Brother Duren: The New Orleans District Camp assembles at Mandeville, La., August 29th, through September 5th. The courses offered are "The Story of the New Testament," "Race Relations," and "Principles and Materials of Worship," taught by Dr. Raulins, Rev.

Mr. Grambling, and Rev. Mr. Rickey, respectively.

The cost of the camp is as follows:

Room and Board .....	\$5.00
Registration and Books .....	\$2.00
Transportation (Str. Madisonville) .....	\$1.00
Total .....	\$8.00

Further information can be obtained by phoning or writing to Edwin L. Brock, 2023 Short Street, New Orleans, La., Walnut 2366.

EDWIN L. BROCK, District Director.

#### POTTS CAMP TRAINING SCHOOL

A training school on "Worship" has just closed here, conducted by Miss Virginia Thomas of Tupelo. There was a good attendance at the eight sessions and ten certificates of credit were presented by Miss Thomas. This school has meant much to this church and has given to each one who attended a renewed inspiration to find the real meaning of "Worship."

Miss Thomas is a real teacher and inspires all who hear her to live a Christian life.

MRS. SIDNEY HOLLEY.

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# The Upper Room

## Christian Education

### CHURCH SCHOOL LESSON, AUGUST 30

By Dr. J. R. Countiss

#### THE HOLY SPIRIT IN MISSIONS (Acts 11:19; 26, 13:1-12.)

As efforts to thresh out a forest fire scatters the brands into new stubble, so the persecution of the Christians at Jerusalem sent them into new centers of evangelism. Usually these exiles preached to the Jews, with occasional attention to some godly Gentile or proselyte to Judaism. At Antioch, however, racial prejudices were ignored and the gospel was preached to all alike. A flourishing church, second only to that at Jerusalem, soon sprang up in this third city of the empire. The church at Antioch had leaders no whit behind those of Jerusalem in intelligence and consecration. There was no hierarchy nor rigid church organization to hamper them, and they displayed an energy and enterprise unknown in the "mother church."

"The Spirit said." The Spirit of God speaks in all languages and in all the areas of life—through every means by which the conscience of man may be reached, through the Scriptures, through the church, through prophets and teachers, and through the "still small voice" within. From the Spirit comes all of good and nothing of evil. By the fruit, we know the source. Wherever there is a call upward, a call that means progress for the race, we may be sure the Spirit has spoken.

The church fasted and prayed and laid hands on Barnabas and Saul. The Spirit commanded, the church responded. The Bible is a story of co-operation between God and men. God leads, men follow. Wisdom and power are God's; brain and muscle are man's. Some among us deprecate the mention of human elements

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in the divine program, as if God could find a higher agency or man a nobler employment. God has no better way—often no other way—to reveal or to execute his will. "The Word was made flesh"—was "found in fashion as a man."

"Called," "sent," "went." Barnabas and Saul went out under the triple authority of their personal call, the command of the Spirit to the church, and the commission of the church, and they went not with reluctant minds nor laggard feet. Accompanied by Mark, they sailed to Cyprus, the native home of Barnabas, landed at Salamis, preached in the synagogues of the Jews, and went through the island of Paphos. Here the proconsul, Sergius Paulus, desired to hear the good tidings of the missionaries, and we may imagine with what joy they would tell him of the Saviour. A magician attached to his court, fearing loss of prestige and income, vigorously opposed the new teachings. Filled with the Spirit of Truth, Paul denounced him in withering terms, unusual for those who preach the Christ of love and peace. But love is to be thought of as positive, not negative; as strength, not weakness. Between contraries, its other side is hate. Love of righteousness means hatred of sin.

The Spirit still calls to many of our finest and best young men and women. They answer: "Here am I; send me;" But the church does not fast nor pray nor send. The evangelization of the world waits on money for transportation and living expenses for those who are as ready to go as were Barnabas and Saul, and as truly called. In many lands men as noble and intelligent as Sergius Paulus wait eagerly for further light. Shall not the church awake to her duty and send out those whom God has called by his Holy Spirit? To renounce missions is to renounce the Gospel.

### ABDI, THE SCRIBE, WRITES WHAT HE SEES AND HEARS

(Continued from page 7)

John, and they Spoke together concerning what their People are learning these Latter Days. And this Jabez, who is of the Minor Prophets, said: "I had thought, as others did vainly think, that this 'Back to Wesley' did mean that Times would be Easier for the Prophets of our Day; that we would not need to be troubled with Programs such as do some of the Great-

er Prophets Vex us with. But, Lo, I have learned that the 'Back to Wesley' means to Move Forward rather than Backward, and asks of us more of praying, and Giving, and Working, and even of Reading, than during the Days when we sought not to get Wisdom from this John, of olden times." And I, Abdi, answered, "It is indeed so. This John was greater than any of his Day for the Making of Programs. He was so Busy in this, and so led his Followers in that Way, that those who would speak lightly of these Peculiar People said, 'These are Method-ists, meaning to say These are given to Making and Using Programs, both that they profit in Spiritual Things and that they might better serve Others.'

And as we had gone each his own way, I, Abdi, thought more of this John, the Maker of Many Programs. And I saw that he was indeed a Wise Builder of Machinery, in that he gave First Thought to the Power that made Alive the Machinery he Built and Used. We do well to continue to Build Programs, if we Purpose, as did John, that if some New Thing is needed for the New Times we will Build according to the Need. For this John was not afraid to walk in some New Roads and to use some New Programs. He was willing to say, and often did say, "We who are called Methodists will Think and Let Think, for we are not afraid of the New Ways." And this John Built his Programs such as would Serve all the Needs of the People, and these Worked Well because he gave First Thought to the People who did Work the Programs; the Programs having Life and Power because the People had Life More Abundant.



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## MISSISSIPPI CONFERENCE YOUNG PEOPLE

Nearly three hundred young people, the largest group on record, gathered at Lake Junaluska for the Young People's Leadership Training Conference, July 14-25. Conference leaders feel that these twelve days were unusually profitable because many of the ideals of the Memphis Conference have become realities.

The theme of the conference—"Go Ye" makes "Facing Life with Jesus Christ," theme of the Memphis Conference, more definite. The young people answered this challenge by resolving to go forth into intelligent and daring Christian living which is to be expressed in greater loyalty to and a greater responsibility for every agency of the church.

Delegates considered themselves particularly fortunate in having for some of their instructors: Rev. W. E. J. Gratz, editor of the *Epworth Era*; Rev. John Irwin, a pastor at Riverside, Illinois, and leader of the discussion on "Missions" at the Memphis Conference; and Dr. Alva Taylor, well known lecturer and writer and instructor at Vanderbilt.

It was through the untiring efforts of Walter Towner, Rev. E. O. Harbin, and Miss Ida Bagley all from the General Board at Nashville; Miss Myrtle E. Charles, French instructor at Hendrix College, who served as hostess, and many others that the program set-up was so helpful.

In former years the Mississippi Conference has had a very small number of delegates at Junaluska. This summer, however, there was a considerable increase with three conference officers present: Singleton Mills, Carthage, president; Mildred Clegg, Hazlehurst, secretary; Phyllis Matthews, Jackson publicity superintendent. North Mississippi's president and vice-president, Sam Stanley of Grenada and Sara Gordon of Vaiden, respectively, attended as representatives of their Conference. Millsaps College was represented by Mildred Clegg, Sara Gor-



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don, Bob Richerson, and Wiley Critz. Dr. Henry M. Bullock, religion instructor at Millsaps, assisted Dr. H. Brown in a Campus Workers' group at the conference.

Other delegates were Junius Robinson and Bob Moreland, both of Jackson; William Fulgham, associated director of the Seashore District, Blair Gaston and Juanita Byrd all of Gulfport.

## LOUISIANA YOUNG PEOPLE

Dear Young People: Well, it won't be long now before schools will be opening. Many of us will be going away to school, some for the first time. In a letter received recently the writer was bemoaning the fact that when you go to college you're left out of everything. Let's not let that happen. As soon as possible after college opens suppose we make it our business to join the young people's organization of one of the local churches and become an active member of the department. You'll find it will be helpful to you and to all concerned.

Have received an excellent report on the Christian Adventure Camp held at Lake Arthur, August 3-8. From the thirty-four intermediates present were selected the following officers: president, Helen Thompson; vice-president, Jeanette Singleton; secretary-treasurer, Marguerite Pomeroy; and publicity superintendent, Edwin Kingery, who sent in the report. Although not so large in actual numbers the camp is said to have been one of the best ever held at Lake Arthur.

According to Arthurine Mathes the young people's work at Crowville is still progressing favorably with enthusiasm for His work at high pitch.

A copy of the policy of our conference and also of the budget will be in the September issue of the Christian Education bulletin on our page entitled "Broadcasts." Some member of your local department, probably your president, will have a copy, so ask about it.

Don't forget about the New Orleans District Young People's Camp which opens Saturday, August 29th, at Mandeville.

W. D. BODDIE.

Oratory ever since the days of Socrates, and perhaps long before, has been suspected as one of the black arts; \* \* \* The statesman who makes or dominates a crisis, who has to rouse and mold the mind of senate or nation, has something else to think about than the production of literary masterpieces.—John Morley.

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

"What have you been doing?"

"Just window shopping."

"What did you bring back?"

"Nothing. I have just been window shopping."

And therein is a parable.

The window shopper sees beautiful articles attractively displayed. But the window shopper returns empty-handed.

Why does the window shopper bring nothing back? He paid nothing out. He made no investment.

And so many of our generation are privileged to catch glimpses of the vision of human brotherhood, but are unwilling to meet the conditions. Many in our day go window shopping and observe the attractive features of religion, but are unwilling to pay the price of obtaining the blessings.

In the thirty-second chapter of Genesis is the record of Jacob wrestling with the messenger of God. Jacob wanted to gain the favor of God and yet remain the same old Jacob. The schemer could not obtain God's favor by "just window shopping." He could not keep his old self-life and win God's favor at the same time. Finally Jacob was ready to cry out, "I will not let thee go, except thou bless me." Jacob left Peniel limping, but he henceforth walked the highway of holiness. Jacob cared more for God's will henceforth than for skill in driving bargains or in material estates. Jacob became Israel. The Supplanter became a Prince with God.

Window shopping religion did not satisfy Jesus. He told a parable concerning a merchantman seeking goodly pearls. (Mat. 13:45, 46). The merchantman knew

the value of pearls and he set out in search for them, but such a pearl as that which he found he never had seen before and never expected to see. A sinner under conviction longs for salvation. At the outset he does not understand the full value of the richness of the grace of God. But he learns that he cannot acquire the pearl of great price and retain all his old property besides. Salvation is worth all that he has and a great deal more that Christ graciously bestows. But complete self-surrender is the condition that the sinner must meet. Window shopping would never enable the merchantman to acquire the pearl of great price. The value was great. Therefore he gladly sold all that he had in order to purchase it. But the merchantman obtained the pearl of great price and was happy. Salvation is worth all we have and a great deal more.

The price of spiritual attainment is daily prayer; the discipline of daily self-denial and daily cross-bearing. The words of Jesus are eternally true, "Whosoever would lose his life for my sake and the gospel's, the same shall save it."

"Sure I must fight if I would reign,  
Increase my courage, Lord,  
I'll bear the toil, endure the pain,  
Supported by thy word."

—Isaac Watts.

The glorious gospel of the grace of God is the pearl of great price. Therefore Paul wrote, "What things were gain to me, those I counted loss for Christ, Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ." (Phil. 3:8.)

"ONE thing have I desired of the Lord,  
That will I SEEK after; that I may dwell  
in the house of the Lord all the days of  
my life, TO BEHOLD THE BEAUTY OF  
THE LORD, and to enquire in his temple." (Ps. 27:4.)

### BROOKLYN, MISS.

A most excellent Daily Vacation Bible School closed at our church in Brooklyn on August 14, 1936.

Diplomas were granted to fifty-three. The subject studied was, "The Church at Work in the World."

This school was under the very efficient supervision of Mrs. J. W. Weems, a graduate of Scarritt College, assisted by Messrs. O. S. Redding, D. E. Vickers, Wiley Post, A. B. Simmons, Misses Ellen Grace Ladner, Katherine Overstreet, J. L. Thornton and the pastor.

We deem this school better than the one that convened here last year. A very successful revival meeting closed at McLaurin July 31. We were very ably assisted by Rev. T. O. Prewitt and his associate pastor, Rev. Jones. A class of eight were received into the church on profession of faith.

D. E. VICKERS.

### REVIVALS ON THE EUCUTTA CHARGE

Revivals have recently been held at each of the four churches on the Eucutta charge. Below is a summary of the respective dates of the revivals, the places where the revivals were held, and the preachers who assisted us:

July 12-15, Eucutta, Rev. B. H. Williams.

July 19-22, Boyles Chapel, Rev. J. F. Campbell.

July 26-31, Goodwater, Rev. Roy Wolfe.

August 2-7, New Hope, Rev. A. M. Broadfoot.

The revivals were well attended, the preaching at each place was of a high order, and there were several accessions to membership. At Goodwater we were fortunate in having Rev. W. M. Porter to conduct the song service. The prospects are favorable for a good report at Annual Conference.

E. M. LANE, P. C.

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## MALARIA

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## In Memoriam

### MARTHA ELLEN ORR WESTBROOK

Mrs. Martha Ellen Orr Westbrook was born February 25, 1875, in Rapides Parish. On December 26, 1888, she was married to Mr. M. V. Westbrook, of Florien. To this union were born fourteen children, eleven of whom survive. June 29, 1936, at 6:15 a. m. Sister Westbrook fell on sleep, being at the age of her death sixty-one years, four months and four days.

A real mother in Israel has gone on, and her place shall be a vacancy hard to become reconciled unto. Though an invalid for twenty-two years, during which time she was confined to her bed, she always greeted us with a cheering smile. On clear days, when she was feeling able to be brought to church, how we felt lifted up by her prayers as we tried to preach. Always with a faith simple but powerful, we could never escape the feeling of being in the very presence of God while being in her home.

The reality of the spiritual world grew even more real as the day of her passing drew near. "I have received an invitation over there, and I must go," she said. "Don't you hear the heavenly choir?"

Her children, all members of the church and Christian men and women, do not doubt her having gone there to join that heavenly choir. Sister Westbrook was buried from the Prospect Methodist Church, the pastor being as-

sisted by Rev. R. T. Wright and Rev. J. B. Williams. A great host of friends were present to mourn her departure.

G. H. CORRY, P. C.

### MARTIN VAN WESTBROOK

Mr. Martin Van Westbrook was born September 30, 1857. Died August 10, 1936. In 1888 he was married to Mrs. Ellen Orr Westbrook, who preceded him in death only a little more than six weeks.

Brother Westbrook joined the M. E. Church, South, at Florien about forty-five years ago, of which church he has lived a consistent member since that time, always standing up for the right and against everything that tended to mar the best life of the community. The fact that each one of the nine sons and two daughters who survive him is lined up with the church and the people of God is ample proof that his was an influence worthy of consideration in this day in which we live.

As with his good wife, Brother Westbrook was ever full of good cheer. He loved to play the violin while members of his family would sing the great old hymns of the church. He had a home in which family devotions were the regular order of the day.

His funeral was held from the Prospect Methodist Church, the pastor being assisted by Rev. J. B. Williams.

G. H. CORRY, P. C.

### IN MEMORY OF WILLIAM HAWKINS

William Hawkins was born in Chickasaw County, Mississippi, July 21, 1852, and early in his life he came to Lafayette County, where he spent the remainder of his days. He departed this life, June 5, 1936, and was tenderly laid to rest beneath a mound of beautiful flowers in the cemetery at Oxford, on the following day. He was the youngest and the last of the older Hawkins families, and he is survived by his dear companion of many years, by nine devoted children and a number of grandchildren all of whom are saddened because of his going. A precious one has gone from us, a form we loved has been stilled, and his tender voice is hushed. Having suffered sunstroke at the age of twenty, he was never strong and was a great sufferer. We could not wish him back in his suffering and we humbly bow to the will of Him who doeth all things well. When he was nearing the eighty-fourth milepost of his earthly journey, death came as the ending of a perfect day and as gently as the going down of the evening sun.

Papa joined the Methodist Church in

his youth and, while he was interested in all churches and in whatever was good, he remained loyal and was buried from the church he loved. He had a remarkable memory and he often recalled the wonderful things that had happened along the way of his life. He recalled the ministers whom he loved, particularly those who came to the Oxford Camp Ground. He could even remember many of their texts and much of their sermons. Most of those ministers have crossed to the other side, and he has fellowship with them in the beautiful home of the soul where sorrow and death never come and where God doth "wipe away all tears."

He loved to sing the old songs. Two of his favorites were sung at his funeral: "When the Roll is Called up Yonder," and "They tell Me of an Unclouded Day." As these hymns were sung and Rev. W. R. Lott, his pastor, read the fourteenth chapter of John, it seemed that the angels must have been hovering near to bear his spirit to the immortal home.

Friends contributed much to papa's pleasure. He loved to meet them, he enjoyed their hand-shake and their words of cheer and greeting seemed to give him a new interest in life. We shall ever appreciate the thoughtful and considerate interest of his many friends. Their inquiries and their greetings cheered him in his suffering, and we treasure the memory of them along with the memory of our father's devotion to his family and friends, and his unfailing sympathy for those who were in sorrow or distress.

We pray for strength to carry on and to so live that one day we may join with him in singing the realities of "The Unclouded Day," when we shall have answered the roll-call on the other side.

His daughter, Blanche.

(MRS. GUY McLARTY.)

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## MRS. A. C. EXNICIOS—RESOLUTIONS

Whereas, it has pleased God in His infinite wisdom, to call to her heavenly reward our friend and co-worker, Mrs. Exnicios, and

Whereas, we feel a deep sense of sorrow and personal loss at her removal from us, while bowing in humble submission to the Divine Will; therefore be it

Resolved, That we, the members of the Missionary Society of the Methodist Church of Bay Saint Louis, Miss., express our appreciation of her whole-hearted devotion to the Society, to the work of the church and her untiring zeal in the Master's cause. Although in our midst only a short time and impaired health prevented active duties, her gentle personality and faithfulness in every relation to the work, make her absence keenly felt. She was ever ready to help those in need or in trouble and her godly life and conduct were an inspiration to all who knew her.

Be it further resolved, that we extend our deepest sympathy to her loved ones and that a copy of these resolutions be sent to the New Orleans Christian Advocate and a copy spread on the minutes of the Missionary Society and a copy sent to the family.

MRS. C. M. SHARP,  
MRS. C. C. McDONALD,  
MRS. T. T. ROBIN,  
Committee.

## TRAINING SCHOOL AT COLUMBIA, LA.

Dear Dr. Duren: Just a line to tell you about the Columbia Training School for Christian Workers just closed. Fifty members of the congregation enrolled for credit in three courses offered during the week of August 16-21. Dr. J. E. Cooper, presiding elder of the Pine Bluff District, in the Little Rock Conference, taught a course on "The Teachings of Jesus." Rev. H. L. Johns, our Monroe District pastor, taught a Young People's course on "The Senior Young People's Department Program." Brother G. W. Dameron, Louisiana Conference Executive Secretary, taught "Problems of Church School Management."

Of the fifty who enrolled, forty-one received credit for completing the work. This is equal to over fifteen per cent of the membership of the church. The Columbia congregation has earned fifty-two credits to date this Conference year.

Bishop Dobbs is to be with us September 27 and our fall revival will be in

October. Hope to see you in New Orleans soon.

V. D. MORRIS.

Columbia, La.

## NATIONAL METHODIST EDUCATIONAL CONFERENCE TO BE HELD IN ATLANTA

With a three-day program built around four major areas of concern, namely: Methodist Education in Retrospect; The Present Situation and Problems; Methodist Education in Prospect; and The Alumni of Methodist Colleges and Their Alma Maters' the National Methodist Educational Conference announced to meet in Atlanta, Georgia, December 13, 14, 15, promises to be stimulating, timely and helpful in its results. Composed as the Conference is of college presidents and of General and Conference Board representatives of the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South, the meeting will bring together in the interest of mutual helpfulness and for the purpose of furthering a constructive college policy for all of Methodism, one of the greatest groups of Methodist college leaders ever assembled.

The Conference was originally scheduled to meet in St. Louis in October, but conflicting meetings in that city made a change seem advisable.

Further announcements as to speakers, special program features, etc., will be made shortly.

## SPRINGFIELD, LA.

August 20, 1936.

Dear Editor: You may say through the Advocate that I am closing my revivals on this, the Springfield charge, this week with what seems like is going to be a good meeting at Huff Chapel, with Rev. J. P. Bonnacarrere, of Natalbany, La. I have been ably assisted at Springfield with A. A. McKnight, singing and preaching. At James Chapel by P. W. Sibley of Gonzales, La., and at Maurepas by J. P. Bonnacarrere. In all of which we had good meetings with great interest manifest, not many accessions to the church. Now we are going to take the last half of our vacation in north Louisiana, then beginning with the first of September for the Conference stretch.

Yours fraternally,

REV. R. V. FULTON.

## QUARTERLY CONFERENCES

### NORTH MISSISSIPPI CONFERENCE

Columbus District—Fourth Round  
Louisville Station, Sept. 6, a.m.  
Ackerman, Sept. 6, p.m.  
Brooksville, Sept. 13, a.m.

West Point, Sept. 20, a.m.  
Crawford, at Mayhew, Sept. 20, p.m.  
Caledonia, at Steens, Sept. 22.  
Chester, at Pisgah, Sept. 23.  
Weir, at Weir, Sept. 24.  
Longview, at Cedar Bluff, Sept. 27, a.m.  
Kosciusko Station, Sept. 27, p.m.  
Pickens and Goodman, at Pickens, Sept. 28.  
Sallis, at Spring Grove, Sept. 29.  
Kosciusko Ct., at Pierce Chapel, Sept. 30.  
Ethel, at Chapel Hill, Oct. 1.  
Macon Ct., at Center Point, Oct. 2.  
Columbus, First Church, Oct. 4, a.m.  
X-Prairie, Oct. 4, p.m.  
Starkville, Oct. 11, a.m.  
Artesia, at Artesia, Oct. 11, p.m.  
Noxapater, at Rocky Hill, Oct. 14.  
Mashulaville, Oct. 15.  
Macon Station, Oct. 18, a.m.  
Shuqualak, Oct. 18, p.m.  
Louisville Ct., at Macedonia, Oct. 25, a.m.  
Sturgis, at Bethel, Oct. 25, p.m.  
Columbus Central, Nov. 1, a.m.  
Durant, Nov. 1, p.m.

Brethren: Please give careful attention to questions 18 to 31 and be ready with reports and answers to all these questions.

It has been a joy to work with you this year and I trust the last round will be the best of all—for all of us. The Lord's work deserves our BEST—Let's give it earnestly and joyously.

Yours to serve,  
L. P. WASSON.

## MISSISSIPPI CONFERENCE

### Seashore District—Fourth Round

Poplarville, Sept. 13, 11 a.m.  
Lumberton, Sept. 13, 7:30 p.m.  
Brooklyn and Bond, at Bond, Sept. 20, 11 a.m.  
(Quarterly Conference at Brooklyn, 3 p.m.)  
Saucier, at Howison, Sept. 20, 7:30 p.m.  
Handsboro and Second Church, at Handsboro, Sept. 27, 11 a.m.  
Epworth-Wesley, at Wesley, Sept. 27, 7:30 p.m.  
Wiggins, at Perkinson, Oct. 4, 11 a.m.  
Mentorum, at Alexander Memorial, Oct. 4, 3 and 7:30 p.m.  
Americus, at Salem, Oct. 10, 11 a.m.; 3 p.m.  
Lucedale, Oct. 11, 11 a.m.  
Leakesville, at Leakesville, Oct. 11, 3 and 7:30 p.m.  
Vanceville, at New Prospect, Oct. 16, 11 a.m.; 3 p.m.  
Coalville, at Coalville, Oct. 18, 11 a.m.; 3 p.m.  
Long Beach, Oct. 18, 7:30 p.m.  
Bay St. Louis, Oct. 25, 11 a.m.  
Logtown, Oct. 25, 7:30 p.m.  
Carriere, at McNeil, Nov. 1, 11 a.m.  
Picayune, Nov. 1, 7:30 p.m.  
Ocean Springs, Nov. 3, 7:30 p.m.  
Biloxi, Nov. 4, 7:30 p.m.  
Kreole, Nov. 5, 7:30 p.m.  
Pascagoula, Nov. 6, 7:30 p.m.  
Columbia, Nov. 8, 11 a.m.  
Oloh, at East Columbia, Nov. 8, 3 p.m.; 7:30 p.m.  
Purvis, Nov. 9, 7:30 p.m.  
Gulfport, Nov. 11, 7:30 p.m.  
Escatawpa, at Big Point, Nov. 15, 11 a.m.  
Moss Point, Nov. 15, 7:30 p.m.

Quarterly Conferences not held in connection with preaching services will be arranged with pastors.

L. J. POWER, P. E.

## LOUISIANA CONFERENCE

### Monroe District—Fourth Round

Sterlington and Marion, at Sterlington, Sept. 13, a.m.; Q. C., Oct. 14, p.m.  
First Church, Monroe, Sept. 20, a.m.; Q. C., Nov. 18, p.m.  
Winnsboro, Sermon by Bishop Hoyt M. Dobb, Sept. 27, a.m.; Q. C., Oct. 21, p.m.  
Columbia, Sermon by Bishop Hoyt M. Dobb, Oct. 27, p.m.; Q. C., Nov. 4, p.m.  
Pioneer, Oct. 4, a.m.; Q. C., 2:30 p.m.  
Rayville, Oct. 4, p.m.; Q. C., after evening service.  
Oak Ridge, Oct. 11, a.m.; Q. C. at 2:30 p.m.  
Bastrop, Oct. 11, p.m.; Q. C., Nov. 11, p.m.  
Lake Providence, Oct. 18, a.m.; Q. C. at 1:30 p.m.  
Oak Grove, Oct. 18, p.m.; Q. C. after evening service.  
Mer Rouge, Oct. 25, a.m.; Q. C. at 2:30 p.m.  
West Monroe, Oct. 25, p.m.; Q. C. after evening service.  
Bonita, Nov. 1, a.m.; Q. C. at 2 p.m.  
Gordon Avenue, Monroe, Nov. 1, p.m.; Q. C. after evening service.  
Waterproof, Nov. 8, a.m.; Q. C. at 2 p.m.  
Tallulah, Nov. 8, p.m.; Q. C. after evening service.  
Wisner, Nov. 15, a.m.; Q. C. at 1:30 p.m.  
Gilbert, Nov. 15, p.m.; Q. C. after evening service.  
Delhi, Nov. 22, a.m.; Q. C. at 2:30 p.m.  
Newellton, Nov. 22, p.m.; Q. C. after evening service.  
Mangham, Nov. 29, a.m.; Q. C. at 2:30 p.m.  
Please give your church your attendance at services and at this important concluding conference of the church year. Please have all reports and nominations ready.

H. L. JOHNS, P. E.



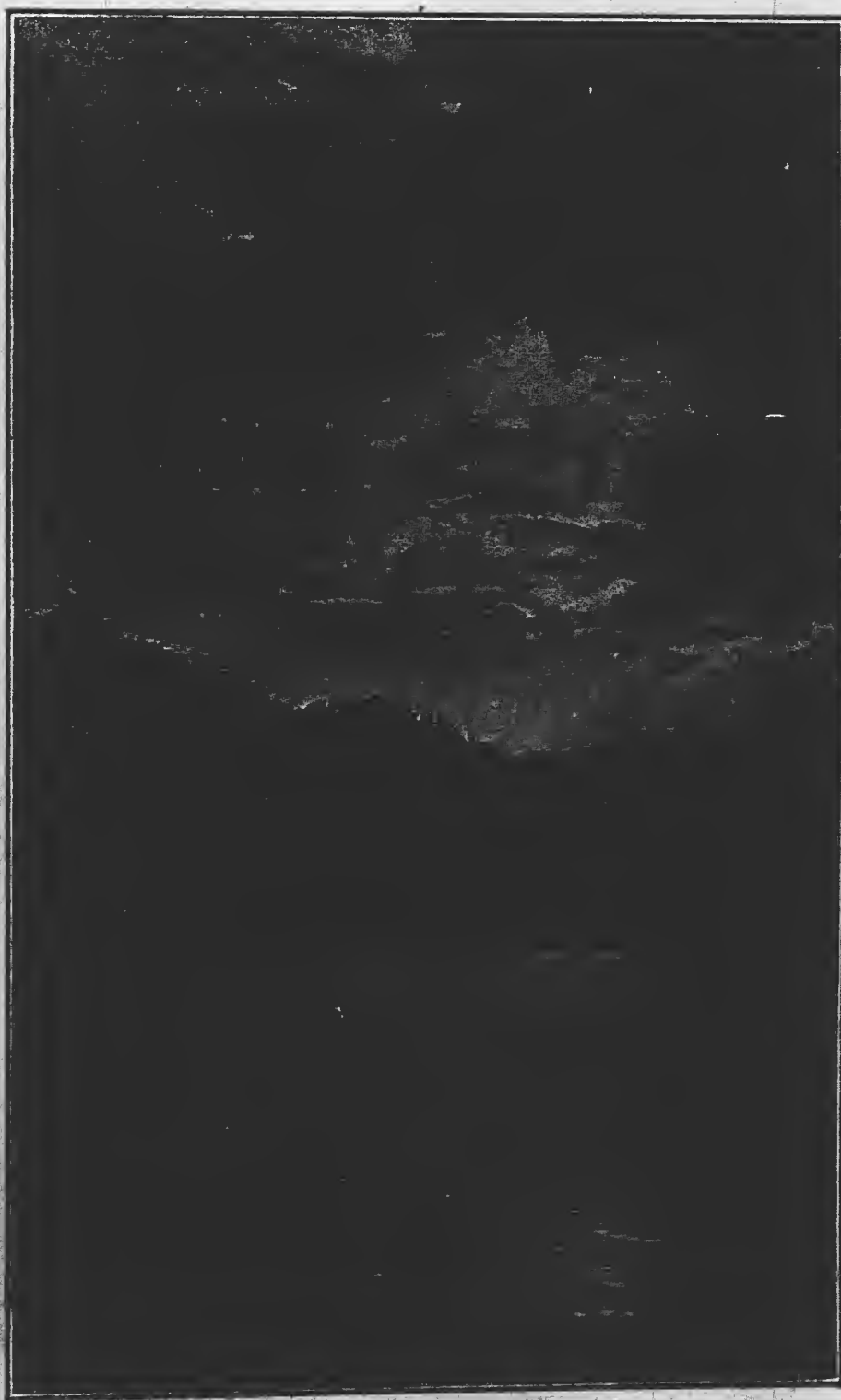
NEW ORLEANS  
**Christian Advocate**

Vol. 83—No. 36.

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 3, 1936.

Whole No. 4198.

IN THE LAND OF THE SKY



LAKE JUNALUSKA



# Wallet of the Week



THE IMPERIAL FRUIT SHOW will be held in Liverpool, England, from October 20th to November 7th of this year. This annual exhibition of fresh fruits, canned fruit products and honey, grown and packed throughout the Empire, is one of the great events of the year. All the Provinces and dependencies are represented by their products. Last year the Canadian fruit growers had very creditable exhibits and won a number of coveted prizes.

\* \* \*

MR. M. ZEV. NEIMAN, an eighty-year-old citizen of Zichron Jacob, according to an exchange, claims to have discovered the secret of the embalming process known to the Egyptians. He says that a certain herb found only in Palestine was used in the embalming process. He has experimented for many years embalming rabbits, doves and other animals, and he says that they have remained for a long time in a perfect mummy state. He has proposed to reveal the secret to a representative of the Hebrew University at Jerusalem.

\* \* \*

MARTYRDOM FOR CONSCIENCE SAKE was the term which Dr. Samuel McC. Cavert used in a recent sermon to describe the humiliation and the sufferings of Protestant ministers under the Hitler regime in Germany. Dr. Cavert, who is secretary of the Federal Council of the Churches of Christ in America, said that there were eight thousand ministers in Germany who are heroically suffering martyrdom for their faith. Many of these Protestant pastors, he said, have been sent to concentration camps as punishment for their refusing to acknowledge a Totalitarian State.

\* \* \*

LOUIS BLERIOT, the air pilot who died recently, startled the world when he flew a crude little monoplane across the English Channel and landed in England. A monument marks the spot where he came to earth. That was twenty-seven years ago and the glory of the Frenchman's exploit has been dimmed by the miracle of the century—the progress of aviation. The constant crossing of wide oceans today has turned that initial achievement into a mere commonplace. But it should be held in remembrance that the deed of Bleriot was the inspiration for the heroism which has made the air into a public highway, and that primitive little plane embodied the principle which has given us our mighty argosies of the sky.

ROGER W. BABSON says: "Today the nation is in another unemployment pocket. As Whitefield pulled us out following 1730; as Finney saved the day following 1810; as Moody re-shaped America beginning 1858; and as a score of national evangelists restored confidence following 1898, so the nation is awaiting such spiritual leaders today." The great statistician says we must return to God, but the leadership of the churches is clamoring for economic and social regimentation—even joining in the hue and cry of "Share your wealth."

\* \* \*

THE SOCIETY OF FRIENDS, more than a thousand and strong and from all parts of the world, will assemble at Swarthmore and Haverford colleges a year hence. The basic principles of Quaker religion are threatened by secularism, nationalism and militarism. The main objective of the meeting, it is said, is to plan for such a solidifying of their position as will enable them to turn their vision into social action and their faith into Christian living of the type needed in the world today.

\* \* \*

THE ASSISTANT SUPERINTENDENT of New York Schools is quoted as making an appeal for increased funds for school libraries in which he made rather severe indictment of the home and the library. He is credited with the statement that seventy-five per cent of New York High School students read chiefly fiction that "is cheap, tawdry and desultory." He then laid the blame for this unbalanced reading program on the books that are found in the average home. We wonder if it might not have been nearer the truth to have said the salacious magazine slush found and the books not found in the average home?

\* \* \*

CAFETERIA PREACHING is a term which a writer in the *Christian Advocate*, New York, applies to the confusion of sound and the illogical advocacy of unrelated ideas which one hears on Sundays in the Plaza, at Los Angeles, Calif. Those so-called street preachers run the gamut from economic, social and political questions, including feather beds, diet and the New Deal, to evolution, atheism, the Pope and the existence of God. Needless to say, such a spectacle has its humorous side, but no less its pathetic side. Along with the incurable fanatic and the morally and intellectually idle, are multitudes drawn thither by deep spiritual hunger-dispossessed souls seeking some form of satisfying ministry.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

G. MILTON CHALMERS, Manager.

## EDITORIAL

### LABOR

Labor Day is here again and, of course, there will be the usual amount of public demonstrations—an inevitable reflection of class interest. We do not think that the use of the day for the dissemination of information on matters involving the country's toiling multitudes is bad, but its use should not be narrowed so as to take the thought of the people from the deeper and the more abiding contribution of all labor to civilization. The editor of this paper came from the ranks of those who earn their bread as agricultural toilers. He has, therefore, a birth-right interest in the estate of the people who live by toil. But it is not simply of a class that we think—it is rather of those who devote their lives to creative effort. The dignity of labor and the honor of those who toil rest in that quality—not in a mere division of society. One may be classified as of the laboring class and be as truly a camp follower as if he pursued a political band wagon. We pay tribute to no seeker of an easy fortune, nor to any opportunist who exploits an honorable vocation. We uncover in honor of those representatives of creative toil who merit the recognition of all social ranks. We pay homage to those upon whose sturdy shoulders rest the fortunes of all trades and classes—the American toiler.

### A BAD SITUATION

As we go to press, the outlook in Spain is anything but reassuring. One does not know how much of militaristic propaganda may be tucked away in the reports which come from Europe, but it is certainly an indication of a grave situation when an airplane undertakes to drop bombs and destroy an American vessel engaged in the evacuation of American subjects from the war zone. The incident reminds us of the sinking of the battleship, Maine, in Havana harbor, and of the events at the outbreak of the disastrous World War. We hope that no act of ours, either as individual citizens or as a nation, may give color to anything which may ultimately

embroil our country in the conflict, or that may add to the complications of the civil war now in progress. We are opposed to war.

### "THE CRY FOR PROPHETS"

The late Dr. W. L. Watkinson, of England, once said that he saw in Sheffield, England, a sign which read: "Eccentric Blades Made Here." He then went on to observe that the ministry is made up of eccentric blades, and that, while they use many texts, they are all men of one sermon. We are inclined to believe that his witty analysis of the ministry was more than half correct. In that array of eccentric blades, however, we think that there may be at least two classes who are doing little to further the ends of the kingdom of God. The first is that class whose ministry and outlook is that of the eighteenth century, or even of the first century. We do not complain of those who made those centuries luminous in the life of the world, but our quarrel is rather with those who may fail to bring the spirit and the passion of those heroes to bear upon the problems of a totally different civilization. The second class to which we refer is a revolutionary type who have adopted the chatter of the marketplace and the bizarre methods of the street-fakir, apparently on the theory that to attract a crowd is to get results. The first class parades in the regalia of their grandfathers, their message is an intellectual heirloom, and the breezes which blow from the tomb of King Tut are neither drier nor mustier than the atmosphere of such a pulpit. On the other hand, the quixotic devotees of progress who lug the ways of the street into the place of worship lend the halo of the temple to the ways of the street rather than win the street to the ways that merit a halo. The hope of religion and the hope of the world, it seems to us, lie in the fact that between those two extremes is a registry of souls with solid convictions, constructive abilities, great faith, and great devotion. In the highest and best sense, these are the real conservators of the values of the past and they are, at the same time, the sound interpreters of the needs of

the present moment—they are the true prophets of God. As we see it, one of the gravest problems of the church, in the commissioning of its prophets, is to keep the human element from becoming dominant in the office, and to push the worldly element sufficiently aside to give the will and work of God an actual predominance of the religious stage.

### SUBSTITUTING OUR STANDARDS

There has probably never been a time when there were not some who were disposed to thrust aside the historic forms and terminology of the Church and to substitute for them practices which are not derived from nor related to the ecclesiastical history of the Church and a terminology of a personal mintage. In many instances doubtless the substitutions have been made because there was no understanding of the theological principle involved and no interest in ecclesiastical continuity. They did not discover that the forms of religious organization which have kept their way through the changing tides of thought in human progress, have also kept their forms and their terminology inviolate. Aside from any possible instances of a sinister design, there is an element of conceit in such substitutions not altogether creditable, and the very crudeness of the individual practices does not indicate a deep-moving current of spiritual reality. In our own churches, the order of worship is often so dismembered as to leave the people wondering what is coming next; the ritual is sometimes so mutilated as to give little indication of its being derived from a great spiritual fact or of its design to serve consistently a holy end. Personal idiosyncrasies may attract the superficial and those immediately involved, but there is a much larger disconnected class who are offended and repelled by them. Two of the severest opinions ever expressed by the late Bishop Galloway related to just such attitudes and practices. He wrote to one of his colleagues touching the activity of a self-appointed champion of reform: "Mark my word—he is a shallow, ambitious, irascible egotist, with the temperament of a small politician." Of the other, he said: "He wants notice," and he described him as "indiscreet" and as being "too old to be cured, if indeed his trouble is not congenital." The historical forms and terminology of the Church serve a definite end in the development of religious life, and a wanton repudiation of them reveals blemishes of soul and issue in hurt which cannot be offset by a veneer of professed liberalism and benevolence.

### COVERING ALL THE BASES

In the absence of Mr. Chalmers, the editor finds himself face to face with a difficult task—that of trying to cover all the bases. Worst of all, we have

not even had a work-out for our new duties. We begin, therefore, by a full and frank confession of our faults. We realize that plenty of "errors" will be chalked-up against us, but we ask patience and indulgence of those who suffer for what we do not know, and we will try to keep blunders to a minimum, both in their number and their magnitude. It will be consoling to our friends to know that there will be only one other issue after this when they will be so afflicted, as the publisher will be back for the paper of September 17. Meantime any business matters requiring attention will be cared for by Mrs. Wysor, who is familiar with the details of the office, and any errors will be corrected when Mr. Chalmers returns. This statement applies particularly to bills that may go out through error in checking the mailing list against remittances.

### LAKE JUNALUSKA

We had hoped to be able to give a final report of the Junaluska campaign in this issue, but up to the time our paper goes to press, we have received no word from Dr. Lambeth. We are leaving for Shreveport tonight (Monday), and will probably not be able to open the forms for a delayed report, but we hope to have a glad message for our people next week.

## Editorial Miscellany

By Dr. H. T. Carley

### NOTHING TO SAY

As the story goes, a little boy, usually very talkative, seemed suddenly to have lost the power of speech. There was no indication of illness; he ate heartily and played vigorously; but not a word would he say.

His distressed parents waited a day, and then took him to the doctor. The doctor gave him a thorough examination, giving particular attention to mouth, tongue, throat, and vocal cords. He could find nothing wrong. Finally, in desperation, he said:

"Boy, there's nothing the matter with you—why don't you talk?"

The boy smiled innocently and replied:

"I haven't had anything to say."

A standard homiletical rule, familiar by the hearing of the ear to all students at theological seminaries, is, "Have something to say, say it, and sit down."

It is a very good rule.

If all those who have nothing to say would keep their mouths shut, a great silence would fall over the earth for the space of an hour or more—at times.

The tragedy would be that some people might forget how to talk.





# News and Views



## HEADLINES

By Dr. D. B. Raulins

President Roosevelt does well to appoint a commission to study the "Co-op Movement." During July these three men were making a survey of the movement in Great Britain, Sweden, Denmark, Finland, Czechoslovakia, Switzerland and France. They are instructed to give special attention to co-operative developments in housing, credit, insurance, banking, merchandizing, electric distribution, production and the co-ordination of these with each other and with the government.

What is a "co-op"? you ask. Briefly it is a group of people organized to do their own wholesale buying and their own retail selling. It may be expanded to mean more than this, even production, as in some countries. Members of the organization put their money into the organization cutting out most of the cost of the "middle man" and putting whatever of profit accrues back into the business for their own pockets.

The movement began about ninety years ago when twenty-eight weavers of Rochdale, England, despairing of the reduction in prices promised by politicians, pooled the saving of one year, the munificent sum of \$140, and launched the first one. Today there are 28,000,000 families in Great Britain in the movement. There are 100,000,000 members in the movement around the world. It is two million strong in this country, doing a business of a million dollars a day. In England and Scotland last year their business jumped to an advance of \$50,000,000, with a banking business of \$12,000,000 a day. It is expanding rapidly in a number of fields.

Who is backing it? Well, in the beginning industry, whole-sale grocers and manufacturers smiled complacently and indulgently at the "co-op." It would amount to nothing. But those who came to smile remained to frown and develop downright opposition to the movement which made such progress right before their eyes. They felt their business endangered by the movement. The movement now has the active support of university and church organizations and the Federal Government. These are all quite friendly. Why, if you want to know how to organize one, Uncle Sam promises you

the information if you will write to him at his Washington address.

And some prominent individual names are connected with the movement. Mr. Edward A. Filene, great department store owner of Boston, who withdrew from the U. S. Chamber of Commerce because it seemed more concerned for the promotion of certain exclusive and personal interests rather than the good of business in general and the welfare of men, thinks enough of it to put \$1,000,000 in to develop a new co-operative department store movement. Kagawa, sometimes called "Number One Christian" of today is promoting it in his own land and has gone up and down our country preaching it as a part of the Gospel of Jesus Christ, and without any fanatical fuss about it.

But perhaps the one coming closest to us and following most nearly those principles is to be found at Hill House, Miss., in Bolivar County, sponsored by Dr. Sherwood Eddy, ex-missionary and ex-Y. M. C. A. man. It was launched with the share-cropper and tenant farmer especially in mind. They have secured a nice body of land and with little more than a year gone it is more than half paid for. The families, about forty, are living on about \$20 per month. A specialist in the U. S. Department of Agriculture has called it "the most important agricultural experiment in the United States."

But is it not a dangerous movement? Is it not Socialistic or Communistic? What will it do to the "capitalistic system" and the "profit motive"?

Now these are not the right questions to ask. They are not fair to this or any other movement. The questions we should ask are these: Is the movement based upon the right motive? Is it meeting a distinct need not being met otherwise? Is it based upon right principle and is it being conducted fairly and honorably? Is it Christian, or more Christian than other economic methods?

## RESOLUTIONS BOARD OF LAY ACTIVITIES

### ECONOMIC JUSTICE

We believe that economic plenty is an essential of a full life. Economic insufficiency, or poverty, is incompatible with the attainment of a legitimate degree of

human culture and happiness. Economic crises serve to emphasize the unhappy results that inevitably follow our flagrant disregard of the saying of Jesus: "I am come that they might have life and that they might have it more abundantly." He passed this mission on to us and we have not fully kept the faith.

We are aware that individual differences, resultant both from heredity and environment, bring about a wide variance in individual economic production and earning capacity; but we are even more keenly aware that throughout history economic injustice and exploitation have been productive of untold poverty with their accompaniment of disease, degradation, unequal opportunities, crime, immorality—in fact, a whole train of the most serious human maladjustments.

Through the centuries by means of charity we have made spasmodic, unintelligent and blundering efforts to ameliorate the sufferings of the poor and the unfortunate. The time has come when we should try to prevent the existence of the most degrading and harmful kinds and degrees of poverty and the most outrageous kinds of unfair dealing.

We commend those employers and employees who are endeavoring to work together with a common understanding in order to achieve a common task in the spirit of the teachings of Jesus.

We recommend no panacea or "ism" whether it be that of the liberal statesman, the learned economist, the deluded fanatic or the political charlatan, but do commend to the membership of our Church that individually they think through the teachings of Jesus concerning property and economic relationships and apply these teachings unselfishly in their dealings with others. We further recommend that our leaders, lay and clerical, seek to create a sincere social consciousness antagonistic to the continuation of the exploitation of man by man.

We believe that true Christianity exists in economic relationships only when employer and employee, buyer and seller, landlord and tenant, deal fairly with one another. We believe further that while laws, enforced laws, must be used to protect the nation from the despoiler, a better way is found when despoilers refrain voluntarily from being such out of a love for humanity, which is the very essence of Christianity.

## BLUFF CREEK CAMPS

The summer program of the Baton Rouge District has been very stimulating, ending in three highly successful camps at Bluff Creek. The first—the Christian Adventure Camp, for Intermediates—was held July 27-31, with the largest and most representative group of Intermediates ever in attendance at any camp in this district. There were forty-four delegates, only two of these being under age, none over age. Over half of the group were boys—an almost unprecedented record for any sort of young people's program. The most popular course was "Our neighbors in China," taught by Miss Ava Morton, on furlough this year after five years as a missionary nurse in Huchow Hospital, Huchow, China. More than half the delegation enrolled for this course, and the others spent a great deal of time asking Miss Morton questions about China. The resulting friendship for these neighbors across the sea laid a foundation for other world friendship projects. The other courses were: "Materials of Worship," given by Miss Mary Louise Swan of New Orleans; "What It Means to Be a Church Member," by Miss Mary Searles, of Baton Rouge. Worship services were very inspirational and effective, with D. L. Dykes of Pleasant Hill, leading the vespers, and Miss Elizabeth McCain of Hammond leading the morning watch. Evening programs consisted of a campfire ceremonial (necessarily held indoors, because of downpour of rain) the first evening, conducted by Bob Moles; an evening of Chinese stories and customs, in costume, by Miss Morton, who, at the same time, displayed a number of interesting Chinese articles; missionary program, planned by the missionary committee, under the direction of Mrs. L. T. Francis, followed by consecration service led by Rev. C. E. McLean of Franklinton. Handicraft was ably taught by Miss Jessie Lee Slaton. The staff totaled eleven, making fifty-five people at this camp.

The second week the Young People's Camp was held, with the largest attendance since 1933—some 60 young people, with staff of 11, making a total of 70 present. Sixteen churches were represented. Five classes were offered: "Jesus' Teachings," by Rev. J. Henry Bowdon; "Alcohol and Ourselves," by Rev. A. A. McKnight; "The Committee on Worship," by Mrs. R. H. Hausey; "The Committee on Recreation," by Lydel Sims; "Planning the Department Program," by Miss Mary Searles. Morning meditations were led by D. L. Dykes; vespers by Rev. J. D.

Fomby. The evening programs consisted of an introductory program; a scavenger hunt; the reading of a play, "I Go a-Fishing," by Mrs. Joe Brown Love and Ray Lyles, followed with stunts by the group; the closing night was given over to Miss Ava Morton for a missionary program, followed by consecration program led by Rev. C. E. McLean. The musical instruments of Dorothy Smith, Ralph Scheinuk and Walton Moles, of First Methodist Church, Baton Rouge, senior department, helped to make the singing enjoyable throughout the camp. Mrs. Belle Sims, of Natchitoches, was dean of women, with Mrs. A. A. McKnight and Mrs. Hausey as counselors.

A very worthwhile project was the result of the interesting information given to the young people by Miss Morton. The project developed into the beginning of an endowment fund for social service work in the Huchow Hospital, sponsored by the Baton Rouge District young people, which was named the "Ava Morton Young People's Fund." The fund was started by a free-will offering at camp, and is to be a continuing project aside from mission pledges and other department obligations.

Staff members who served so splendidly through both camps were: Rev. J. Henry Bowden, (yes, the presiding elder was dean of both camps); Rev. C. E. McLean, as business manager; Mr. Lydel Sims as director of recreation, (Lydel did an excellent piece of work in inaugurating in both camps the non-competitive type of recreation, which proved to be as successful as the old-type, if not more so); Miss Ava Morton, as registered nurse, and missionary representative, bearer of goodwill between countries; and Carrie Horton, the best camp cook to be found anywhere. Many others whose contributions were invaluable are not mentioned here merely for lack of space.

The third week was devoted to the time-honored camp meeting, sacred with the memories of other years. Rev. P. B. McCullen was the preacher, and brought challenging messages throughout the week to the largest crowds that have attended camp meetin' in several years. There is, therefore, no reason why the work of the Methodist Church in the Baton Rouge District should not go forward through the remainder of this year with renewed Christian zeal and earnestness of purpose, with the impetus of the high type of work done at Bluff Creek this summer.

The improvements in the form of a new dynamo, pump, and bath house, placed on the camp ground through the labors of Rev. C. E. McLean, and Vance McLean,

have all been paid for. Additional improvements are planned for another year, which will make the beautiful camp ground more and more convenient and livable. It is hoped and expected that even more people will be reached from year to year with a continually growing and improving program; particularly in the young people's field, this is the opportunity for every local church (and there are fifty of them—with twenty represented at the two camps) in the district to develop a trained leadership as well as an understanding followership of Jesus Christ.

MARY SEARLES.

## ABDI, THE SCRIBE, WRITES WHAT HE SEES AND HEARS

And I, Abdi, thought more of how John, of the House of Wesley, did believe in the Making of Programs for the People called Methodists. And I marveled how well do these fit our own times. He was indeed a "Modernist," for he both Thought and Built beyond his own day. And yet there be many of this day, even of those who bear his Name, who vainly think that to follow after him means to Stand Still rather than to Go Forward. He spoke not according to the Thought of his day when he said, "The World Is My Parish," for there were Few of that Time who believed it was the Business of the Church to Preach and Teach All Nations. The Multitude thought as do many of our day, those who Deny his Words in that they translate his Motto to say "My Parish Is My World." These are not in truth Methodists, even though they bear his Name. The Societies founded by John were in truth Missionary Societies, and he had no other thought than that the Methodist People would be a Missionary People. And I thought what a Mighty Force would be the Millions of his People today, with worldly possessions such as he did not dream would be theirs, if only they would Purpose to go "Back to Wesley" and Build a Program of World Service such as not even this great Leader envisioned. The Church that came out of the Movement launched by this John has no right to Live except it be a Church aflame with Zeal for World Evangelization. And I, Abdi, thought of what John would speak to the People called Methodists of this day. And I am persuaded he would say, "The WORLD Is Your Parish." For if his People have lost the Missionary Vision they have only a Name to Live.



## SERMONS THAT SATISFY

By Ernest A. Miller

**A Minister on a Vacation Occupies the Pew and Makes Some Observations on the Kind of Preaching Needed in Our Day.**

This summer I have had several Sundays free. What to do with them? I feel certain that all preachers, small and great, should find the opportunity to hear other preachers. They should listen to them kindly, without prejudice, and yet critically. It is not enough to hear a great preacher give a lecture on a week-day. Hear a man preach in a pulpit on Sunday. Study him and his work from every angle. Worship—yes. But look for the secrets of his power. A few experiences of this kind will be of greater value than all the homiletics you ever got in seminary. Out of a three-year theological course all divinity students should have their Sundays free during two years to hear great preachers. They should visit round. This should be considered as part of a preacher's training.

On the last few Sundays I have heard preachers in Boston, Quebec, Montreal, Worcester, and Springfield. These men and one woman (Dr. Maude Royden) hail from big pulpits in various parts of the world. It has been a feast for me. After the experience I am asking myself why some preachers succeed and others fail. After one service only and that in Canada, did I feel that my time had been wasted, and it was evident that the entire audience felt the same as I. But on all other occasions "it was good to be there." Only yesterday a gentleman sitting near me in church said to me after the sermon, "I feel now that life is great and I can live it greatly by the help of God." What preacher would not give his very soul for such a result?

After this glorious summer privilege I am convinced that sermons should be fresh, cheerful, and immediate. Fresh sermons have the dew of heaven on them. What a temptation to preach old sermons in a new place! Personally, I believe the place for an old sermon is the fire, not the barrel, nor "for my next church." It would not be difficult to pick out the sermons of the summer that were fresh and those that were stale. The fresh sermons had a flavor, an edge, an afflatus, all palpably lacking in the old sermons. The hardest rosebud can blossom only once. Wind and fury cannot restore the original life. The people instinctively detect the difference between the fresh and the freshened. They like to think that they are worth a new sermon. The greatest sermons I heard during the sum-

mer came from a great city minister who had been spending time in the mountains and at the seaside, dreaming and resolving. He gave us his new dreams and his new determinations, all so simply and openly that we gladly plunged into the currents of his mind and spirit sharing his visions and his hopes.

And the preachers this tired old world needs today are the cheerful preachers. A minister witnesses so much moral degradation that he can very easily lose heart. He sees the very Gospel he loves spurned and trampled down. Is he to become a prophet of gloom? If he does, his usefulness is at an end. These people who sit in our pews have enough forebodings of their own. They need faith and courage. They need the feel of the strong God. They need the hand of the loving Christ. A preacher may get the nods of the pessimists as he pictures the evils of the time. But it is his business to stir imagination for the best, rather than sighs for the bad condition of things. Yesterday the man of God told us that we needed to exercise our imaginations more than our wills. Picture good character, picture decent society—these ideals would make us creative. And we have an infinite God with us in every good imagination. A week ago yesterday a great prophet in God's house told us that we live by our admirations. A cynic is dead already. Such messages incarnated in radiant spirits are simply irresistible.

There was an immediateness, a certain urgency, about most of the summer messages which was very thrilling. The King's business cannot wait. If the world is drifting, if you are on the wrong track, something must be done about it now. In a matter of right and wrong, of love and hate, there is no such thing as no man's land. In many matters the dogmatic man is rather unpopular. We do not like his intolerance, his cock-sureness. But people want their preacher to be forthright, clear-cut, and challenging.

These summer preachers were not afraid of treading on anybody's toes. They came right out in the clear. They did not equivocate or prevaricate. The points of their sermons stood out as nails fastened in a sure place. When they were done, one could see their sermons as clearly as a bare tree stands out against the winter's sky. I felt they always preached that way, and for that reason they were in great demand.—Zion's Herald.

Of all the cants which are canted in this canting world—though the cant of hypocrites may be the worst—the cant of criticism is the most tormenting.—Tristram Shandy.

ORIGRAMS  
Culled From the Orient

By Walt Holcomb

After a delightful tea, given by the missionaries of the Southern Methodist Church at Wonsan Beach, I took the afternoon train for Seoul, the Capital of Korea, where Dr. J. L. Gerdine, of the Methodist Compound, met me. I went with him to his delightful home. There I met his lovely family and was entertained while in Seoul.

Dr. Gerdine was the presiding elder in Seoul when the present Methodist churches were located. With his foresight, he placed our churches in the directions the city has grown and now our churches occupy strategic locations in the great city of Seoul. Wish this might always be said of our churches at the home base.

In company with Dr. R. S. Ryang, the native Bishop of Korea, we visited our different churches, schools and Theological Seminary. Handsome and well equipped buildings are housing the several hundred students in our various schools.

On the Methodist Compound, Dr. Gerdine is building three modern homes for our missionaries that surpass any parsonage I know of in America. By selling off some unneeded land from the Compound, he has built these homes without any expense to the Mission Board. We are thankful these honored men are being so well cared for.

I preached in the largest Methodist church to the native Koreans to a full house, both morning and night, to as fine Christians as I have ever met. Their order of service was dignified and spiritual and their reverence was sublime as they worshiped in song, prayer and gifts.

I had a fine interpreter. Bishop Ryang read the Bible lesson and came to his rescue when I tangled him up a little with a story about Sam Jones. The Bishop was familiar with it, having been educated in Vanderbilt University. He is a great Bishop and doing fine work.

In the afternoon I preached at the Union Church, where the missionaries and English-speaking Christians worship. Miss Alice Appenzeller, president of Ewha College, was present along with other teachers of our schools and seminary. She was the first white baby born of missionaries. Her brother, Mr. Henry Appenzeller, who has charge of the boy's school, was also present. Their father was the first Methodist missionary to reach Korea and now they are carrying on his work.

## Mississippi and Louisiana

Dr. Franklin N. Parker, dean of Candler School of Theology, Emory University, Georgia, is expected at Baton Rouge this week for the marriage of a niece of Mrs. Parker.

Rev. George W. Curtis, Nesbitt, Miss., is pressing the Advocate cause, as evidenced by a letter to the business office. He expects to add more to his list in a short time.

During the last two months, Rev. Louis Hoffpauir, presiding elder of the Ruston District, has held six meetings along with his work as presiding elder, and he has still two other meetings to hold.

The editor acknowledges an appreciated letter from Dr. Theodore Copeland who is in a meeting at Newton, Miss. Up to the present moment, we have not had a report on the results of the services.

Rev. Henry Rickey, McDonoghville, La., is one of the instructors at the Mandeville camp for the young people of New Orleans District. The editor is to preach for him in his absence from his charge.

Rev. J. F. Campbell, Laurel, Miss., reports a boom in activities for his church. Attendance larger than ever, the people working, finances up-to-date, and everything looking good for closing out a great year.

We regret to have missed the visit of Rev. Carl Lueg recently. We should have been glad to hear a report of the good work which he is doing at Slidell, La., where he is rounding out his second year.

The meetings at Choudrant, La., resulted in thirteen additions to the church, eleven of them by profession of faith. Rev. B. F. Roberts is the pastor, and Rev. Louis Hoffpauir, the presiding elder, did the preaching.

Dr. M. S. Monk, pastor of First Church, Alexandria, sends us a list of subscriptions to the Advocate for which we make grateful acknowledgment. It is encouraging to note the number of new subscriptions included in the list.

Dr. Raulins, pastor at Carrollton Ave. Church, New Orleans, is back from his vacation spent with his family on the Mississippi coast. We learn that eighty-two were present at prayer meeting last Wednesday evening a week ago.

Rev. and Mrs. W. W. Holmes, of Rayne Memorial Church, New Orleans, are home from an extended vacation spent in Labrador, where they visited their son, Dr. Samstone Holmes, and in visits to relatives of Mrs. Holmes in Massachusetts.

Rev. C. C. Clark, Philadelphia, Miss., sends us a list of subscribers from his charge, and with it an encouraging report as to the progress of his work. He is looking forward to a good report when the Conference convenes a few months hence.

We thank Rev. A. T. McIlwain for calling our attention to some statements regarding auto fatalities in certain localities. We shall probably have more to say about the matter a little later, as we have asked for the confirmation of some figures.

Miss Clara Chalmers, daughter of Mr. C. O. Chalmers, returned to her post in Cuba last Monday, after a few days sojourn with her father at Biloxi, Miss. Miss Clara is a missionary under the Woman's Council, and has spent many years in the Cuban work.

Rev. and Mrs. H. P. Lewis, of Charleston, Miss., left a week ago for Kerrville, Texas, to visit Rev. J. N. Campbell, a brother of Mrs. Lewis, who is a retired Presbyterian minister. We understand that Brother Campbell was at one time a

member of the Mississippi Conference.

Miss Lessie Rowan, 195 Camp Ground, Biloxi, Miss., whose advertisement of apartments and cottages for the winter season appears elsewhere, is energetically promoting the interest of that beautiful and historic resort, despite a mishap which caused a sprain of both ankles.

Mrs. W. H. Parman, Millsaps Memorial Church, Jackson, Miss., places us in her debt for a good list of renewals from her charge. It is gratifying and encouraging to note the fine loyalty of the Methodists of Mississippi and Louisiana as evidenced by the subscriptions being sent in.

Rev. and Mrs. W. R. Lyons, the pastor of Pearl River charge and his wife, called at the Advocate office last week. Brother Lyons reports that his meetings resulted in forty-six additions to the membership of the churches. Most of them were young people and forty-four of them came by baptism.

Dr. Austin L. Joyner and wife are in New York, Dr. Joyner having been appointed Research Assistant in Rockefeller Institute of Medical Research. Dr. Joyner is a son of Rev. N. E. Joyner of the Louisiana Conference and Mrs. Joyner, a daughter of Mrs. L. M. Carre of New Orleans.

We regret exceedingly to report the death of Mr. D. M. Hayes, Jr., of New Orleans, which sad and unexpected event occurred the night of August 21. His death was due to a heart attack, and was wholly unexpected, as no member of the family had been apprised of his condition. His wife who survives him is a native of Alabama.

Bishop Hoyt M. Dobbs spent the day in New Orleans on Monday of last week. He was en route home from Meridian, where he had been on Sunday. Despite the strain of his ceaseless going, he looks well and is looking forward with hope and confident expectation that this will be one of the best years of his episcopal career, thus far.

Palmer Creek camp meeting, in the Seashore District, closed the most successful meeting for a number of years, on August 23. The meeting was well attended throughout, Rev. Porter M. Carway, of Gulfport, did the preaching, and Rev. A. W. O'Bryant, of Coalville, charged the children's service on the afternoon of the last Sunday.

Rev. J. Henry Bowdon, presiding of the Baton Rouge, La., District, reports that the prospects are good for an unusual report by the time the Annual





ference meets. Already more than twice as many charges have met financial obligations in full as did so in 1935, and he is hoping that eighty per cent of the charges will be able to report everything in full.

Rev. Ira W. Flowers, in a business note, says that he has just closed two good revivals on the Covington charge. At Fitzgerald, Rev. W. H. Royal did the preaching and did it very effectively. At Waldheim, Rev. Carl Lueg was the preacher, and he also rendered very acceptable service. Brother Flowers is looking forward hopefully to a good conclusion of his year's work.

The Saucier, Miss., charge has had 42 accessions to the membership of the churches this summer. Rev. L. J. Power, the presiding elder, opened the revival season at Saucier church, where there was good attendance and unusual response. At the other churches, Rev. Percy Vaughan, father of the pastor, did the preaching. At one of the churches an entire family united with the church, a vacation Church School has been held at every church, and the pastor feels that much good has been accomplished.

The Cleveland Church Federation, in the preliminary announcement concerning its 1936 Fall "Downtown College of Religion," states that Prof. Clarence Tucker Craig, of Oberlin College, will give the course in "The Social Teachings of the Church." Dr. William H. Leach, editor of "Church Management," will give the course in "Church Administration," a subject on which he has written several successful books, the latest being "Here's Money for Churches and Societies," published by Cokesbury Press on September 1st.

October of this year marks the first anniversary of the death of Billy Sunday. During August the first of several memorial services, honoring the memory of the late evangelist, was held at Winona Lake, Indiana. Representatives from many states were in the large audience. The speakers included Dr. Joseph A. Vance, retiring moderator of the Presbyterian Church, U. S. A.; Homer Rodeheaver, Billy Sunday's song leader for many years, directed the music. Mr. Rodeheaver's book, "Twenty Years With Billy Sunday," just released by Cokesbury Press, gives an intimate, interesting record of the life and work of the evangelist who led thousands upon thousands down "the sawdust trail."

G. Milton Chalmers, business man and publisher of the Advocate, left Saturday on a boat trip to New

York. He was accompanied by his wife and this is the first vacation that they have had since their marriage ten years ago. We do not know any man who has more truly earned the right to such a period of relaxation than has Mr. Chalmers. He has remained faithfully at his post through a very trying period in Advocate affairs, and sometimes his salary was almost a year behind. We are glad that he could go for this rest and recreation. During his absence, the office will be cared for by his sister, Mrs. F. J. Wysor, formerly Miss Ruth Chalmers. She is thoroughly familiar with all the details of the work, having been in the office for a number of years before her marriage.

Coincident with his assuming the actual duties as president of Kalamazoo College (Michigan) Cokesbury Press will publish Stewart G. Cole's significant book, "Character and Christian Education." For a number of years Dr. Cole was professor of Religious Education at Crozer Theological Seminary. He has long been identified with significant movements in American educational and community life. Because of the disturbing conflict in the goals, technique, and principles of secular and religious education, his new book is addressed to that problem particularly. His rethinking of the functions of the Church and other character-building agencies brings helpfully and pertinently to light the divergences of opinion between secular education, good and wholesome as it may be, and Christian education, the chief aim of which is that of bringing young souls into saving relationship with Christ.

A signal tribute has been paid the scholarship and literary ability of Dr. Umphrey Lee, recently elected dean of the Vanderbilt School of Religion, by the Religious Book Club which has chosen his new book as the first selection this month. The preliminary statement of the announcement of the Religious Book Club reads: "Because of the magnificent disclosures of the cross-currents of the century in which Wesley lived and of his (Wesley's) pertinence for the major religious issues of our day, the Editorial Committee has selected 'John Wesley and Modern Religion,' published by Cokesbury Press. Dr. Lee is just forty-six years old—a graduate of Trinity University; with post-graduate studies at Southern Methodist University (where he taught five years), Union Theological Seminary, and Columbia University, which conferred upon him the Ph.D. degree. He goes to Vanderbilt University from the pastorate of the Highland Park M. E. Church, S., Dallas, Texas.

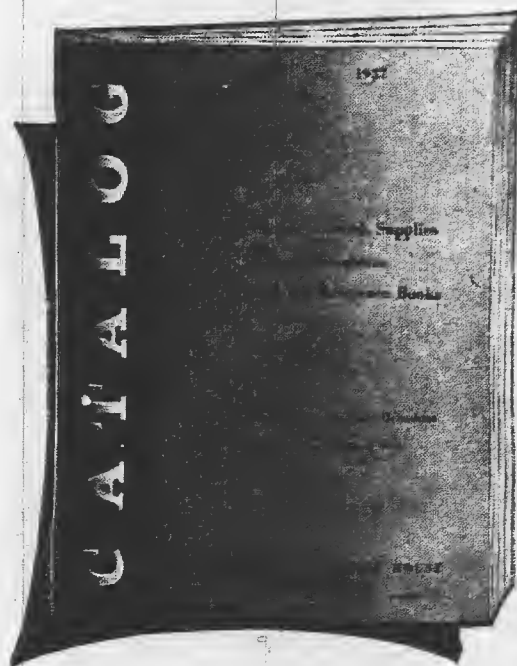
## GRANBERRY BRINGS BRIDE TO PARSONAGE

Rev. Seth W. Granberry left his New Augusta parsonage on August 13th for his father's home at Wesson. Bright and early Monday morning he and his father left for Berne, Indiana, where he was married on August 20th to Miss Margery Wittwer. They returned to Wesson on Sunday night, visited in the home of Brother Granberry's parents and at Union Church, Miss., in the home of a former schoolmate of Mrs. Granberry's who is now the wife of the Baptist pastor at that place.

On Wednesday they returned toward their parsonage home, stopping in Hattiesburg for lunch at the District parsonage. In the afternoon, just before leaving for New Augusta, the pastors of the city and their wives called to bid them welcome to our District.

W. B. ALSWORTH.

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## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Ave., New Orleans

The writer of this column read a most interesting article recently from the San Francisco Chronicle, daily paper, which she thinks will be interesting to missionary women. The following excerpts are taken from it:

"Just 67 years ago, a sixteen-year-old Japanese lad, Kanae Nagasawa, heard marvelous tales of wealth in a new country, America. He left the land of silver mists and fragrant cherry blossoms, and was the first Japanese settler in San Francisco. That was in 1867, and there were only 55 Japanese in all of America at the time. Today there are approximately 8500 Japanese in San Francisco, and more than 138,00 in the United States.

"There are three distinct Japanese colonies in the city. The oldest and largest section, the Japanese call 'upper town,' and is the area between Pine and Ellis, and from Fillmore to Goff streets. The second section, now rapidly breaking up because of the bridge construction, and the moving of pier 36, is South Park, below Market. The third seems somewhat of a paradox, but nevertheless it is Chinatown. On Grant Avenue, between Bush and Sacramento, are about 36 Japanese shops, to the 17 Chinese.

"In speaking of the Japanese, one must not forget that Japan is an empire, and although the present day American-Japanese are very much interested in Roosevelt and the New Deal, they still breathe the atmosphere of their empire. Much of their life in the city revolves around the consul general, a representative of the Emperor. The consul presides at all important functions, and plays the most important role at the Festival of Kigensetsu—a sort of a Founder's day celebration of the Japanese Empire.

"The Japanese, as a people, love festivals, and have them on the least provocation, but perhaps the most colorful

and one might say, dainty in its native simplicity, is the Festival of Dolls, held early in March every year.

"The Japanese still are an extremely religious people. Many of them in the city today have fallen under the sway of Christianity. 'Because it is a much easier religion' some of the younger ones tell us. But there are two Buddhist, and one Shinto temples in San Francisco. The larger of the Buddhist churches is the Hongwanji, at 1881 Pine Street.

"Shintoism is considered the old, native religion of Japan, and San Francisco followers of Shinto worship at the unpainted wood altars in the temple on Bush and Laguna. One never sees the bare altars without offerings of olive oil, rice, and rich fruits.

"While a few of the Japanese homes still maintain their family shrines of cypress wood, and daily place fresh offerings of flowers, and rice upon them, Christianity with its ban on 'idol worship' is rapidly causing these traditions of religion to vanish.

"The charm and delight of the Golden Gate Park tea gardens are difficult to describe; one must pay a visit to the dainty bit of Nippon, and be thrilled according to one's ability to appreciate the Oriental touch."

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Clarksdale, Miss.,

August 26, 1936.

To the Auxiliary Members of the Conference:

Dear Friends:

Vacation time has passed and we are now ready to resume active work in our Missionary Societies. There is a full program of important, interesting affairs. May I call attention to the following items with the earnest request that you give them due consideration:

1. Check Efficiency Aim. Plan to attain all points.
2. Order the Offering Envelopes and program material for the Week of Prayer.
3. Begin the new Mission Study Book, "Preface to Racial Understanding." Organize for Council credit.
4. Complete some worthy Christian Social Relations project and report same to Mrs. Dan Comfort, supt., Durant,

Miss.

5. Send a box of supplies to some Council institution.

6. Finances:

(a) See that fourth Sunday offering is sent from your Church School.

(b) Give a life membership to a baby, a junior or an adult.

(c) Make a special effort to pay three-fourths of your Conference Pledge by October 1.

(d) Send your Killingsworth Special, if you have not done so.

7. Send ALL reports on time to the respective Conference officers.

### NEWS ITEMS

We welcome Mrs. C. M. Kolb, of Aberdeen as the new secretary of Aberdeen District. Mrs. R. A. Tucker was obliged to resign because of illness.

Miss Myrta Davis, our rural deaconess, has been transferred to Greenville District. She will be at Sunflower School in Coahoma County. Her address is Route 2, Clarksdale, Miss.

Miss Mathilde Killingsworth, our Mississippi daughter, sails for China September 4th. Our beloved Mrs. B. W. Lipscomb preceded her to China and will be there to greet Miss Killingsworth when she lands.

Give your best effort to attain the goal set for our Conference. Let every obligation be met in full. May the Lord establish the work of our hands.

Cordially yours,

MRS. H. L. TALBERT, Pres.

Quarries of marble are rare, and we owe the greatest part of the good architecture of this world to the more ordinary limestones and sandstones.—John Ruskin

### Refreshing Relief When You Need a Laxative

For constipation and the sluggish, bad feeling it causes, take a dose or two of old reliable Black-Draught!

What relief! What a fresh sparkle to the eyes, keen zest for work or a lively good time!

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(Black-Draught dosage is easily determined—half a teaspoonful, perhaps a little less, in some cases a little more. You'll soon find just the right quantity for you, and you will not have to be increasing the dosage later on.)

Sold in sealed cardboard containers. So economical that every 25-cent package brings you about 25 doses.

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## BISHOP HOYT M. DOBBS COM- ING TO FIRST CHURCH, LAUREL, MISS.

Calling attention to the pastors and laymen of this section of the Conference that our Chief Pastor will be with us at the First Church, Laurel, Miss., Wednesday, Thursday and Friday, September 9, 10, 11, preaching at 7:30 each evening and on Sunday, September 13, preaching at 11 a. m. and 7:30 in the evening. All of these services will be broadcast over Radio Station WAML in Laurel. You are invited to tune in and enjoy these services with us if you cannot attend. Also radios will be provided in the Church School auditorium to take care of the overflow congregation and on Sunday we will add the Arabian Theatre to this.

We are preparing for a great meeting, and expect to get Methodism before the people of this section.

J. F. CAMPBELL.

## NOTICE, CHURCH DEDICA- TIONS

Bishop Dobbs will dedicate the two churches on the Louise and Holly Bluff charges, Sunday, September 6th. Holly Bluff at 11 a. m. and Louise at 3 p. m. All former pastors are invited to attend these services.

L. J. SNELGROVE.

## GRENADA COLLEGE OPENING PLANNED

Plans have been completed for the opening of Grenada College the week of September 6. On Monday, September 7, the first faculty meeting will be held. Tuesday, the 8th, all new students and freshmen as well as local students will arrive and register. On Wednesday, the 9th, all second year students will arrive and register. All indications are that the college will have a capacity attendance. Dormitory space is taxed and the college is being forced to open the old dormitory which it had not planned to use. Ninety-eight per cent of last year's freshmen class have registered.

The formal opening of the college will be held in the Wilkinson Memorial Auditorium on Thursday, September 10, at 11 o'clock. The guest speaker will be Dr. H. M. Bullock, head of the Department of Religious Education of Millsaps College, Jackson, Miss. Other speakers are: Mr. D. H. Hall, New Albany, chairman of the board of trustees; Miss Madoline Nell, Las Animas, Colorado, president of the student body; and Miss Grace Cunningham of Corinth, president of the

sophomore class. All pastors of the North Mississippi Conference, parents of students, Alumnae, and friends of the college are cordially invited to attend.

A program of orientation for all students has been planned for the first week. Entertainment features will include a formal reception for new students and faculty members, automobile tours of Grenada County by citizens of Grenada, a free picture show, courtesy of the Grenada Theatre, free refreshments by the drug stores, and various informal social activities both on and off the campus.

Four new names appear on the faculty this year. Miss Carl Henry of Scarritt College takes the department of Physical

Education. Miss Wilma Baugh of Bolivar, Mo., heads the commercial department. Mrs. Lloyd P. Musclevwhite of Canton, Miss., the department of Education. Rev. E. M. Sharp, formerly of Rienzi, Miss., the department of Religion.

W. C. NEWMAN,  
Dean of the College.

It was that personal experience of Christ's saving grace that fired Luther's soul and touched his lips, and turned the monk into a prophet, and gave him such a mighty Gospel that it liberated and regenerated half of Europe.—Rev. J. D. Jones.

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Our  
Goal  
for  
1936

405,000  
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June  
1936

350,000  
January  
February  
March  
1936

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November  
December  
1935

160,000  
July  
August  
September  
1935

100,000  
April  
May  
June  
1935

## Up to a Place of Power In a Field Ripe unto The Harvest---

When Bishop Ralph S. Cushman declared before the recent General Conference of the Methodist Episcopal Church that THE UPPER ROOM could and should have a circulation of *one million copies* he had in mind a field that is truly ripe unto the harvest for a mighty revitalization of spiritual life and power.

So confident are we that THE UPPER ROOM will reach a circulation of 500,000 during 1936 that an order has been placed with the printer for a half-million edition of the October, November, December issue. Orders already received fully justify us in contracting for this quantity as a first printing.

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October, November, December Issue

READY FOR SHIPMENT SEPTEMBER 1

Our consignment plan permits return of all unsold copies.

# The Upper Room

## Christian Education

### CHURCH SCHOOL LESSON, SEPTEMBER 6.

By Dr. J. R. Countiss

#### CHRISTIANITY FACING OTHER RELIGIONS

(Acts 13:13—14:28; Rom. 10:8-15)

These records of the Acts of the Apostles, or the Deeds of the Missionaries bear the marks of genuineness and truth. They trace Paul and Barnabas from city to city, tell us where they preached, who listened, who opposed, the nature of the sermons, their results, and the treatment accorded the missionaries. At Antioch in Pisidia they preached the first Sabbath in the synagogue, where they were heard with delight by some of the Jews and the Gentile proselytes, who desired to hear the story of Jesus again on the next Sabbath. A great throng heard them on this occasion and jealous Jews "stirred up the devout and honorable women, and the chief men of the city," started persecution and expelled Paul and Barnabas. Almost the same story is told of their work at Iconium, where they went out under assault with attempted stoning.

At Lystra there was no synagogue and the apostles preached in the market place or on the streets. The good news of the Christ together with the miraculous healing of the man lame from birth set the pagan multitudes wild with enthusiasm for the preachers, whom they at once prepared to worship. The voice of the people is usually an echo. Today it cries for the worship of Paul and Barnabas as gods; tomorrow, under the influence of enemies from Antioch and Iconium, it egged on the men who stoned Paul and cast him out of the city for dead. Mohs are dangerous because they are both brainless and heartless. Error uses force because it has nothing else to use. Truth needs neither fire nor sword for its de-

fense. Emotions make a safe motive power only when directed by sound reason.

Paul the missionary did not greet the Gentiles with denunciation. He found common ground with them in common truths accepted, telling them that God had not left himself without witness among any people, that he did good, sent rain, gave fruitful seasons, and filled human hearts with gladness. Religious nature is a part of man's native endowment. There had never been a Sinai in the mountains had there not been first a Sinai in the soul. When Paul preached he began where his hearers could see and understand. The heavens have declared the glory of God to multitudes who never heard of Moses.

Jesus was noted not for his exclusiveness, but for his inclusiveness. We may almost say that he excluded only the excluders. Religious leaders fairly gnashed on him with their teeth when he told them that publicans and harlots took precedence over them in the Kingdom of God. Even his own message was never completely revealed to his disciples because he had "many things to say to them that they were not able to bear"—to receive or to understand at that time. He gave them not all the truth, but sent One who should be a Guide into all truth. Men see fresh light as the Spirit moves among the churches. "He is still taking of the things of Christ and showing them unto us."

So nigh is the Gospel of truth, the word of faith to the mouth and heart of hearers to this day that no preacher need fear that the Gospel may not fit his audience, whatever its social or economic condition. The human heart was made for God, and the Gospel is God's message for its salvation. Whosoever believes on Jesus Christ shall not be disappointed in this life—nor in that which is to come.

#### TO THE PASTORS AND GOLDEN CROSS DIRECTORS, MISSISSIPPI CONFERENCE

The treasurer of the Golden Cross Fund, F. Y. Whitfield, Meridian, gave me a list of the payments received to August 25th, which were as given herewith:

Brookhaven District — Harrisville and

Silver Creek charges.

Hattiesburg District—Bonhomie, Ellisville, Eucutta, Montrose, Shubuta, and Sumrall charges.

Jackson District—Canton and Clinton charges.

Meridian District — Lauderdale and Electric Mills, East End, Hawkins Memorial, and Philadelphia.

Seashore District — Logtown, Moss Point, Pascagoula, Leakesville, Picayune, Saucier, Wiggins, and Epworth-Wesley.

Vicksburg District — Natchez, Roxie and Yazoo City.

May I appeal to you again to put on the enrollment, and send the money to the Conference treasurer, indicating the money is for Golden Cross.

Should you need any literature, please order from Dr. Grover C. Emmons, Doctors' Building, Nashville, Tenn., indicating the amount desired.

I covet your co-operation in having an enrollment in each charge in the Conference before the meeting of the Annual Conference.

Yours very sincerely,

W. D. HAWKINS.

#### TO PASTORS IN MISSISSIPPI

We are very anxious to serve the Methodist boys and girls who are to come to the University of Mississippi this fall, so I will appreciate a note from the pastors giving me the names of students from the various churches. Both students returning and new students. It helps a pastor in a college town so much in getting acquainted with the students.

You will be interested to know that we have rooming facilities on the campus and in town for 1,450 students. It appears now that we will have a record attendance.

W. R. LOTT,

Pastor at Oxford, Miss.

#### POSTAGE STAMPS WANTED

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A history of the Methodist Episcopal Church, South

by

REV. W. L. DUREN, D.D.,

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## MISSISSIPPI CONFERENCE YOUNG PEOPLE

By Phillys Matthews

Outstanding leaders in Southern Methodism gathered on the shore of Lake Junaluska for the Leadership School, August 4-16, the second conference held at the Lake this summer. This school exceeded all former conferences in attendance as did the Young People's Leadership Training Conference. There were nearly 400 adult leaders and about 75 young people present. The excellent attendance record emphasizes the fact that local church leaders are seeking additional training for their work which in former years they did not think was necessary. There were Conference representatives at this school from California to Maryland with many Methodist Episcopal Church Conferences represented. Mississippi was well represented at the Lake with Meridian and Jackson leading in the number of delegates.

The Leadership School, a co-operative enterprise between the Board of Missions and the Board of Christian Education, was under the direction of Dr. J. Fisher Simpson from the General Board at Nashville. Outstanding leaders were: Dr. W. T. Watkins of Emory University, Atlanta, one of the excellent platform speakers and Dr. Fagan Thompson of Vanderbilt University, Nashville, who was in charge of music during the conference.

The young people, who attended the Leadership School, attempted to bring the theme of the Memphis Conference—"Facing Life With Jesus Christ"—to workable possibilities under the guidance of Dr. J. D. Thompson of Duke University, Miss Aleen Moon and Miss Rowena Ferguson, both from the General Board at Nashville. Interest groups on student problems were conducted by Dr. R. H. Edwards, director of Student Religious Life at Cornell University and Dr. Edna L. Acherson, director of Religious Education at East Orange, New Jersey.

Mississippi delegates were: Rev. I. H. Sells, Jackson, executive secretary of

### Of Interest To Women

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician. Cardui, for women, is sold by reliable druggists.

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Solicits the attendance of students of good character, intelligence, and ambition to learn, to achieve and to serve.

A. B., B. S., prevocational and teacher training courses.

Session of 1936-37 opens September 16.

REGISTER NOW

D. M. KEY, President

JACKSON, MISSISSIPPI

Mississippi Conference; Mrs. J. C. Burrows, Jackson, children's worker at Capitol Street; Rev. Van Landrum, Poplarville, dean of men at the Mississippi Young People's Assembly; Mrs. J. L. Carter, Meridian, Conference director of children's work; Rev. W. D. Hawkins, Meridian, missionary secretary of Mississippi Conference; Rev. J. B. Holyfield, Utica, secretary of the Board of Missions; Mrs. D. L. St. John, Meridian, district secretary of Woman's Missionary Society of Meridian District; Miss Mary Corley, Ellisville; and Miss Beatrice Johnson, Rosetta, who is to be the secretary of the Methodist student movement at M. S. C. W. this winter.

Miss Winnie Davis, a former resident of Yazoo City and a native Mississippian, who holds a similar position to Miss Johnson at Florida State College for Women at Tallahassee, attended the Young People's Leadership Training Conference in further preparation for her work.

Members of the Mississippi group who were not delegates were: Mrs. I. H. Sells and daughters, Ellanita and Mary Nell, of Jackson; Mrs. Van Landrum of Poplarville; and Mrs. D. W. Hawkins of Meridian.

### RESOLUTIONS

The officers and members of the Woman's Missionary Society of the Carrollton Avenue Church, extend to the family of the late Mrs. Augusta Davis Crichlow, resolutions of condolence and sympathy, resolutions as follows:

Whereas, She was a Christian worker of outstanding fortitude and loyalty, she was true to the Church of her choice; her work was with the children and the Woman's Missionary Society. We have

sustained a great loss in the death of Mrs. Augusta Crichlow and we shall miss her activity and her interest.

Whereas, The home of Mrs. Augusta Crichlow is saddened by the loss of their dear wife and mother who has gone from them.

Whereas, The officers and members of the Carrollton Missionary Society extend to her loved ones sympathy in this, their hour of sorrow and we pray that He who has promised to comfort the sorrowing will be with them in their bereavement.

Resolved, That a copy of this expression of sympathy shall be sent to the family, a copy placed on the record of the auxiliary and a copy be published in the New Orleans Christian Advocate.

MRS. JACOB COHEN,  
MRS. G. B. MAGRUDER,  
MRS. W. D. STORMS,  
MRS. D. C. WORRELL,  
MRS. H. E. BRISTER,

Committee.

### METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE (Chartered 1903)

#### PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

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Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

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Write

J. H. SHUMAKER, General Secretary  
Home Office: Association Building, 308  
Broadway, Nashville, Tennessee.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Romans 15:13—That ye may abound in hope.

Note the context. The entire verse is as follows: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

God is spoken of as the God of hope. Those who believe in Him abound in hope. He has revealed Himself that we might have hope. In verse 4, St. Paul declares, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

There is a vital connection between faith and hope. "Faith is the substance of things hoped for" (Heb. 11:1.) A conviction of the mind concerning a personal, good, omnipotent God is destined to give birth to hope. Paul wrote, "Now abideth faith, hope, and love." (I Cor. 13:13.) These great spiritual realities mean much in weaving the pattern of the Christian life. "For we are saved by hope." (Rom. 8:24.)

Paul wrote in I Thess. 5:8—"But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation." Without hope, a soldier could not long fight. Hope is a mighty defence against discouragement and a potent incentive to struggle.

As long as there is spiritual life there is hope. "Tribulation worketh patience and patience worketh experience, and experience hope," (Rom. 5:3, 4). Paul knew tribulation, but it worked steadfastness in Him, and the approval of God inspired him with absolute assurance. He could trust Him in Whom he had believed. To the Colossians, he wrote, "Christ in you, the hope of glory." But to the Ephesians he referred to the strangers to the covenant as 'without God and without hope in the world.' "

Jesus gave hope to the sorrowing; hope to the afflicted; hope to the penitent;

hope to men, women, and children. There is no hopeless situation with Christ. There is no life devoid of hope with God. Therefore "Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord." (Ps. 31:24.)

But there are sins opposed to hope. Despair shows the absence of hope. It shows a lack of faith. The cure is given by the Psalmist, "Trust in Him at all times, pour out your heart before Him. God is a refuge for us." Psalm 62:6. God is our Helper forever. Thus God saves from the abominable vision of despair, with its paralysis of inaction, unproductive of any good.

But presumption is also a sin against hope. Procrastination proves a thief of souls. To waste the days in the expectation of making decisions later and making things right in the future is a grievous sin against hope. Jesus called attention to such a fool, "This night thy soul shall be required of thee. (Luke 12:20.) Jesus gives us the remedy against presumption, "We must work the works of Him that sent me while it is day; the night cometh, when no man can work." (John 9:4.)

Therefore, "Hope thou in God," (Ps. 42:11). The light of God's presence must shine on the dark cloud of human sorrow to give the rainbow of hope.

#### PRAYER

Our Father, we are grateful for the God-given reality of hope. May hope ever sustain us and lead us to steadily press on toward the Christian goals. May "Christ in us" give "the hope of glory." In Jesus' name we pray.

### FROM HOMEWOOD, MISS.

Dear Dr. Duren: Just a word from the Homewood charge, Jackson District, Mississippi Conference.

The revivals of the Homewood charge have added another page to its history, and from all indications much and lasting good was accomplished under the efficient leadership of our beloved pastor, the Rev. Hilary S. Westbrook, who was very fortunate in securing the help that he did in this series of meetings.

Following these helpful services there was a call meeting of the Board of Stewards from all the churches which compose the charge to meet with the pastor at the parsonage, at four o'clock p. m., Monday, August 10, 1936, with Mr. C. D.

Brown, president of the Board, in charge. Devotions were conducted by our pastor, with suggestive and helpful words of encouragement, which I am confident will give heart to the stewards in winding up their year's work, and at the close of the pastor's remarks, the stewards went into a business session, looking well after all business due to come before them. At this meeting plans and methods were discussed by which they could best co-operate with the pastor in bringing up the financial quotas of all the different departments of the church by the fourth quarterly conference which will be held a few days before the Annual Conference convenes. After the meeting of the Board adjourned, all who were present were delightfully entertained with a sumptuous dinner by the Woman's Missionary Society of Homewood church. They had as special guests at the dinner two ministers of the Lutheran Church, Rev. O. M. Morgan, the local pastor, and Rev. John Mangum, pastor of the Lutheran Church in Jackson, Miss.

On Wednesday, August 12, following this fine meeting, the third quarterly conference was held at Gasque church, with Dr. T. M. Brownlee, presiding elder, in the chair. Dr. Brownlee preached a splendid sermon at the eleven o'clock hour, and at the close of that helpful service dinner was served at the church for everybody present, and at two o'clock p. m., we met in the church for the business session of the quarterly conference.

The reports from the different churches showed the charge far in advance of last year at the same time, and an optimistic spirit of good fellowship was in evidence throughout the day.

Visiting pastors from other charges were: Rev. James W. Sells, Forrest; Rev. J. Howard Grice, Lake; and Rev. E. Marshall Lane, Eucutta. Mr. T. H. Vance, a fine layman of Lake, was with us and his presence added much to the high spiritual tide of the services.

May I say that we are entering into the last lap of the year with enthusiasm and faith, and for a good closing out of the year's work. God has wonderfully blessed our work, thus far, and we rejoice.

Hopeful and on the way,

E. F. LANE.

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## CLEAR BURNS THE OIL

By Eda Vivian Corbin

Clear burns the oil

That flows to the breast of each man,  
Watch and see that your lamp keeps  
burning,

That the oil runs not from the pan.

Clear burns the oil,

Oh, guard it and tend it with care,  
Watch and see that your lamp keeps  
burning

With a steady and brilliant flare.

Clear burns the oil,

Its source is the Maker above,  
Watch and see that your lamp keeps  
burning

And reflecting the Saviour's love.

## LETTER FROM REV. L. W. SLOAN

Dear Dr. Duren: Please permit me to suggest to the Prohibition-minded people in Louisiana where your paper is read that where dry sentiments seem strong enough, the approaching national election would be a good time to hold "local option" elections.

Because Louisiana is a "one party" state there will be no "scrap" such as was witnessed during the last State election. To hold "local option" elections at the same time as the general election

## WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

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## 666 MALARIA COLDs

LIQUID, TABLETS  
EARS, NOSE DROPS  
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"Rub-My-Tism"—World's Best Liniment

would probably get an expression from a larger group of voters, and would also save the tax-payers some money.

To do this petitions signed by 25 per cent of the qualified voters in either the ward or the parish must be presented to the Police Jury in time for a check of the signatures and to allow the Jury to order the election thirty days before the general election.

The general election, this year, falls on Tuesday, November 3rd, 1936. Therefore the petitions must be in the hands of the Police Jury before October 3rd, next. Thus only the month of September is left in which to prepare the petitions. That, however, is ample time, if only our dry people in the parishes will bestir themselves.

The present "local option" law permits the people of the several parishes to vote out all alcoholic beverages, including beer, and wine.

LEON W. SLOAN.

### QUARTERLY CONFERENCES

#### LOUISIANA CONFERENCE

##### Baton Rouge District—Fourth Round

Walker, at Red Oak, Sept. 19, a.m.; Q. C. 1:30 p.m.  
Greensburg, at Wesley, Sept. 20, a.m.; Q. C. 1:30 p.m.  
Denham Springs, at Denham Springs, Sept. 20, p.m.; Q. C. after service.  
Amite, Sept. 27, a.m.; Q. C. 2:30 p.m.  
Kentwood, Sept. 27, p.m.; Q. C. after service.  
Springfield, Oct. 4, a.m.; Q. C. 2:30 p.m.  
Hammond, Oct. 4, p.m.; Q. C. after service.  
Gonzales, at New River, Oct. 11, a.m.; Q. C. 1:30 p.m.  
Ponchatoula, Oct. 11, p.m.; Q. C. after service.  
Zachary, at Zachary, Oct. 18, a.m.; Q. C. 2:30 p.m.  
Istouma, Oct. 18, p.m.; Q. C. Oct. 28, p.m.  
Jackson, at Jackson, Oct. 25, a.m.; Q. C. 2:30 p.m.  
Baker, at Blackwater, Oct. 31, a.m.; Q. C. 1:30 p.m.  
Lottie, at Lottie, Nov. 1, a.m.; Q. C. 2:30 p.m.  
Plaquemine, Nov. 1, p.m.; Q. C. after service.  
St. Francisville, at Concord, Nov. 8, a.m.; Q. C. 1:30 p.m.  
Clinton, Nov. 8, p.m.; Q. C. after service.  
Angle, at Fisher, Nov. 15, a.m.; Q. C. 2:30 p.m.  
Franklinton, Nov. 15, p.m.; Q. C. after service.  
Natalbany, at Wesley Chapel, Nov. 21, a.m.; Q. C. 1:30 p.m.  
Baton Rouge, at First Church, Nov. 22, a.m.; Q. C. Nov. 29, p.m.  
Pine Grove, at Pine Grove, Nov. 29, a.m.; Q. C. 2:30 p.m.

J. H. BOWDON, P. E.

#### Ruston District—Fourth Round

Athens, at Bethel, Sept. 6, a.m.  
Arcadia, Sept. 6, p.m.  
Bienville Ct., at Bear Creek, Sept. 13, a.m.  
Cotton Valley and Springhill, at Springhill, Sept. 20, a.m.  
Gibbsland, at Gibbsland, Sept. 27, a.m.  
Homer, Sept. 27, p.m.  
Clay, at Longstraw, Oct. 4, a.m.  
Jonesboro, Oct. 4, p.m.  
Simsboro, at Hilly, Oct. 11, a.m.  
Hodge, at Hodge, Oct. 11, p.m.  
Lapine, at Frantom Chapel, Oct. 12, a.m.  
Eros-Claiborne, at Claiborne, Oct. 18, a.m.  
Ruston, Oct. 18, p.m.  
Haynesville, at Dykesville, Oct. 24, a.m.  
Houghton, at Doyline, Oct. 25, a.m.  
Minden, Oct. 25, p.m.  
Sibley, at Pine Grove, Nov. 1, a.m.  
Ringgold, at Heflin, Nov. 1, p.m.  
Calhoun and Downs, at Downs, Nov. 8, a.m.  
Dubach, at Lisbon, Nov. 8, p.m.  
Bernice and Farmerville, at Summerfield, Nov. 15, a.m.  
Bienville, Nov. 15, p.m.  
Choudrant, at Douglas, Nov. 22, a.m.  
Pastors will please be prepared to nominate the Board of Christian Education for each church so that the Quarterly Conference can elect.

LOUIS HOFFPAUIR, P. E.

## In Memoriam

### RESOLUTIONS

Whereas, it has pleased our Heavenly Father to call home our beloved sister, Mrs. E. M. Bowden, who died at her home in Vinton, La., July 15, 1936; be it Resolved, That the Vinton Methodist Episcopal Church, South, has lost a faithful and devout member who will be greatly missed and long remembered.

That her patient suffering during a long illness bespoke splendid Christian faith and fortitude.

That we express to her bereaved ones our deepest sympathy.

That a copy of these resolutions be sent to the family, to the local paper and to the New Orleans Christian Advocate.

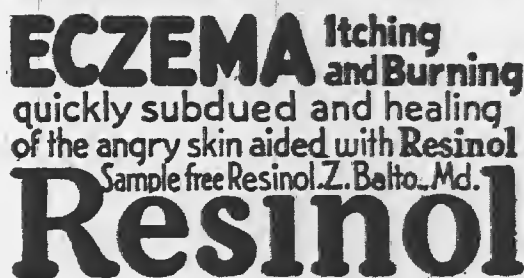
MRS. W. A. SUTTON,  
MRS. L. O. CAMPBELL,  
MRS. M. J. KAUFMAN,  
Committee on Resolutions.

### C. W. HINES CALLED HOME

Brother C. W. Hines, a life-long citizen of Attala County, was called to his long reward on August 19, 1936. He was seventy-six years of age, and he leaves three sons and three daughters besides other relatives and many friends to mourn his going.

He united with the Liberty Chapel Methodist Church in early life and was a loyal and faithful member until he was called by death. His remains were laid to rest in the Liberty Chapel cemetery on August 20. The writer of this sketch, his pastor, conducted the service. His ties in this life were attested by a great course of friends and many flowers. A good man has gone.

H. N. McKIBBEN.

Christianity is the religion of spiritual song. It inherited a magnificent psalmody, but has given birth to an invaluable hymnology, and also to the new art of

harmony to which modern music owes the greater part of its boundless wealth. Outside of Christendom, religious music has hardly shed the primitive animistic

character of rhythmic noise, and children's songs are almost unknown.

—John Harrington Edwards.



# Great News

For—PASTORS  
TEACHERS  
BOYS and GIRLS

BEGINNING OCTOBER 1  
THERE WILL BE  
PUBLISHED BY  
YOUR CHURCH

● This wholesome, pleasure reading magazine is brimming with *stories* of sportsmanship; fair play; constructive school and camp life; personal purity; high resolves; determined effort; noble friendship; good will; home and family ideals—*stories* characterized by reality, action, vigor, literary value—by the best writers of stories for youth.

There are *articles* which introduce and foster hobbies; give useful information; interpret religious living; describe the world; encourage wholesome interests; stimulate and guide the desire for creative activity.

● Your teen-age boys and girls want excitement, companionship, deeper experiences, wider horizons, ideals—they are going to get them through reading this new magazine for youth—**CARGO**.

With so much *off-color* reading material being placed in reach of your boys and girls at the present time IT IS THE RESPONSIBILITY OF TEACHERS, PASTORS, AND SUPER-INTENDENTS to see that this fine story paper is made available to every teen-age boy and girl in your church.

## A BIG, NEW, 12-PAGE STORY PAPER

For Boys and Girls, Ages 12, 13, 14, and OLDER  
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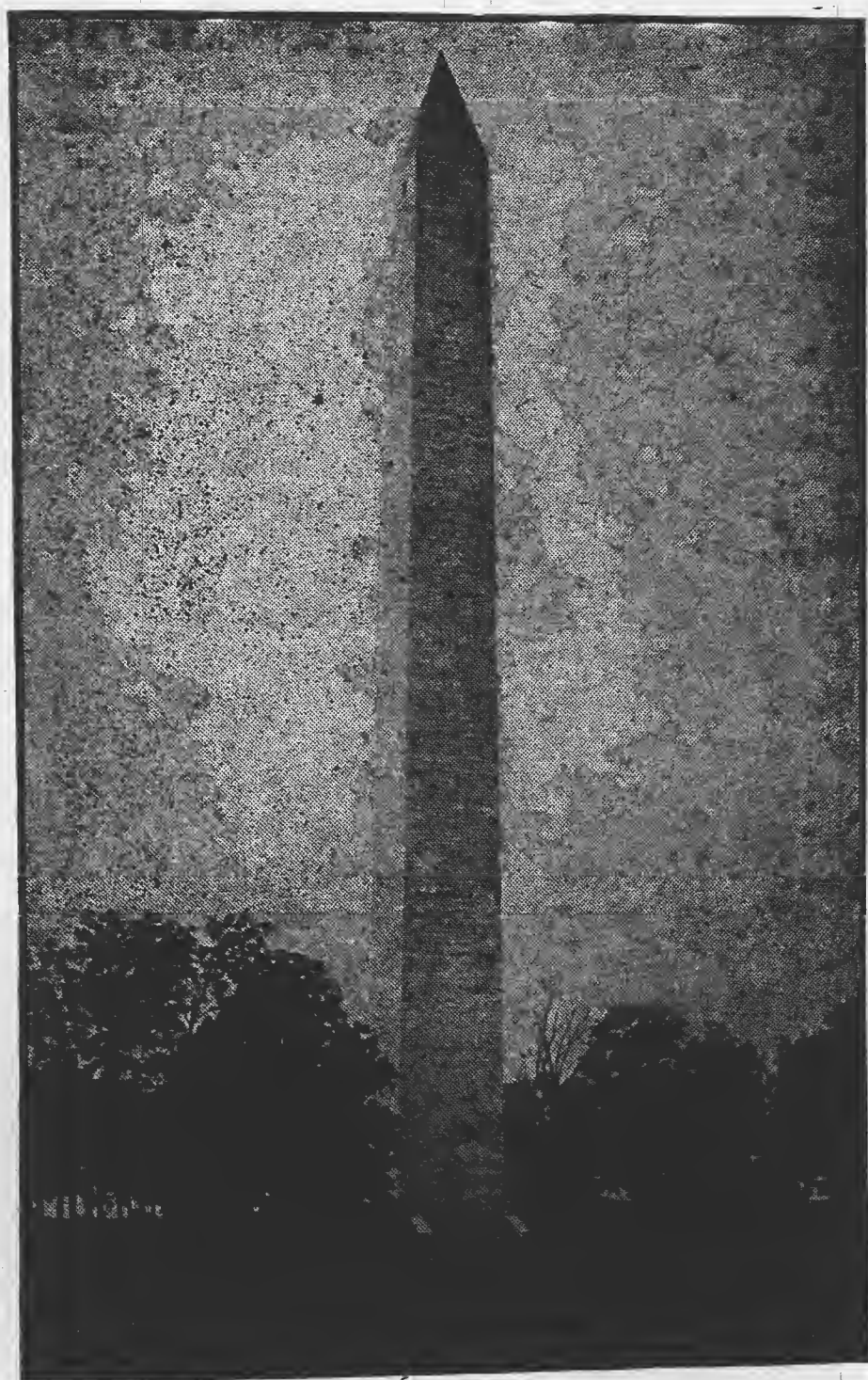
# NEW ORLEANS Christian Advocate

Vol. 83—No. 37.

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 10, 1936.

Whole No. 4199.

## JEFFERSON DAVIS MONUMENT



(Courtesy Methodist News, Elkton, Ky.)

This monument at Fairview, Kentucky, the birthplace of Mr. Davis, is 351 feet high



# Wallet of the Week



THE POINSETTIA, A MEXICAN FLOWER, bears the name of Joel R. Poinsett of South Carolina. Poinsett was born in Statesburg, S. C., in 1779, was minister to Mexico from 1825 to 1829, and was Secretary of War in Van Buren's Cabinet from 1837 to 1841. He was a lover of flowers, and it was during the time of his serving as Minister to México that he introduced into America the flower which was destined to bear his name and whose brilliant red leaves dominates the Christmas season. He died in 1851.

\* \* \*

THE VICTIMS OF HAY-FEVER in America are variously estimated at from one and a half to two and a half millions. The disease is said to be caused by a pollen which irritates the nasal passages. The chief offender being the common ragweed. Various remedies have been developed for the relief of the sufferers, but thousands of those who are financially able go to resorts which are supposed to be free from the substance which produces the trouble. It is remarkable that no animal has hay-fever and, according to medical literature, the disease was unknown among humans before 1673.

\* \* \*

SIR WILFRED GRENFELL is reported to be in a state of health which will make it impossible for him to resume his work in Labrador. He has given forty-four years to the establishment of medical missions in that far northern land. It will doubtless be difficult for him to give up the active direction of the mission, but not less sorely stricken will be the inhabitants whose lives have been transformed by his heroic service. Sir Wilfred has established hospitals, schools, co-operative agencies, and recreational centers. By the use of dog-sleds, he has carried relief for the suffering far into the interior.

\* \* \*

PHINEAS TAYLOR BARNUM, the most famous of American showmen, died nearly fifty years ago. He is soon to be honored by having his likeness engraved on one side of a memorial half-dollar. The coin is being made for the celebration of the one hundredth anniversary of Bridgeport, Connecticut, which city owes much to the philanthropic spirit and the genius of the world-famous circus man. Barnum established Seaside Park at Bridgeport, and he was an important factor in the founding of East Bridgeport. So the old showman who "fooled the public" while he lived is being graciously remembered in his grave.

WHEAT WAS AN ARISTOCRAT twenty years ago when the World War was at its height, and the soldiers of the nations were massed upon European battle fields. Since that time our chief bread grain has played a more modest part, but the vast drouth-stricken areas of the country are threatening to bring it again to the throne. Our Southern corn-bread is assuming airs of importance—even the bearing of a haughty superiority.

\* \* \*

CELLOPHANE PSYCHOLOGY is the suggestive title of a recent article on the use and misuse of that transparent tissue which, in recent years, has assumed such a conspicuous role in sales promotion and commercial advertising. The writer says that a misunderstanding of its real value often leads to a preference for inferior products as against others not so attractively wrapped. He holds that the same psychology applies to a form of unctuous evangelism which is sometimes accepted for its engaging wrapper rather than for its solid virtues.

\* \* \*

MR. SELBY MAXWELL, of Chicago, who has been predicting weather since he was an undergraduate student in Astronomy at Northwestern University fifteen years ago, is credited with having predicted the drouth and the great hurricanes of recent months. His forecast for the last week of August was that it would be very hot. For the months ahead, he says that January will be mild, February wet and cold, March cold, and the coming winter will be less severe than the last. Next summer, he thinks, will be normal and there will be no drouth.

\* \* \*

AN AMERICAN CONFERENCE ON CHURCH ARCHITECTURE will be held at the Cathedral of Saint John the Divine, New York, on October 9. Among those who will discuss various phases of church architecture will be Dean Leopold Arnaud, of Columbia University, Dr. Ralph Adams Cram, John Angel, Bishop William T. Manning, Dr. Milo H. Gates, and E. M. Conover. The range of the discussions will include church architecture, including architecture of smaller churches; sculpture; and cathedral glass. The great American Cathedral will furnish an appropriate and inspiring atmosphere for such a conference.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

## EDITORIAL

### IS RELIGION AN EXPERIMENT?

The effect of the social and economic chaos of recent years is reflected in the thinking of all the people. Those who have been responsible for the direction of public affairs, completely baffled by the situation, turned to what was admittedly a program of political experimentation, because the utter break down of accepted standards of value in human relations made a new adjustment of public affairs necessary. In this state of political uncertainty they have been feeling out for the pillars of permanence and reality through a method of trial and error. Unfortunately that uncertainty has not ended with public affairs, it has been reflected in the life of the church. Those who profess to follow a changeless God and a sufficient Christ have faltered, the note of certainty has been subdued, and our preaching shows the timidity of a process of spiritual experimentation. The present times have been likened to the beginning of the eighteenth century when faith languished and infidelity ran riot in the thought and literature of the world. That period gave us the religious decadence of England, the French Revolution and the deadly infidelity of Voltaire in France, and the political and deistical writings of Tom Paine in America. It was a time when religion, even as a polite social convention, was scorned. But let us know the whole chapter. Out of that situation of opposition, distrust, and utter discouragement we have Butler's Analogy to set against the atheistical philosophers of his time. Out of that period of cynicism, indifference, and the failure of religion to demonstrate either its sufficiency or its universality arose the Wesleyan Revival. Before its mighty faith and dauntless enthusiasm, the seemingly impregnable philosophies of atheism and despair were crushed, and the haughtiness of an age in rebellion against God was turned into songs of praise for His redeeming grace. The Church does not need to experiment, nor to negotiate for a position in an alien field, nor does it have to debate its authority. Our need, in pulpit and pew alike, is for men and women who know God and whose evangel-

istic enthusiasm is the projection of a great experience of salvation. Until that need is met the world will continue to welter in cynical indifference, the enterprises of the Church will languish, and the leadership of the world will go to the uncircumcised in heart.

### HAVING A FORM OF GODLINESS

Something more than a decade ago we read Dr. Charles E. Jefferson's *The Character of Paul*. A few days ago we read again his chapter on Paul's Religiousness and we noted with an even keener interest his discriminating analysis of a religious situation which we believe is more serious now than it was at that time. Dr. Jefferson summarized the situation as a nominal religiousness which had no interior reality, and a religious situation in which "There is a widespread desire to give God as little to do as possible." He declared that organized religion was becoming more and more philanthropic, because it is easier to work for a material end than to commune with God. In his opinion, social activities were being substituted for prayer, for public worship and for the means of grace which served mankind in the building of the church. The effect of that drift had been, he said, class hatreds, strife, a decadent morality and a crumbling of religious foundations. We do not think that Dr. Jefferson is a reactionary theologian and it would not be true to say that he was opposed to any movement for the social betterment of men, for the slant of his ministry in our great American metropolis was ever in that direction. He was simply asserting the belief that there was a breaking down of personal devotion, that heart-religion, in which alone is hope for the permanence of our social and economic progress. Hear his diagnosis of what he believed to be the religious attitude of multitudes of people: "God seems to be a needless hypothesis," and "The doctrine of evolution is attractive . . . because it seems to get rid of God." In all probability any such attitude, even now, is more the unconscious inclination of the mind than a position definitely and deliberately taken. But the

process of development is not important—it is its effect upon the faith and life of the people which constitutes a serious menace. The fact of making attractive the exterior of a sepulcher which is filled with corruptions that defeat every aim and implication of faith in God.

### COLLEGE DAYS ARE HERE AGAIN

The many announcements being made concerning Methodist students and Methodist student programs remind us of the fact that the colleges of Mississippi and Louisiana are calling our sons and daughters. It should also remind every home and the pastor of every church, which may be represented in these educational centers, of a direct responsibility for tying the student in with the religious activities which are maintained for his benefit. If we value that for which our Church stands, then surely we will not fail to help those student centers to serve our sons and daughters during their days in college. It is not enough just to encourage your boy or girl to seek out such associations—send their names to the pastor of the church in the town where the college may be located, and write to the director of the Wesley Foundation. It will help the director to get contact with the students, and it will strengthen the religious loyalty of the student to feel that his home and his church have a positive interest in his spiritual development.

### JAMES SMITHSON

The Smithsonian Institution in Washington, which has recently celebrated its ninetieth year, has an interesting history. It was founded by James Smithson, an Englishman of noble blood, who never saw America. Of his royal blood, he said: "But this avails me not. My name shall live in the memory of man when the titles of the Northumberlands and the Percys are extinct and forgotten." He willed to the United States of America 104,690 British gold sovereigns, and he instructed that they be used to found an institution "for the increase and diffusion of knowledge among men." The reminted coins amounted to more than half a million dollars, but the fund lay idle for eight years while Congress debated the propriety of accepting money from a foreigner. Finally John Quincy Adams effected a settlement favorable to the plan, and the Institution now has an endowment of \$1,500,000, and is making a great and worthy contribution to knowledge.

## Editorial Miscellany

By Dr. H. T. Carley

### EDUCATIONAL IDEALS

The school system of the United States is a pretty big thing, taking into account the money invested in buildings and equipment, the number of men and women engaged in teaching, and the number of children and young people enrolled annually as students.

We take it for granted that everybody is interested in education because of the ideals it represents in the development of life—ideals of efficiency, usefulness, happiness, and goodness. These are the fundamental educational aims.

But people are thinking about other things, too, as the schools begin to open.

Many mothers heave a sigh of relief that their children will be off their hands for a good part of the day. They love them devotedly, of course—but it is good to shift disciplinary problems to competent hands for a season.

Many children are delighted that they will be beyond the reach of the parental voice for awhile—they are thinking of recess, the playground, lunch-time, and the like.

Many teachers are rejoicing that another pay-day will soon roll around. The summer has been long, dry, hot, and fruitless so far as money is concerned. They are somewhat in sympathy with the wag who said that the sweetest words in the English language are, "Enclosed please find check."

Many business men are thinking of the pick-up in revenues—the sale of school clothes and school books and supplies, and the daily trickle of the nickels and dimes of the children for candy, cold drinks, and knickknacks.

A large part of the public is thinking about football, coaches, players, and the big games. Later on, basketball and baseball will hold the public interest.

Various groups of students will devote much time—during school hours as well as out of them—to group activities. Class organizations, fraternity affairs, social functions require a good deal of attention. "All work and no play makes Jack a dull boy." In our present educational set-up dull Jacks and Janes are not created by an excess of work.

So our schools are opening, and we are all interested—for one reason or another.

And we are all holding to our educational ideals—efficiency, usefulness, happiness, and goodness.

The American school system is fundamentally sound.





# News and Views



## THE SUPERANNUATE MAN— THE FORGOTTEN MAN

By Luke E. Alford, Port Gibson, Miss.,  
Conference Director of the Super-  
annuate Endowment Fund

I read with interest, the message in the Advocate of August 27, from Rev. Samuel S. Bogan, concerning the Superannuate Man in the Louisiana Conference. I have been studying the Superannuate Man in the Mississippi Conference this year, as never before. In fact, this is my first quadrennium on the Conference Board of Finance, whose responsibility it is to provide a support for these men who have served their day in the Itinerant Ministry, hence I feel a responsibility for these men that I had not felt, prior to this time.

### I

#### Some Facts of History

For a period of thirty years from the time I was admitted on Trial into the Mississippi Annual Conference, there were two men who plead and worked for the Superannuate Man as no others did in this Conference. John Wesley Chambers, chairman of the Board of Finance until his death, then in 1910, Rev. J. M. Morse became chairman of the Conference Board of Finance and remained the dominant personality on the Board until his death in 1929. During the leadership of the latter, this Conference led all the other Conferences of Southern Methodism in the support given these superannuates, for the figures given me by Dr. Luther E. Todd, show that our men received, in 1929, an average pension of \$725.00, and in Dr. Todd's own words, "There was no other Conference in the connection that approached that record." The average salary for that year paid the active preacher was \$1,833, not including value of parsonage rental. In other words, the superannuate man received a pension equal to 39½% of what the active man received.

The support of the superannuate man should not fall below 40% of the average salary for the active preacher.

### II

#### Facts of Today

The depression hit us, following the death of our leader in behalf of the superannuates, and they surely seem to

have been forgotten during the past five years, according to the figures taken from our Conference Journal. The average salary of the active preacher during the year 1931-35 has been \$1,328.00. Now add to that one-sixth more as the rental value of the parsonage, when we compare our income with that of the superannuate man, and we get a salary of \$1,550.00, over against the average of \$253.00 for the superannuate man; which is less than one-sixth of what the active man receives; or 16 2-3% of what the active man gets instead of 40%, that he should receive. The decline during this period in the active preachers' salary was only 29%, while that of the pension for the superannuate was 66%.

### III

How do we account for this great drop in the support of the superannuate man as compared to that of the active preacher?

I think it is easy to locate the chief cause of this situation. We vote to place his name on the honored roll of the men who have served their day, and given place to us younger men. We keep him in our Conference family, so far as his name goes, but we no longer let him eat at the family table. We make him dependent for his meals and house rent upon the public contributions. He goes into the benevolent interests of the church. He is taken out of the salary budget where he rightfully belongs, on the basis of service previously rendered, and placed in the budget dependent on the free-will offerings of the membership at large. Consequently when bad crops come, and financial depressions, which cause people to cut down their contributions for benevolences, he suffers. They will make a special effort to pay the salary and let the other claims go unpaid.

Our records show that during the past five years a number of our stations have paid their pastors from \$2,000.00 up to \$3,600.00 salaries 100% and nothing, or a very small per cent on the benevolences.

My position is, that unless we are willing to strike his name from our Conference roll when we superannuate a man, we ought to keep his salary or pension in the salary budget and not in the benevolent budget, so that if the active

preacher gets the salary promised him, the superannuate man will get the amount asked for his support.

### IV.

We follow that plan, in other departments of the church work that has the support of living men and women entrusted to them.

The Board of Missions not only promise to pay the retired missionary an adequate pension, but they actually pay it in full just as they pay the salary of the active missionary in full.

The superannuate bishops and their widows are not only promised an adequate pension, but the amount promised is paid in full, if the active bishops get their salaries in full. The pension fund for the support of the retired bishops and their widows for 1935, amounted to 27% of the amount paid to the active bishops; while the Mississippi Conference contributed to the support of the superannuates only 29% of what was paid to the active preacher; and from all sources, profits from the Publishing House, interest on endowment funds, and contribution he received only .06% per cent of what was paid the active men.

### V.

#### A Suggested Remedy for this Unfair Ratio of Support for the Superannuates

Until the General Conference enacts a provision for putting the support of the superannuate man into the salary budget where it should have been during all these years, the only immediate remedy I see for His support, is for us active preachers to enter into a voluntary covenant, to let him eat again at the family table, by giving a definite per cent of our salaries direct to the Conference Board of Finance for his support. That is what we ought to do at the coming session of the Annual Conference. He is still a member of our Conference family. His name is called each year, just as yours and mine are called. That being true, the responsibility for his support rests upon us active preacher as a direct obligation, viewed in the light of the following words of the Apostle Paul, I Tim. 5:8, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." These superannuate men are members of our own Conference household; and as long as they are members of our Conference family,

the final responsibility for their support rests upon us active members of the Conference family, who have entered into the labors of these retired men.

I do not see how any of us on the effective list today, can face the record we have made during the past five years, without being ashamed of it. And the tragedy of the situation lies in the fact, that in many instances it has been the preachers receiving the larger salaries that have been most forgetful of the supernuate man.

These facts are enough for your consideration for the present. Will doubtless have more to say a little later.

### STATEMENT TO THE CONFERENCE OF ANTI-SALOON LEAGUE WORKERS AT WINONA LAKE, IND., AUGUST 27, 1936.

If the Anti-Saloon League is to carry on its work with vigor and effectiveness it must be because it is effectively organized in the several states. The national organization must depend absolutely for its influences upon the fact that it does represent the organized sentiment of citizens of the states. For example, appropriate and greatly needed legislation may be formulated, and possibly introduced into the House or Senate of the United States, but such legislation however wise will receive little attention from these congressmen or senators who know that the League does not represent enough voters in their districts or states to be a real factor at the polls. It is only through the states that the national league can be powerful and compel attention and respect from Congress.

These may be very trite statements, truisms indeed, to League workers, but they mean failure or success to any national League organization, and they cannot be emphasized too often or too strongly.

The W. C. T. U. has been able to carry on its national work without halting or interruption because state organizations have continued steadily at work, and the financial system of the W. C. T. U. has furnished the revenues to maintain the national organization.

Our work today at Washington depends of necessity upon the adoption of a financial system which will furnish an income sufficient to maintain the proper activities of the national headquarters. The kind and the amount of work which can be done will of necessity be determined by the income. To increase the indebtedness of the national League is un-

thinkable. As a member of the executive committee, which is responsible legally and morally for indebtedness incurred, I cannot agree to the adoption of any policy or any budget which is not based upon a sound financial system. If the representatives of the states really want national workers who will function and be recognized as leaders they must furnish adequate support for such work. It is one of the functions of national leaders to inspire and stir state workers to greater activity, but they cannot do so with empty stomachs and with burdens of heavy debts. I believe that if the states will definitely and certainly agree to furnish the amount necessary to support a national headquarters in Washington with a competent and efficient man as general secretary with sufficient resources to carry on suitable research, publicity and legal work that the leadership of the league will be recognized by the nation as one of the outstanding potent forces for the return of prohibition in county, state and nation.

The immediate duty and opportunity of the Anti-Saloon League is to promote local elections in every district or county or town where the law will permit and where there is the probability of success. Every local victory will increase the influences of the state league. Candidates for local offices, for state legislatures and for governorships must once again be compelled to face squarely up to the prohibition issue. Increase of strength locally means the increase of influence in the states.

We move forward in the certain assurance that our work is based upon sound principles. We know that alcohol is a narcotic poison, a habit-forming drug. We know that it changes normal men and women into silly fools, driveling idiots, crazy lunatics, dangerous brutes—a menace to the entire social order. We know that fundamentally the prohibition of the traffic in intoxicating liquors is good legislation. We know that the Eighteenth Amendment was repealed because we never had in the White House a President who was willing to demand sufficient men and money from Congress to secure efficient enforcement. We know that thousands of pastors utterly failed to recognize their responsibility for the gravity of the situation. As Laban said to Jacob "we have learned by experience."

We must enter into the new era without apology for our principles and without compromising our convictions to secure the support of any group, no matter how influential. As Deborah of old said, "The stars in their courses fight

against Sisera." The tragic results of repeal stare us in the face on the page of every morning paper. Never was there a daily record of more horrible facts. The justification of our organization and for our warfare is beyond any reasonable debate or denial.

The need of the hour is organization. This organization must be centered in the states. Conventions of church leaders and patriotic citizens must be called to organize once again the sentiment of the people against this Public Enemy No. 1. It is our day of opportunity and responsibility. Will we seize the opportunity and meet the responsibility?

With prayers and best wishes for a great forward movement.

Your fellow-worker against the liquor traffic,

JAMES CANNON, JR.,

Chairman National Legislative Committee of the Anti-Saloon League of America.

601 S. Rampart Blvd.,  
Los Angeles, Calif.

August 25, 1936.

### ORIGRAMS (Culled from the Orient)

By Walt Holcomb

Shanghai is unique. No other city in the world is like it, all of the old China is here. It is the headquarters of the new China. Within its walls we find Little Tokyo, Little Paris, Little London, Little New York. And a little of Italy, Germany, Russia and India and the rest of the world. It is the center of Southern Methodism in China.

Our schools, colleges, law university, hospital units, administration buildings and various churches along with other property on the Methodist Compound are among the handsome buildings in the great city. Such buildings command the respect of the best people in Shanghai. The thinking and leading people of China demand and appreciate the best.

Our foreign missionaries and native teachers, workers and pastors are educated, cultured and refined. Some of the many outstanding leaders in Shanghai are Drs. J. W. Cline, S. R. Anderson, J. H. H. Berckman and Revs. K. S. Tsoh, Yui Tz-tsa, Z. S. Zia, Drs. Robert C. W. Sheng, John C. H. Wu and Miss Grace Yang. There are many more consecrated workers on the staff of our institutions.

It has been a great privilege to preach ten days in Moore Memorial Church and Allen Memorial Church, the latter built



in memory of that great Georgian, Dr. Young J. Allen who gave forty-seven years of his noble life to China. As I stood with uncovered head at his grave and also at the grave of Miss Laura A. Haygood, my prayer was that God might raise up other Americans to follow in their distinguished steps. Large numbers attended the preaching mission and the pastors of these churches will follow the services with evangelistic meetings for the non-Christians. Rev. Z. S. Zia interpreted the messages for the people.

Dr. Berckman, presiding elder of the Shanghai District, has accompanied me to all the preaching engagements and shown me all of our church, school and hospital enterprises. He accepted an invitation for me to preach over the most powerful Radio Station in China. Such a thrill comes only once in life as I preached on "The Golden Rule of Confucius and Christ," and realized that my unworthy voice was being carried all over the Great Republic of China. Dr. H. T. Henry, presiding elder of Soochow District, invited us to meet with the pastors, missionaries, evangelists, teachers, physicians and nurses of our hospital and the faculty of Soochow University for a conference and an open forum. The elder had reports from the leaders of our many institutions in Soochow when questions were exchanged between the leaders and the visitors. For two hours I sat at their feet and learned much of our work throughout China from this great educational center. Dr. Y. C. Yang, president of Soochow University, interpreted my message for the group. Dr. Berckman and I were royally entertained in the hospitable home of Dr. and Mrs. Henry.

Next morning we took a train in company with Drs. Yang and Berckman and got off at a little country depot, where we were met by two boatmen and rowed up a canal for miles until we came to the little village of Poliaung and were met by the natives of the village. Here is the place the first Village Welfare School was held under the direction of the adult department of the Chinese Conference. We found some students from Soochow University making a survey and giving their services during their summer vacation. The pastor was ringing a new bell presented to the church by Bishop Arthur J. Moore, whom everybody in China admires, trusts and loves. Soon the church was filled and Dr. Yang again interpreted for me as I preached to them about "The Village Jesus." After a Country Chinese dinner at the parsonage we took boat to train for Shanghai.

Well, I have had a birthday while in Shanghai. Two birthday parties were giv-

en in my honor. One at the missionary home by English speaking missionaries. The other at the famous Chinese Restaurant, Sun Ya, where a feast of Chinese foods delighted us. The presiding elder and wife along with the native pastors and officials surrounded the festive board. I wonder if the like will ever occur again.

To the people called Methodists in the homeland the crying need in China is more missionaries and more money. Southern Methodists, if they will reconsecrate themselves and their money, can supply both. May we no longer disappoint the Head of the Church of the Living God!

### ATTENTION, PASTORS OF STUDENTS GOING AWAY TO COLLEGE

From records obtained on many students over a period of several years, and in several institutions, it is increasingly apparent that not more than half of our American high school graduates pray privately except at crises of life. Naturally, this proportion will vary from church to church and from section to section, but in any event the need for development of the individual prayer life of young Christians is most urgent. It is crucial in the case of students leaving home to go to college, because from these students will come many of our leaders in church and civil life.

We at Millsaps are naturally concerned about the genuine religious development of the students committed to our care, and this summer we are approaching the problem of assisting students to discover or recover a vital prayer life even before the students come to the campus. Through the generosity of the General Board of Missions we have sent out to each new student who has registered in advance, a copy of the Upper Room (devotional magazine of our church) accompanied by a letter of welcome from the professor of religion. Whenever we know who the student's pastor is, we have communicated with him to seek his assistance in preparing the student for adjustment to college life by the sermons and pastoral contacts just previous to the opening of school this fall. We have suggested the urgent desirability of teaching high school and college age people how to pray, both by sermon and by personal face-to-face methods. We have ventured to make these suggestions in the belief that if the home church and the college community act with unity and co-operation

we may achieve far more than we can each ignoring the efforts of the other.

Methodist young people go to all of the colleges of the state, and there face the same need for preparation and stimulation in their prayer life. It occurs to me that the presentation of a copy of the Upper Room from the pastor to the students of his congregation might prove the occasion for the same friendly counselling concerning prayer that would be of real help to the student.

We have not been able to send the Upper Room to many of our students other than the ones this year, and of course only to those who register or make application in advance of the opening of school. Any efforts of the pastors of prospective Millsaps students will greatly facilitate the effectiveness of our efforts by their co-operation in the home church, even though the students have not registered and hence have not received the devotional magazine and letter from us.

(Signed) HENRY M. BULLOCK,  
Professor of Religion, Millsaps  
College.

### STEWARDS, ABERDEEN DISTRICT

The zone meeting of the stewards and lay leaders of the Aberdeen District met at Houston at ten o'clock Thursday morning, with W. L. Elkin, of Tupelo, district lay leader, presiding. Twenty-four members were present, representing the following churches: Tupelo, Algoma, Houlka, Woodland, Mathiston, Eupora, Derma, and Houston. The following program was rendered:

Devotional, C. K. Alexander, Houston; Talks: "Ye Are My Witnesses," W. L. Elkin, Tupelo; "Stewards and Sunday School," J. C. Moss, Algoma; "Benevolences—When They Should Be Paid," J. K. Banmon, Mathiston; "Plans for Raising Benevolences," C. H. McCraine, Houston; "Are Methodists Growing In Grace?" Ullmer Gwynn, Houlka.

Dr. Buhrman, the presiding elder, explained the purpose of the meeting and guided discussions into practical and inspiring channels. Rev. N. D. Guerrey of Woodland and Rev. G. H. Boyles of Houston were appreciated guests.

The members voted unanimously to make the organization a permanent one, with regular quarterly meetings. After a short business session the meeting was adjourned to meet in November at some place to be announced later.

MRS. C. K. ALEXANDER, Secty.

## Mississippi and Louisiana

Rev. R. H. Staples, of Coushatta, La., says that everything is going well on his charge. That brief message was at the end of a letter remitting for a list of Advocate subscriptions.

We regret to learn of the serious illness of Mrs. George Izzard of Rayne Memorial Church, New Orleans. Our information is that she has a complication of pneumonia with other troubles.

Mrs. R. E. Rutledge, Hattiesburg, Miss., writing about another matter, adds the gracious assurance: "Mr. Rutledge and I love the Advocate and would not be without it." We appreciate her encouraging message.

Bishop Dobbs continues his series of church dedications throughout Mississippi and Louisiana. We have the impression that no other similar period of time has witnessed so many church dedications as this.

The prospect for the opening of Centenary College, according to President Cline, was probably never better in the history of that great Institution than at present. We hope that every good prospect may be fully realized.

Dr. Franklin N. Parker, Dean of the Candler School of Theology, Atlanta, Ga., was a welcome guest at the Advocate office a few days ago. He expected to spend the week-end at the Camp Ground before going back to Atlanta.

Rev. A. S. Oliver, Meadville, Miss., sends us a good list of subscriptions to be added to the splendid results of work for the Advocate cause already achieved. We appreciate the spirit and loyalty of Brother Oliver and his people.

Rev. Joe Brown Love, director of the Wesley Foundation at the Louisiana State University, Baton Rouge, says: "We keep the Advocate in Evidence at

the Student Center, and I find that many of the students are reading it."

Rev. L. R. Nease, pastor at Glenmora, La., sends us some notes on the work of his charge, and also a brotherly message regarding the Advocate and his loyalty to it. We appreciate both and wish for him the joy of a good report when we reach Minden.

The local press gives enthusiastic reports of the meeting at Newton, Miss., which was conducted by Rev. Theodore Copeland, D.D. Rev. M. K. Miller is the pastor. The meetings closed on Sunday, August 30, were largely attended and many have been blessed by the services.

The Advocate was honored with a call from Rev. R. F. Witt, a superannuate of the Mississippi Conference, a few days ago. Brother Witt's home is in Meridian, but he has been spending a short time with his daughter and her family who are members of Chalmette church, New Orleans.

We understand that the reports of the presiding elders of the Louisiana Conference were very encouraging. It has been a year of great progress in Louisiana. Many debts have been paid off, some splendid meetings have been held, and there is a note of optimism and hope in all the field.

Rev. and Mrs. T. W. Lewis, of Calhoun City, Miss., visited in the home of Rev. and Mrs. E. S. Lewis, pastor in Pascagoula. On Sunday night he preached at a union service in the Presbyterian church in Pascagoula. A large congregation heard with interest his sermon on "The Christian's Aim."

Rev. M. H. McCormack, pastor Lambert, Miss., church, held a successful revival at Wheatley, Ark., recently. Rev. W. H. Couchman, the pastor, describes

it as one of the best revival meetings ever held in that church. There were a number of new members added and others were reclaimed.

A post card from Dean R. E. Smith, of Shreveport, La., says that he is at Mayo's Medical Center, Rochester, Minn. He had been there three weeks, but hoped to be on his journey to Louisiana at the end of another week. He writes that he is much improved, and we hope that the restoration of his health may be complete.

Dr. T. W. Lewis, of Calhoun City, Miss., has been refreshing himself by spending a time on the Mississippi coast. He was accompanied by his wife and was guest in the home of his brother's family, Rev. and Mrs. E. S. Lewis. Reports are that he is having a good pastorate at Calhoun City, and that the charge is making good progress.

The editor makes grateful acknowledgment of an invitation from Rev. James W. Sells, Forest, Miss., to attend the Centennial Celebration of Methodism in Scott County. We wish that we might accept definitely, but the absence of Mr. Chalmers from the office and two other engagements which immediately precede that occasion will make it very difficult for us to get off.

A social event of interest to friends in Mississippi and Louisiana was the marriage of Miss Evelyn Hill to Mr. Wilbur T. Purcell, in Seminole Heights Church, Tampa, Florida, on August 28. Mr. Purcell is the eldest son of Rev. and Mrs. J. S. Purcell of Frostproof, Fla. The ceremony was performed by the groom's father. The Advocate extends congratulations and good wishes.

Rev. W. P. Buhrman, presiding elder of the Aberdeen, Miss., District, says that his pastors' reports show 219 additions on profession of faith, 295 by certificate, \$2,595 paid on benevolences, and \$6,000 paid for property improvement—a twenty per cent gain over last year. They report 403 copies of the New Orleans Christian Advocate, 71 copies of the Nashville Advocate, and 211 copies of the World Outlook.

Pascagoula has recently sent \$40.00 to the Mississippi Orphanage to be applied on the debt and it has in addition cared for a number of extra calls. They have paid already about one-half of the amount accepted for conference and general work. They think they can raise the full amount for these purposes without any great difficulty. Sixteen members have been added to the church this year. This is a delightful charge.





Mr. Chalmers is in receipt of a fine letter from Rev. J. H. Felts, written in his best spirit and happiest vein. He says that he is looking forward to superannuation; to his home at 907 Walnut St., Fulton, Ky.; and to Reelfoot Lake—a life of his own on his own. He says of the meeting of the Advocate Publishing Committee: "I will be there the morning of October 8, with a smile on my face and another one in my heart. I TAKE LIFE AS IT COMES."

Dr. L. J. Power, presiding elder of the Seashore District, is winding up the third round of conferences this week. He preached in Pascagoula last Sunday morning, holding the conference at 1:30 p. m. At 4 o'clock he held the conference at Kreole and at Moss Point at night. Dr. Power is a busy man and is in great favor with the preachers and people of the District. The outlook for full reports is most encouraging. Kreole reported all collections in full.

First Methodist Church, Bastrop, La., will hold an historical and home-coming service on Sunday, October 11, according to announcement of Rev. W. H. Giles, the pastor. All former pastors and presiding elders, including the editor of the Advocate are invited to be present. Brother Giles asks, too, for any historical incident or reminiscence that might add to the interest of the occasion. The editor regrets that he will not be able to share the profit and delight of the occasion.

The dedication of the beautiful church building by Bishop Hoyt M. Dobbs, on August 30, was a notable and happy event in the history of Gibsland, La. The church was erected during the pastorate of Rev. C. E. McLean, in 1923. Rev. W. D. Kleinschmidt was the presiding elder. At present, Rev. J. B. Shearer is pastor and Rev. Louis Hoffpauir is presiding elder. The dedication followed an elaborate program and brought to a joyous conclusion a worthy enterprise on the part of those who enterprised the building, and those who led in the liquidation of the debt.

The Missionary Society of the New Orleans District will hold its annual retreat at MacDonell School in Houma, La., on September 17 and 18.

The editor appreciates a note of commendation and friendship from Dr. T. T. Box, of Columbus, Miss. Dr. Box was a friend during our residence there before we transferred to Louisiana.

Rev. H. W. Jordan, of Carlsbad, New Mexico, sends us a report of the meeting in which he was assisted by Rev. W. H. Royal, of Bogalusa, La. It is too late for the issue of this week, but we will try

to include the account of the meeting next week.

A friend from North Louisiana encloses a dollar and asks that we send the Advocate to the widow of a superannuate. We are glad to do so, and we appreciate the feeling that the Advocate has a message for those lives which have been spent for the Church.

We regret to note the illness of Bishop John M. Moore, of Dallas, Tex. Owing to an attack of ptomaine poisoning, he has been compelled to cancel his engagements in Arkansas. We trust that he may soon be well on the way to complete recovery from the attack.

Centenary College is one of the first beneficiaries of the developments in the new oil fields of Webster Parish, La. A splendid woman shares her good fortune by sending \$500 of her tithe to assist young men who are struggling to secure educational preparation for the work of the ministry.

## UNIFICATION SUGGESTION

As we seek to bring about the union of Methodism and preserve in the highest degree the interests of each constituent group, as well as their confidence in the proposed organization, we, the United Session of the Southern California Conference of the Methodist Episcopal Church, in session, June 25, 1936, respectfully petition the Uniting Conference, if and when it shall be held, to readjust the provisions for Jurisdictional Conferences as now provided in the Plan of Unification, so that no Jurisdiction shall be determined on purely racial lines while all others are based on geographical boundaries.

By way of example, and not in the sense of proposing a specific plan to which we are committed, we offer the following:

To the Northern Jurisdiction, add the Delaware and Washington Conferences.

To the North Central Jurisdiction, add the Lexington Conference.

To the Western Jurisdiction, add the Central West Conference.

Create a South Central Jurisdiction to be comprised of all Negro Conferences, Mission Conferences, and Missions in the states of Arkansas, Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, and Oklahoma.

The Southwestern Jurisdiction would remain as now provided.

A Southwestern Jurisdiction, comprising the balance of the Conferences in the states of Missouri, Arkansas, Louisiana, Nebraska, Kansas, Texas, Oklaho-

ma, and New Mexico, would complete the list.

We request the secretary of this Annual Conference to communicate this resolution to all other Annual Conferences, with the hope that they may take similar action.

We request further that this resolution be sent to the secretary of the General Conference with the instructions that it be given to such persons or committees in the Uniting Conference, if and when it shall be held, as may be necessary to secure consideration.—Zion's Herald.

## CHURCH DEDICATION

Bishop Hoyt M. Dobbs will dedicate the Advance church, located fifteen miles east of Columbia, Miss., Monday, September 14, at 3 p. m. All former pastors are respectfully invited to attend.

THOMAS A. CARRUTH, P. C.

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## Methodist Women

### MISSISSIPPI CONFERENCE

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#### IMPORTANT NOTICE

Mrs. Will Bradley, our Conference vice-president, has changed her residence to Tchula, which is in the North Mississippi Conference. Mrs. Gordon Patton, 951 Madison Street, Jackson, Miss., is our new vice-president.

Mrs. E. A. Loftin, having moved out of the Hattiesburg District, Mrs. R. E. Rollings, Hattiesburg, is now serving as secretary of that district.

Note the change of the address of our Conference secretary, Mrs. Paul Arrington, which is now Petal, Miss., instead of Magee, Miss.

Mrs. W. F. Mahaffey our Conference superintendent of study is attending the district "coaching" days this week. We will tell you about them next week.

Remember that this is the last month of the third quarter. Check your work by the Efficiency Aim (page 13, 1936 Conference Journal). What is your status?

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

You will hardly need this program of work for September if you follow your president's letter published in these columns last week, but for fear you need a little reminder of the fall work I am publishing what you can find on page 52 of the Conference Minutes.

September Program of Work:

1. Business meeting.
  - (a) Plan a C. S. R. project.
  - (b) Plan Fall Mission Study Class.
  - (c) Check Efficiency Aim.
2. Report on Coaching Day.
3. World Outlook Program.
4. Executive Meeting; reports mailed.
5. Octagon Campaign.

Fourth Quarter Zone Program:

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1. Devotional—The Quiet Hour in Personal Living.
  2. Reports of Auxiliaries.
  3. Election of Chairman and Secretary.
  4. Introduce World Outlook Campaign.
  5. Check Auxiliary Efficiency Aim; urge each auxiliary to attain same.
  6. Forum on Christian Living. Check C. S. R. Efficiency Aim.
  7. Consecration Service.
- Council Standard for Efficiency in Christian Social Relations:

1. Four consecutive reports sent Conference superintendent.
2. Study Social Service Handbook with Committee on Christian Social Relations.
3. Some definite service activity undertaken.
4. Reading by superintendent and committee of at least one of the packets recommended for study in the list of packets on Christian Social Relations.
5. Participation by a majority of the Committee in the Home Missions Study Class.

(Note: Auxiliary superintendents will please check points attained and send statement to Conference superintendent before Annual Conference Society meeting.)

### METHODIST STUDENTS AT LOUISIANA STATE UNIVERSITY

More than one thousand Methodist students will be tramping back to Louisiana State University in the week following September 14, the date set for the beginning of registration. These represent almost every church in Louisiana, and many in Mississippi and other states. The Wesley Foundation is prepared to welcome these students into a stimulating and helpful program of fellowship at the First Methodist Church and at the Methodist Student Center on the campus. University credit courses in Religion are given by the Wesley Foundation each semester. Church School classes especially prepared for student needs are presented in the young people's department at First Methodist Church. The Student Center will be more attractive and serviceable than ever before and a rich and

varied program for the year is designed to serve the real needs of college students. Wholesome friendliness and association, stimulating instruction and discussion, inspirational worship, and definite guidance and training are emphasized throughout the year.

The director and Student Council wish to suggest the following to pastors, parents and friends of students:

1. Send the names of young people who will attend Louisiana State University, including information about each person which might prove helpful in locating him or bringing him into active participation, such as his special abilities or interests.

2. Urge each student to assume an active part in the program of the church and student center while in the University.

3. Remind each of the Religious courses offered and suggest that he register for these courses.

4. Keep the student active in the home church during vacation periods.

5. Write to the director at any time he or any of the Student Center or advisors may be of assistance.

JOE BROWN LOVE,  
Wesley Foundation Director,  
Louisiana State University.

Honors, like impressions upon coin, may give an ideal and local value to a bit of base metal; but gold and silver will pass all the world over, without any other recommendation than their own weight.—Tristram Shandy.

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## REV. B. P. FULLILOVE ILL

Rev. B. P. Fullilove, of Rienzi, upon whom I called yesterday, requested me to drop you a line and let the brethren know through the Advocate of his illness at his home in Rienzi.

He sends his love to all the brethren and would have them remember him. Physicians have ordered him to bed four hours each day in order to take care of a heart ailment.

His condition is by no means immediately serious, but during this period of special treatment and care I am sure the brethren will remember this dear old servant of the Lord by writing to him with assurance of remembrance at the Throne.

E. H. CUNNINGHAM.

## LAKE CHARLES DISTRICT TO HOLD BIBLE CONFERENCE, IN RAYNE, SEPT. 13-16.

Two Lectures Daily Through 16th—  
10 A. M. and 8 P. M.

Dr. R. W. Goodloe, an eminent teacher and preacher of Southern Methodist University, will conduct the Bible Conference.

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## Centenary College

SHREVEPORT,

LOUISIANA

### Program:

- 1.—Opening Hymn.
- 2.—Invocation.
- 3.—Statement of Purpose of meeting by District Director, Mrs. F. A. Bacon, Crowley, La.
- 4.—Supper served.
- 5.—"What I would Like the Adult Division of My Church to Do," Pastor-host, Rev. S. A. Seegers.
- 6.—"What My District Could Do 'IF' We Had Functioning Adult Division in Local Churches," By B. F. Rogers, presiding elder of Lake Charles District.
- 7.—"Organization for Adult Work," G. W. Dameron, Executive-Extension secretary.
- 8.—Sharing Experiences—in charge of District Director.
- 9.—Discovery of Needs—led by District Director.
- 10.—Meeting These Needs—V. D. Morris.

11.—Plans for subsequent meetings of sub-district meetings of Adult Council.  
MRS. BACON.

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## Christian Education

### CHURCH SCHOOL LESSON, SEPTEMBER 13.

By Dr. J. R. Countiss

#### CHRISTIAN FREEDOM AND FELLOWSHIP

(Acts 15; Gal. 2)

The church at Jerusalem had no claim to authority over other churches except the prestige of priority. Age and experience count for something both in persons and institutions. It was a beautiful thing for the younger churches to refer certain difficult questions to the mother church, as genuine Christian charity was shown by that church in exchanging messengers with the others. Men who are zealous to accomplish a good work will readily co-operate with others without raising questions of rank and authority. This interchange of experience and opinion in the early church helped to preserve both unity and harmony. Bigoted dogmatists had gone down from Jerusalem to Antioch and disturbed Gentile converts by demanding that they submit to Jewish ritual as the condition of Christian hope. It was fitting that this false and impertinent teaching should be officially denied by messengers "who have risked their lives for Jesus" Men of that stamp are not likely to quibble about ordinances.

"It seemed good to the Holy Ghost and to us." When are men justified in thus presuming to speak for the Spirit? When they are motivated by good will;

when they speak "with one accord," when their supreme interest is in the Kingdom of God; when the message is from "the brethren to the brethren"—as from Jewish Christian to Gentile Christian. If churches and ministers must wait for complete and perfect knowledge before speaking with authority, then is their voice hushed for all time. When they speak in brotherly love and according to the best available light, we may be sure that they have the approval of the Holy Spirit, even though a better way may later be found by wiser folk and under improved conditions. There is a rightful and helpful authority in the church of God.

The decision handed down forbade fornication, which was a frequent accompaniment of pagan worship, and the eating of blood, of things strangled, and of meat which had been offered to idols before being sold or served—these last not immoral, but offensive to the Jewish Christians because forbidden by Moses. On the other hand, the Gentile converts were relieved from observance of the Mosaic ritual, so that there was mutual concession or compromise. The church might have had a much happier and more successful history had differences of opinion about minor matters been always handled in such conciliatory fashion.

Paul made a visit to Jerusalem for the express purpose of reviewing the elements of the gospel he preached with the leaders. There is something wrong with the man who prides himself that his preaching and theology are different. He is usually an egotist seeking a cheap notoriety. The devout and humble Christian is happy to feel that his views are in harmony with those of his brethren, even as Paul and Barnabas were pleased to receive the right hands of fellowship as they returned to their ministry to the Gentiles, while James, Cephas, and John preached to the circumcision.

Division over non-essentials has been the shame of the church through the ages. Brotherhood can exist only in an atmosphere of freedom. Salvation is not obtained through sound theories of its method, but by acceptance of the Saviour. Men must think differently so long as they think at all. Flat uniformity is evidence of death, not of life. Mutual respect and good will indicate some measure of appreciation of the value Jesus

placed on human personality and its release from the bondage of sin and prejudice. Christian creeds will be harmonized as Christian activities are unified.

### GOOD REVIVALS ON THE GLENMORA CHARGE

The Glenmora charge is composed of the Glenmora, Melder, and Forest Hill churches. Good revivals have been held this summer at each place. Attendance and interest were splendid at all these meetings. During these services there were twelve accessions: five at Glenmora, six at Melder, and one at Forest Hill.

The revival at Melder was held July 5-12, with Rev. John S. Smith, of Glenmora, doing the preaching. Brother Smith is a young local preacher possessing marked evangelistic gifts. He also assisted the pastor last fall in a good revival at Forest Hill.

From August 9th through the 21st, Mr. Van Carter, Conference lay evangelist, led the forces in a great meeting at Glenmora. "Uncle Van" has won a secure place in the hearts of the people here. He is a very effective preacher and a most successful evangelist.

Dr. N. E. Joyner, presiding elder of the Alexandria District, did the preaching in the Forest Hill revival which ran from August 24th through the 30. Two years ago he also rendered valuable assistance in our meeting at Melder. Dr. Joyner is a wide-awake presiding elder and is always at his best in the pulpit.

L. R. NEASE, JR.

Glenmora, La.

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## LOUISIANA YOUNG PEOPLE

By W. D. Boddie

From Crowley comes some interesting news. Thelma Plaisance, associate director of the Lake Charles District, says that they sent two persons to the young people's district camp—that they're planning to hold a young people's meeting with Rev. James V. Reid as speaker—and they're trying to have an accredited training school in September.

Juanita Funderburk, associate director of the Monroe District, reports that they may have an Intermediate evening meeting in the near future in Winnsboro.

We have an excellent report from Goodwyn McCoy, president of the City Union in Shreveport. The union met on August 24th at Mangham Memorial with 112 persons present, all but one of the member churches being represented. Officers of the union are to be elected this month. The chief project of the Shreveport Union is the promotion of the Training School held each winter at First Church in which all the churches in the union co-operate. The union has had a most successful year under Goodwyn's direction. The attendance has been excellent. They have a nice balance in the bank. Most of the churches have undertaken local projects, such as choirs, junior boards of stewards, mission schools, building programs, visits to the Old Folks' Home, to the hospitals, and to the Orphans' Home. Much of the credit, says Goodwyn, for the splendid attendance at assembly and at the Memphis Conference goes to Bill Fleming, director of the Shreveport District. Nice going, Bill, and congratulations to you, Goodwyn, on the progress made during the past year in your union.

Have received a card from Claudius Mayo, director of the Lake Charles District. He closed two successful camps and is busy conducting other business in his District now.

The Christ First Always Union, of

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D. M. KEY, President Millsaps College, Jackson, Mississippi

Session of 1936-37 opens September 16

which Jessie Pearl Scott is president and Bessie Carpenter secretary, held its regular monthly meeting on August 21, at Istrouma (Baton Rouge District). There were forty members present with five of the seven member churches represented. The theme of the meeting, Missions, was carried out in the form of imaginary trips to the many mission fields through the medium of talks and songs. Following the program the business and social periods were conducted. Among the definite results of the meeting were appointments of counsellors and chairmen, announcement of joint meeting with the Hoyt M. Dobbs Union, September 20, at 3 p. m., in Zachary. Their next union meeting will be held October 2, at First Church, Baton Rouge. Their next Council meeting will be in Istrouma. Congratulations to the C. F. A. Union.

Marjorie McCarty of Pineville, tells us that the Intermediates had a non-accredited institute the last week in August and the young people had one during the first week in September. These institutes were made possible by the splendid efforts of Mrs. Charles N. White, Conference Director of Intermediate work, and Maude McFarland, associate Director of the Alexandria District. For the last few Sunday nights the programs have been designed to instruct the various committees on their functions and duties. Keep up the good work, Pineville. By the way, one of our fine young preachers, C. E. Ewing, of Alexandria, preached there one Sunday morning in August and also, I believe, in July.

From the Alexandria Daily Town Talk, "a union meeting of the Methodist young people from Alexandria, Lecompte, Bunkie, Pineville, Glenmora, and Boyce was

held in Boyce Friday evening, August 21. The devotional and business meeting were held at the church after which the young people repaired to the lunch room of the school building where a womanless wedding was witnessed. It was comical in every respect. Other features of the program consisted of games. A refreshing course was served."

In Heflin, according to J. B. Pearce, their department is running along smoothly with fine co-operation and excellent attendance. Heflin is attempting to win first place in the JOY Union again this year. The union held its regular meeting on August 16.

(Continued next week)

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Isaiah 48:16, 17, 18—Come ye near unto me, hear ye this, I have not spoken in secret from the beginning, from the time that it was, there am I: and now the Lord God, and His Spirit hath sent me. Thus saith the Lord, thy Redeemer, the Holy One of Israel, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go, "O that thou hadst hearkened unto my commandment, then had thy peace been as a river, and thy righteousness as the waves of the sea."

1. Who is the Person speaking? He speaks for God, "Thus saith the Lord, thy Redeemer." He has lived forever, "I have not spoken in secret from the beginning, from the time that it was, there am I." He had spoken in the open. He had manifested Himself from the beginning. He is eternal. "From the time that it was, there am I." He calls Himself the "Holy One of Israel." He reveals the same love that Christ manifested, "How oft would I have gathered them as a hen doth gather her brood." Even so, the Holy One of Israel is bidding them, "Come ye near unto me."

2. His moral nature. He is the Holy One of Israel. He grieves over sin, "O that thou hadst hearkened unto my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea." But the transgression of the commandments had brought trouble. How like the revelation of God to Moses, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting

the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generations." (Ex. 34:6, 7.)

3. The offer of the Holy One of Israel, "The Redeemer." "The Lord God, and His Spirit hath sent me." The Lord offers to redeem them. He is merciful. This Message shows that God cannot ignore sin. But His heart goes out to those who had broken the commandments. Yes, the glorious epic of redemption started long, long ago. The Holy One of Israel strives to make men holy. That is His purpose in all His works.

God offers to do more. God is sufficient for all things. This revelation shows a God "which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." He is Teacher of truth. They shall learn and profit. He is also a Guide who leadeth by the way they shouldest go.

4. The invitation, "Come ye near unto me." There is where the human will enters in.

"The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth." Ps. 145:18. But we must call upon Him in truth.

Sin has separated men from God. "But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Is. 59:2. But in the same connection, let us remember the preceding verse, "Behold, the Lord's hand is not shortened, that it cannot save; neither is His ear heavy, that it cannot hear." Is. 59:1.

Therefore, heed the Holy One of Israel, "Come ye near unto me."

#### PRAYER

Our Father, we thank Thee that whosoever calleth upon Thee, Thou wilt in no wise cast out. Hear us in mercy as we draw near unto Thee. Forgive every sin. Teach us Thy truth. Lead us in the way we should go. We ask in Jesus' name.

### THE TRAIL OF THE CIRCUIT RIDER

By William Larkin Duren

(Chalmers Printing House, New Orleans, La. Price \$3.00.)

Here we have a comprehensive study of American Methodism. But to rightly understand Methodism and its early his-

tory, one needs to know its founder. Dr. Duren has, therefore, given an accurate and interesting, though very brief biography of John Wesley.

The author reveals a thorough acquaintance with the minutes of all the General Conferences held in American Methodism in the early days. He gives an impartial account of the proceedings and of the controversies with which the General Conference dealt. It is interesting to note that the questions which arise in regard to administration or polity of the Methodist Church in the present day are not new, but that they have been considered in the past.

The personalities which played important parts in the history and development of the church are dealt with interestingly in the volume, and one comes to feel a real acquaintance with such men as Thomas Coke, Francis Asbury, Joshua Soule, Lorenzo Dow, Melville Cox and many others.

The development of the Missionary Enterprise, the Cause of Education and the history and importance of the Methodist Press are subjects upon which he gives interesting information.

All Methodist people are interested in the facts which led to the division of the Methodist people. The author relates the causes for the breaking away of the O'Kellyites to form a branch of the Christian Church, of the group who organized the Methodist Protestant Church, and also of the controversy that rent Episcopal Methodism in twain in 1844. He says, "In a sense it might be said of the disruption of the Methodist Episcopal Church, 'It had no authors, no leaders, no guides.' . . . It was an explosion. . . . and on both sides efforts at recovery represented a similar disordered and unplanned movement to save the church from ruin which seemed imminent."

The Trail of the Circuit Rider is a veritable compendium of facts in regard to our Church, and as such is a valuable book for the Methodist library. Dr. Duren is editor of the New Orleans Christian Advocate.—Alabama Christian Advocate.

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# In Memoriam

## AN APPRECIATION—MRS. W. I. MUNN

Resolutions Mary and Martha Class,  
Newton Methodist Church

Whereas, On August 10, 1936, our Heavenly Father, in his infinite wisdom, called home the spirit of Mrs. Mamie Munn, our beloved teacher and coworker;

Whereas, While the vacant chair in the class will cause a feeling of sadness and loss, yet we know He doeth all things best and bow in submission to His will;

Whereas, The church has lost one of its most devoted members, one who gave unsparingly of her time and talent, despite obstacles;

Whereas, The community loses the untiring efforts that she gave to make society better, and exalt citizenship;

Whereas, We know that our lives were strengthened and uplifted by her daily life, her exemplary character and unwavering faith;

Whereas, Her unselfish life, her tender devotion in the home, her humble ministrations in the name of the Christ she served so well, will be an inspiration in the days to come;

Whereas, We realize that her work as teacher of this class has made religion more real and that we will live on a higher plane because of our having been associated with her;

Therefore, be it Resolved, that we thank God that she lived and worked with us all these years and left us a noble example of Christian living;

Resolved, That we extend our sincere sympathy to her family with an earnest prayer that in their sorrow they may find comfort and peace by looking to the God she loved and trusted so devoutly;

Resolved, That a copy of these resolutions be furnished her family, a copy to the New Orleans Christian Advocate, and the Newton Record.

MRS. O. E. WHYTE,  
MRS. G. H. BUNCH,  
MRS. W. C. MABRY,  
Committee.

## RESOLUTIONS

Whereas, in the passing of Brother J. A. Hanna the Methodist Church of Ackerman has lost one of its most valued members, and

Whereas, Brother Hanna was for many years a faithful official of the church, who was wise in his counsel and faithful in his attendance and services, and

Whereas, Brother Hanna was one of the pioneer members and builders of the Adult Bible Class of the Methodist Church School and inspired others in the work of the Church School by his appreciation of his fellowship and devotion to its work.

Therefore, be it Resolved, that we, the members of the Third Quarterly Conference of the Ackerman Methodist Church, do hereby express for the Church and the Church School our sorrow over the going of Brother Hanna from our midst. We extend to the members of his family our sincere sympathy. We assure them that the memory of Brother Hanna's faithful life and service to the community and church will linger as an inspiration to all of us to carry on his service with devotion and loyalty. We pray God's blessings upon the members of his family, who mourn his passing.

(Signed)

Third Quarterly Conference,  
Ackerman Methodist Church,  
L. P. WASSON, President,  
R. B. FULCHER, Secretary,  
A. Y. BROWN, Pastor.

## TRIBUTE TO A FRIEND

The notice of the death of Daniel Hayes, Jr., a member of the First Methodist Church of New Orleans, and a partner in the firm of the Dixie Furniture Company, was a shock to me, it was so sudden and unexpected. Later when his pastor, Dr. Wallace, called and asked me if I could take part in the burial service, I felt as if I could not do so, since I counted him among my intimate friends. Upon reflection, however, I appreciated the request, and I counted it a privilege granted me to testify in a last tribute to him in whom I believed and trusted.

"Dan," as he was called by everyone, had sterling qualities of life that made him sincere and popular. May I not briefly state some of these?

He was a clean young man—the kind of man that God approves, for His Word teaches us, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." His habits of life were clean. Not only did he present a pleasing appearance, but the thoughts of his mind were always

clean. In this he also followed God's teaching, for His word says, "As a man thinketh in his heart, so is he." He was clean and chaste in his conversation, and like the Psalmist, he no doubt often said, "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, Oh Lord, my strength and my Redeemer."

He also was a charitable young man. The suffering of this world moved his heart to compassion, and while he could not relieve all of the distress, he made his humble contribution toward the needy who appealed to him, by the use of his own means and also at times he administered some of the funds from the treasury of his church. He was charitable in his judgments. Not harsh and censorious were his criticism but always tempered with consideration.

Then if one virtue can be evaluated above another, he was a Christian young man. Not only was he a faithful steward of his church and dutiful and punctual to all of his obligations, but out in the busy marts of trade he bore a true and worthwhile witness as a follower of our Lord and Saviour, Jesus Christ, so that those who knew him, knew him not only as a brotherly man but as a fair-minded Christian young man.

He was always cheerful. If he had any troubles, he seldom, if ever, revealed them. When he met you, his genial and optimistic spirit always inspired you. It seems that he wanted to make everybody around him feel contented and happy.

While we mourn his passing, we must comfort ourselves in the fact that he made his contribution to the building of God's Kingdom and left behind him a name untarnished.

With sincere gratitude for having known him, I am,

His friend,

J. G. SNELLING.

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## CENTENNIAL CELEBRATION

Former pastors and early residents of Scott County are invited to attend the centennial celebration of Methodism in Scott County at Forest, Miss., on September 16, 17.

Bishop Hoyt M. Dobbs will be present and deliver the feature address. If possible Dr. J. L. Decell will give a resume of his trip in Europe this summer. Rev. J. B. Cain, Conference historian, will give the history of Methodism in Scott County. Dr. T. M. Brownlee, presiding elder of the Jackson District, will give a short address on the work of Methodism in the Jackson District after one hundred years.

On Wednesday night, September 16, preaching services will be held in every Methodist church in the county, and on Thursday, the 17th, all of the Methodists of the county and visitors will gather at the Forest church for addresses. An old time "dinner on the ground" social occasion at the noon hour will also be an interesting feature.

Revs. I. E. Williams, J. H. Grice, H. S. Westbrook and H. Mellard are co-operating in this program.

The citizens of Forest and the members of the Forest Methodist Church are looking forward with great anticipation to this occasion and are herewith issuing an invitation to all their friends to come and be with us on this centennial day.

JAMES W. SELLS.

## GIBSLAND CHURCH DEDICATED

Dear Dr. Duren: Yesterday was a great day in the religious history of Gibsland. The inclosed clipping and program are an indication of the significance of the occasion, but they do not describe the spirit of the occasion.

Bishop Dobbs preached with power, his subject: "Expanding Horizons," and he pointed out that just as man has grown in his mastery over physical and material forces, even so is there the necessity for an adequate growth in the realm of the moral and spiritual life. A large congregation of Methodists and Baptists of the local community and visitors from out of town received this inspiring message. The following ministers participated in the service: Rev. Louis Hoffpauir, our presiding elder, Rev. C. E. McLean, the pastor when the church was built, Rev. J. H. Smith, pastor of the Gibsland Baptist Church, and

the present pastor, Rev. J. B. Shearer.

As our local congregation rejoices in the liquidation of the church debt and the dedication of the church, it regards this occasion not as a stopping point, but rather as a relay point, at which encouragement, new strength, and more zeal are afforded to go on to new undertakings.

It has been a source of great joy to the pastor to be associated with this splendid group of people who have accomplished this undertaking against certain adverse conditions.

We extend to you personally and to the Advocate our best wishes.

Fraternally yours,

J. B. SHEARER.



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## QUARTERLY CONFERENCES

## NORTH MISSISSIPPI CONFERENCE

## Greenville District—Fourth Round

Boyle, a.m.; Leland, p.m., Sept. 13.  
Dobbs, a.m.; Tunica, p.m., Sept. 20.  
Arcola, a.m.; Indianola, p.m., Sept. 27.  
Glen Allan, a.m.; Hollandale, p.m., Oct. 4.  
Rosedale, a.m.; Merigold, p.m., Oct. 11.  
Leland, p.m., Oct. 14.  
Bobo, a.m.; Frairs Point, p.m., Oct. 18.  
Lula, p.m., Oct. 19.  
Jonestown, p.m., Oct. 20.  
Clarksdale, p.m., Oct. 21.  
Cleveland, a.m.; Shaw, p.m., Oct. 25.  
Dublin, p.m., Oct. 27.  
Alligator, p.m., Oct. 28.  
Shelby, p.m., Oct. 29.  
Greenville, p.m., Nov. 2.

J. R. COUNTESS, P. E.

Angel is the only word in the language which cannot be worn out. No other word could resist the pitiless use which lovers make of it.—Victor Hugo.



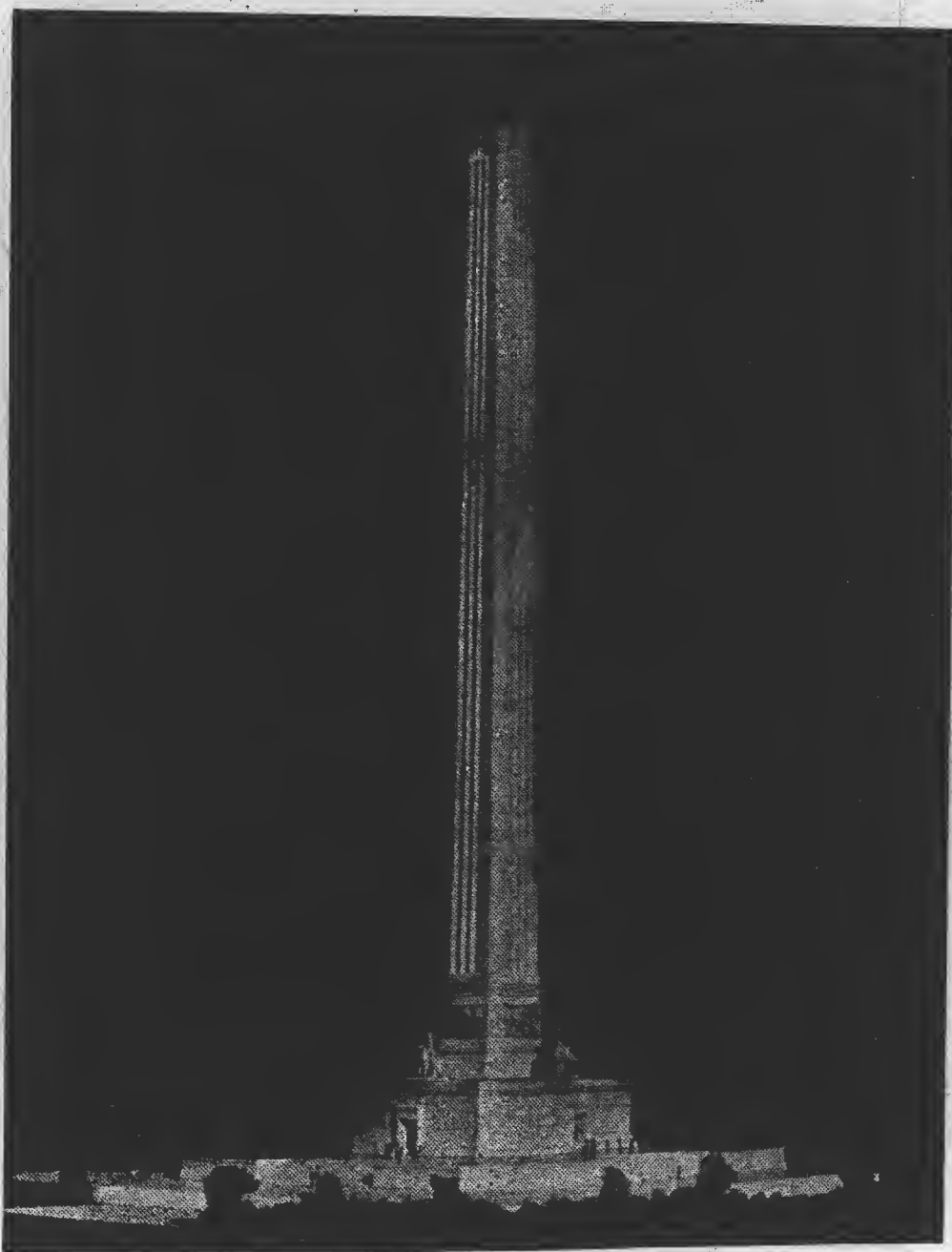
# NEW ORLEANS Christian Advocate

Vol. 83—No. 38.

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 17, 1936.

Whole No. 41200.

## SAN JACINTO BATTLEFIELD MONUMENT



The Battle of San Jacinto was fought, April 21, 1836, about twenty miles from the city of Houston. The monument will be 564 feet high, and the forty-seven foot base will house a Texas Museum. An amphitheater in the rear will seat eight thousand people.



# Wallet of the Week



COLONEL CHARLES LINDGERGH, a citizen of the United States residing in England, was scheduled to be one of the speakers at the World Peace Congress which opened at Brussels, Belgium, on September 3. It will be recalled that Colonel Lindbergh recently uttered some very courageous and sensible words regarding the international misuse of aviation for purposes of war, and his opinions are entitled to great weight, not more for his conquests of the air than for his personal character and poise.

\* \* \*

THE NEGRO POPULATION OF THE U.S. numbers about thirteen million, according to the *Watchman-Examiner*. Five million of them belong to the Baptist, Methodist and other Protestant Churches. Two hundred and fifty thousand are Roman Catholics, and considerably more than one-half of the total Negro population have no church affiliation whatever. The Roman Catholic Church is said to have three hundred priests attached to its Negro missions. It is said, too, that the Communists are enlisting large numbers of Negroes in their organizations.

\* \* \*

DOCTOR EDWIN LEWIS of Drew University, Madison, New Jersey, who was recently granted a sabbatical year, was to sail from San Francisco, September 4, on the S. S. "President Hoover" for a tour of the world. According to *Zion's Herald*, his wife and daughter will accompany him on the trip, and he will deliver lectures and do some teaching in foreign lands in the course of his travels. Dr. Lewis is well and favorably known in the South. He is appreciated as a sound teacher, a lecturer with a gripping message, and a writer of real ability.

\* \* \*

THE CATHOLIC TOTAL ABSTINENCE UNION which held a three-day session at Hartford, Conn., ending on August 20th, is non-political, but no less sound in its advocacy of abstinence from the use of intoxicating liquors. The Union is an outgrowth of the historic crusade of Father Matthew in Ireland a century ago. One of the convention speakers said: "It is not born of fanaticism, it has no lobbies, it does not mix in politics. It is the conception of sane Catholic men and women, who, conscious of the evil wrought by the excessive use of alcohol, voluntarily pledge themselves to refrain from the use of all intoxicating liquors." The Union names two objectives: "the avoiding of the danger of drunken habits, and the setting of an example to others."

THE TYRANNY OF ANCESTOR WORSHIP in China is manifested in more ways than the exacting of servile reverence and provision for the dead. It is said that one-fifth of the good land of China is taken up with graves. That vast area of land occupied with graves is the home of ancestor worship, and is, therefore, left out of cultivation because of reverence for the dead. Thus the Chinese subtract from their meager resources of food and give to their ancestors, and they annually subtract from the food production of the Empire as the graves increase.

\* \* \*

THE OLDEST "THIRD" PARTY in the United States is said to be the Prohibition Party, organized in 1869 as a protest against the evasion of the liquor traffic issue by the major parties. Its first nominee for President was James Black, Clinton B. Fisk was its nominee in 1888, and it has had a nominee in the field every election since its inauguration. In 1884, when John P. St. John, of Kansas, was the nominee, it is said that he drew enough votes from James G. Blaine, to give Grover Cleveland the State of New York by a majority of 1,149 votes, and with it the Presidency of the United States.

\* \* \*

THE NORTHFIELD SUMMER CONFERENCE is reported to have had a very successful season. The total attendance at the eight gatherings was twelve thousand. Five hundred ministers, fifty missionaries, and three thousand church workers, representing thirty Protestant evangelical denominations, were registered. According to these figures, there were upwards of eight thousand laymen who were not official representatives of their churches. Such a marvelous Conference record should give heart to those who have felt concern for the future of religion and the church.

\* \* \*

THE ANTI-GAMBLING LAWS of Washington City, it appears, are to be more rigidly enforced. It is reported that imprisonment of from one to three years will be imposed upon all clergymen and sponsors of games of chance practiced by churches, lodges and clubs in the Capital City. It appears that raffles, punch boards, benefit affairs, bingo parties and the like have been ignored where resorted to by churches, clubs, and lodges. We are willing, but we would have more respect for the crusade if the objects of attack had been more specifically identified without besmirching the good name of bodies which do not countenance such things.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

## EDITORIAL

### THE REFINER'S FIRE

A prized treasure, exhibited in a museum at Blackburn, England, for a period of over fifty years, was a nugget of "Australian gold" which weighed seven and one-half ounces. The rise in the price of gold in recent years somewhat lessened the romantic charm and the curious interest which attached to the treasure, and the town council, with an eye to the main chance, consented to offer the nugget for sale. Accordingly it was sent to an assayer, subjected to a revealing test, and it was found to be but "brazier's metal" and lead. What a deflation! A monarch of fifty years, before whose glittering volume thousands had thrilled, was suddenly discovered to be but an industrial rustic. An imaginary two hundred and fifty dollars had been reduced to a penny, by the scientific analysis of a skillful and honest, but ruthless assayer. To be sure, the treasure had never had a market value greater than that of the gold which it contained, but imagine the fall of those lordly directors of the museum when they heard the verdict of that unnamed assayer—Fools-gold.

So the shams of life often escape detection for so long a period that they become revered antiques, because of the unscientific thinking of a credulous public. We laugh at the showman's ballyhoo, but continue to take his bait. But one day the ill-fated sham runs head-on into a crucible of fire, and the joy of an hour fades away while only the recollection of a nightmare experience remains. Shams of gold or virtue may thrive, they may even become aristocrats, in a fool's paradise, but, face to face with fact, their values go with a bang like the volume and the brilliant colors of a rose balloon when it is pricked. Age can give almost any hoax a quit-claim deed, but such a title carries no guarantee of possession or value—it cannot supply that which does not exist. In the assay of the Judgment, the worth of all our treasures will be determined, not by age, assumption, sentiment, or popular beliefs, but by the acid test of the Refiner's fire. By the same process the bitter mockery of shams will be revealed.

### LUKEWARMNESS, A FOE OF RELIGION

Not long ago a Catholic priest preached a sermon during the celebration of the Feast of St. Louis, in New Orleans, in which he was quoted as saying that the greatest enemy of the Catholic Church today is neither Communist, Fascist, nor militant atheist, but is the lukewarm, negligent Catholic, and he made a vigorous plea for laymen who live their faith—a faith with works. He declared that a church is judged principally by its members, and he advised a shelving of apologetic Catholicism for an active participation in religion based on a knowledge of history and doctrine. It is always difficult to judge the merits of a deliverance by a report which merely summarizes thoughts and impressions, but the sermon seems to have been a straightforward and wholesome appeal for Christian living. We quite agree that lukewarmness is the deadly foe of all religion, but the very charge raises the questions as to why men are lukewarm and what remedy is offered for its cure? The effect of a bald charge of lukewarmness may be to discourage the elect rather than to inspire the half-hearted to a new devotion. The causes of lukewarmness are doubtless many and varied, but in our opinion religion is often made shallow and superficial because its goals are material and temporal. We frankly admit that no ethical or social interest can be separated from true religion, but where such ends become paramount the understanding of man's responsibility to God is necessarily cheapened. As a consequence, devotion to the Church which represents God suffers—men become lukewarm, unappreciative and even indifferent. Jesus told his disciples: "I, if I be lifted up from the earth, will draw all men unto me." That declaration may have had specific application to the crucifixion, but in no less degree it proclaimed the sovereignty of Christ in winning and holding men for that which He represents. Whenever God becomes less than pre-eminent in faith, the warmth of religion is affected and the Church suffers, and the gospel is ever made uncertain in sound and purpose by its fusion with the thought and ideal of the world.

We do not believe in an ascetic or a monastic religion, but we do believe that without faith in God as a focus of interest, religion and the Church must lose their command of human hearts.

### A NEW ECLECTICISM

The appalling volume of free counsel and advice dispensed through an endless flood of weekly "releases" has come to be the bane of the editor's existence. We frankly admit that the laboratory, of whatever kind or for whatever purpose maintained, has its place, but we do not believe that its legitimate function is to supply intellectual and moral crutches for civilization. We are of the opinion that there is too great a tendency to solve every problem, social, economic, and religious, by an eclectic method. As it is today, the attitudes and teachings of certain political and religious groups are constantly dangled before the minds of bewildered multitudes and no one is given either the time or the opportunity to reach a decision for himself. The urge is to "line-up" and there is little emphasis upon the virtues of personal independence or individual conclusion. Social up-lifters and religious caretakers, some on one side and some on the other, are doing about as much as a cuttle-fish to clarify the situation. Men have been almost catapulted into a state of social and economic stargazing instead of being led to become the builders of personal character—the one thing which makes for peace, progress and independence, and the thing most needed for the foundation of national greatness and social security. The righting of social and economic wrongs is certainly something to be desired, but what can an adjustment of social inequalities do for a man who has nothing but theories in his personal wardrobe? How long will it take a walking delegate to climb from the pit of confessed subordination to where he can really and truly share the values of the vaunted highway which leads to the social and economic millennium. It appears to us that too much time is being consumed by speculative argumentation about social and economic rights and we are taking a too extended rest-cure in the field of economic, social and moral building. Browsing on the arid pasture lands of popular philosophies may raise a dust storm, but it is not likely to bring a rain or to produce a harvest of grain.

### MR. CHALMERS DELAYED

When the editor promised that Advocate friends would be afflicted with only two issues which show a "prentice hand" he was not correctly informed as to the returning schedule of the boat. Mr. Chalmers will not reach the city until Tuesday morning. So charge another error and the deficiencies of the paper to us.

## Editorial Miscellany

By Dr. H. T. Carley

### A GOOD DRINK OF WATER

Historical records are not available, but it is highly probable that the habit of drinking water is as old as the race itself. This surmise is based upon the assumption that men began to be thirsty about the same time that they became hungry. As they took food to satisfy hunger, so they drink water to satisfy thirst. It would be interesting to know who first discovered the function of water as a thirst-quencher.

An entertaining monograph could be written on the methods of drinking water. Probably the first method was that of lying prone upon the ground and lapping the water from a pool or stream with the tongue, or drawing it by suction through the lips, as the lower animals still do—dogs and horses, for example.

But a fastidious man would hate to soil his freshly laundered linen by lying upon the muddy ground, so it is reasonable to suppose that some man with a clean stiff-bosomed shirt (soft shirts were a much later invention) hit upon the method of dipping the water with his cupped hands. This was better than getting his shirt dirty; but it was not altogether satisfactory because the water leaked through his fingers and wet his clothes and spotted his freshly shined shoes; and it took too many handkerchiefs to dry his face after he had stuck it into a handful of water.

Then probably some man conceived the idea of folding a large leaf in such way as to make a cup, with which he could dip the water from the stream and convey it to his lips in a fairly satisfactory way. But in some sections—the Arabian desert for example—it would be hard to find large leaves; so some inventive genius figured it out that a cup of some enduring material—porcelain, glass, silver, or even gold could be fashioned and carried about, thus enabling the owner to drink, leaf or no leaf.

From the cup there was the logical development of the long-handled dipper. A much later development was the sanitary drinking fountain, much used in schools and public buildings, by which you turn a wheel or press a lever and squirt water into your eyes and nose as well as into your mouth.

But for a good drink of water on a hot summer day it is hard to beat the gourd dipper that hangs on a limb by the spring. Its closest competitor is a pump and an old wool hat.





# News and Views



## HEADLINES

By Dr. D. B. Raulins

Well, yes. That's so. If preaching has become no more than the delivery of "religious pep talks" I suppose we can spare it. But I would suggest that we make the moratorium for more than two years.

I was just thinking about something I saw in the headlines about preaching. And there must be something to it. Several papers, both religious and secular, took it up. It made the editorial page in some of them.

In another paper I saw a statement about the coming "Preaching Mission" to be launched this fall. Some of the great preachers who are to have a share in it were listed. Among these was E. Stanley Jones who is to be home from India for this week. And there are some other internationally known preachers on the list. I am sorry that we have received this word on the futility of preaching just at this time when some of us were looking hungrily forward to the coming of these prophetic messengers. What is the use?

Dr. Fleming, rector of Trinity Episcopal, New York, is the authority on the futility of preaching. His church owns commercial assets valued at \$32,000,000, enjoying an annual gross income of \$2,457,780. I suspect some of us would find difficulty in preaching in such a pulpit. It would be somewhat inconvenient to cry out with that wise old apostle James, "Go to now, ye rich men. Weep and howl for your miseries that are coming upon you." And those of us who are all the time falling back upon the "Social application of Christianity" might find the Lord's Prayer a bit more difficult to pray.

But the prominence given this rector's statement about preaching is not so disappointing after all. The church, religion and preaching, are still making the headlines. They are still news. And it serves to bring the whole matter of the pulpit and its job before us again.

Now let us get together, preachers. Let us frankly admit that a good bit of the preaching being done today, even

mine and yours, is not far from null and void. Do you suppose that "barrel of sermons" is worth very much more than the match that it would take to burn it? And it is futile for us to fancy that such preaching is going to save the world.

And just think how the radio has brought the big preacher to our very fireside so that all people can hear the greatest sermons and that without the inconvenience of going to church or of supporting its institutions. A few big preachers, I suppose, can do all the preaching that we need today.

A number of things have come in to influence the pulpit, but, frankly I have found nothing that aims to or can do the work to which it is dedicated.

Paul placed a high estimate upon preaching. Listen. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Phillips Brooks defined the preacher as a transformed personality holding forth the words of life. Surely it is not less than that.

The other day a little old circuit supply preacher was invited into a young people's camp to speak on "Building a Christian Economic Order." Knowing the preacher right well I said to myself, if he tackles that subject he has less sense than I credit to him. The "preliminaries" were over and he was introduced. Straightway he began to speak after this fashion: "I do not know anything about an 'economic order.' I am not qualified to speak about it. I have met Jesus Christ and know Him. I shall speak on 'The Foundation of the Economic Order.'" And thereupon he launched into his message on Christ as the foundation, insisting that we were not yet ready to erect the superstructure until we had settled this problem.

The gospel message has not all been delivered. The preachers still have something to do. We shall keep on so long as the Kingdom has not come, regardless of what ministers of millionaire churches may say. He that had not where to lay his head said go and tell it to the world. Let's do it.

## BOOK REVIEW

The Search for a New Strategy in Protestantism. By Ivan Lee Holt, 190 pages. Price, \$1.50.

Originally given as the Bevan Lectures at Adelaide, Australia, and later as the Fondren Lectures at Southern Methodist University, at Dallas, these studies deal with the present confusion in Protestant life, work, and thought, and set up signposts for future advance. The disappointments of liberalism in our own country and the grave dangers to organized religion in European countries are frankly faced, together with the rise of diverse proposals for meeting the crisis, such as those of the Barthians and the Oxford Group. The divided opinion of clergy and laity over economic issues is outlined, with emphasis on the necessity of prophetic leadership by the Church. The quest for a larger fellowship between nations and the duty of the Church in the face of the imminent threat of war are another focus of attention.

As a result of a recent trip to the Far East Dr. Holt has an intense interest in the missionary enterprise and evaluates it with keen insight, recognizing the need for changes but stressing the continuing imperativeness for an exchange of ambassadors of Christ between East and West.

These issues all come to a head in connection with the problem of securing a greater Christian unity, which is regarded as the indispensable condition of the church's exercising its largest influence.

Dr. Ivan Holt is pastor of St. John's Methodist Episcopal Church, South, St. Louis, Mo., and president of the Federal Council of the Churches of Christ in America.

—From the Religious Book Club Bulletin. (Sept., 1936.)

That fatal visitation of love, \* \* that absorbing, consuming passion, stronger than death and more cruel than the grave, which, in its effect upon exceptional natures, has glorified literature with grandeur and pathos, and has touched the pageantry of human life with the sunset of immortal beauty.—William Winter.

## A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: The report on Benevolences that follows includes all payments made up to September 1. You will note that little more than \$2,000.00 has been paid in since July 1, and nine more charges have made payments. Twenty-one charges have yet made no payment: Barlow, Foxworth, Gallman, Georgetown, Tylertown, Collins, Waynesboro, Carthage, Carthage Circuit, Lena, DeKalk, Enterprise, Meridian (Central), Newton, Pachuta, Rose Hill, Union, Eden, Oak Ridge, Coalville, Wiggins. The report by districts is as follows:

**BROOKHAVEN DISTRICT—\$2,685.01**—Adams, \$50.00; Bogue Chitto, \$6.00; Brookhaven, \$600.00; Crystal Springs, \$35.00; Harrisville, \$68.50; Hazlehurst, \$357.00; Magnolia, \$50.00; McComb, Centenary, \$210.21; McComb, LaBranch St. and Fernwood, \$102.10; McComb, Pearl River Ave., \$150.00; Meadville and Bude, \$191.71; Monticello and Pleasant Grove, \$29.55; Osyka, \$132.75; Prentiss, \$300.00; Scotland, \$100.00; Silver Creek, \$38.87; Summitt and Topisaw, \$62.00; Utica, \$111.77; Wesson, 89.55.

**HATTIESBURG DISTRICT—\$2,489.35**—Bay Springs, \$180.50; Bonhomie, \$100.00; Bucatunna, \$80.00; Ellisville, \$50.00; Eucutta, \$9.50; Hattiesburg, Broad Street, \$190.44; Hattiesburg, Court Street, \$115.00; Hattiesburg, Main Street, \$498.60; Heidelberg, \$20.00; Laurel, First Church, \$100.00; Laurel, Kingston, \$43.75; Laurel, West Laurel, \$21.00; Magee, \$130.00; Matherville, \$73.56; Montrose, \$65.00; Mt. Olive, \$149.50; New Augusta, \$23.00; Petal, \$82.50; Richton, \$162.50; Shubuta, \$200.00; Sumrall, \$100.00; Taylorsville, \$20.50; Waynesboro Circuit, \$51.00; Williamsburg, \$23.00.

**JACKSON DISTRICT — \$8,188.36**—Benton, \$306.02; Bolton and Raymond, \$116.55; Brandon and Pelahatchie, \$175.00; Camden and Sharon, \$84.25; Canton, \$300.00; Clinton, \$12.00; Fannin, \$160.00; Flora and Bentonia, \$85.00; Florence, \$42.00; Forest, \$100.00; Harperville, \$61.00; Homewood, \$30.00; Jackson, Capitol Street, \$3,806.00; Jackson, Gallo-way Memorial, \$1,355.62; Jackson, Glendale, \$100.00; Jackson, Grace, \$181.35; Jackson, Millsaps Memorial, \$230.00; Lake, \$30.00; Madison and Pocahontas, \$250.00; Mendenhall and D'Lo, \$56.50; Morton, \$205.00; Raleigh, \$200.00; Shiloh, \$38.00; Terry, \$100.00; Vaughan, \$129.07; Walnut Grove, \$35.00.

**MERIDIAN DISTRICT — \$1,816.74**—Burnside, \$28.40; Chunky, \$16.00; Cleve-

land, \$40.62; Daleville, \$77.15; Decatur and Hickory, \$100.00; DeSoto, \$70.25; Lauderdale and Electric Mills, \$184.79; Meridian, East End, \$275.00; Meridian, Fifth Street, \$100.00; Meridian, Hawkins Memorial, \$243.50; Meridian, Poplar Springs, \$100.00; Meridian, Wesley, \$32.93; Philadelphia Station, \$400.00; Philadelphia Circuit, \$20.00.... Porterville, \$41.25; Quitman, \$30.00; Scooba, \$17.50; Vimville, \$39.35.

**SEASHORE DISTRICT — \$2,601.93**—Bay St. Louis, \$45.00; Biloxi, Main St., \$225.00; Brooklyn and Bond, \$20.00; Carriere, \$8.00; Columbia, \$850.00; Escatawpa, \$10.00; Gulfport, First Church, \$313.50; Handsboro and Second Church, Gulfport, \$70.00; Kreole, \$100.00; Leakesville, \$40.00; Logtown, \$36.74; Long Beach and Pass Christian, \$120.00; Lucedale, \$100.00; Lumberton, \$25.00; Mentor, \$10.00; Moss Point, \$63.20; Ocean Springs, \$21.00; Oloh, \$17.51; Pascagoula, \$112.37; Picayune, \$200.00; Poplarville, \$15.00; Purvis, \$34.70; Saucier, \$118.91; Vancleave, \$6.00; Biloxi, Epworth and Wesley, \$40.00.

**VICKSBURG DISTRICT — \$1,861.76**—Anguilla, \$40.00; Centerville, \$130.00; Edwards, \$85.00; Fayette, \$100.00; Glos-ter, \$25.08; Hermanville, \$25.00; Lorman, \$60.00; Louise and Holly Bluff, \$51.75; Mayersville, \$50.00; Natchez, \$159.78; Nebo, \$75.00; Port Gibson, \$60.00; Rolling Fork and Cary, \$147.44; Roxie, \$77.31; Satartia, \$97.72; Silver City, \$75.00; Vicksburg, Crawford Street, \$100.00; Vicksburg, Gibson Memorial, \$139.35; Washington, \$30.00; Yazoo City, \$333.33. Grand Total, \$19,643.15.

The amount paid to September 1, is somewhat greater than that paid to the same date last year.

J. M. SULLIVAN.

## NOLLY MEMORIAL CHURCH DEDICATED

Dear Dr. Duren: The Jena Methodist Church was inspired by a visit from Bishop Hoyt M. Dobbs on July 26.

The occasion was the dedication of the Richmond Nolly Church.

The presiding elder, Bishop Dobbs and the pastor were conducted by Mr. Willie Baker to the place where Richmond Nolley died in the path of duty, and also to his grave.

The writer will long remember the beautiful prayer of tribute and thanksgiving prayer by the Bishop at the grave.

The music for the program was in charge of Mrs. Glen Morgan at the piano, and James Anders directing.

Mrs. Morgan is the daughter of the late Dr. B. L. Thompson who was chair-

man of the building committee.

The building was presented by J. H. Bradford and W. H. Baker, the only two remaining members of building committee. Dr. Joyner, Rev. D. B. Boddie, Rev. W. D. Milton and Rev. E. C. Defresne assisted the Bishop in the reading.

The Rev. Mr. Adams of Texas Conference was present.

The Bishop preached a very inspiring sermon on "Gratitude." The dedication followed.

Our work is moving forward in every department, and we will report everything in full at Conference.

D. F. ANDERS.

## METHODISM AND THE TEXAS CENTENNIAL

By Rev. A. J. Weeks, D.D., Chairman, Texas Methodist Centennial Commission.

Texas is this year engaged in the celebration of the centennial of her independence. It is being done in a magnificent way. The Central Exposition at Dallas will compare favorably with any of the big World's Fairs of the past, and in addition to this Central Exposition almost every city and town of size and importance is having some special celebration. People are coming from all of the states and from many foreign countries. Probably no other state in the Union has in its history as much romance and drama as Texas has, and in all the celebrations this colorful, historic background is utilized in stirring pageantry.

Six flags have floated over the broad domain now called Texas. I cannot write of the political history leading up to independence a hundred years ago nor of the decades of development that followed. I have set myself the task of giving some facts about the part Methodism had in the beginning and up to this hour.

Texas Methodists celebrated their own centennial in 1934. That was the year the first preacher was appointed to Texas by a Methodist Conference—1834. Prior to independence which was won in 1836, only the Catholic religion was recognized. Many if not most of the settlers who came from the States were Protestants, and true to their commission and convictions some Methodist preachers came in and services were held in the homes of the people. So far as our records go William Stevenson was the first Methodist and the first Protestant to preach in Texas. He was a local preacher at the time and preached on this side of Red River in 1814. He joined the Tennessee Conference in 1815, and was sent into the wilds beyond the Mississippi and labored in Arkansas, Louisiana and northwestern Texas. His son, James P.



Stevenson, came into east Texas and held meetings in 1833. On July 4, of that year he held a meeting in Col. Samuel D. McMahan's (or McMahan's) neighborhood. He returned in September and, according to Thrall's History of Methodism in Texas, organized a church of forty-eight members. Phelan in his later and most excellent history, doubts if this organization can rightly be called a church. Stevenson, it appears, called it a "religious society." Evidently he was undertaking to meet the prohibitions of Mexican law. Every church we have today is a "society," and the validity of none of them depends upon the sanction of Mexican law. Stevenson appointed Col. McMahan class leader. James P. Stevenson was at that time on the Natchitoches Circuit in Louisiana. He made another visit to the McMahan congregation that fall but at the session of the Mississippi Conference of which Louisiana was a part he was moved and the next year Henry Stevenson visited the congregation and in November of that year was appointed "Missionary to Texas." That little church, McMahan's Chapel, has had a continuous existence to this day. I visited it July 23, and stood by the grave of Col. McMahan in the little cemetery and over the grave of Littleton Fowler who is buried under the pulpit.

In May, 1836, the General Conference was in session in Cincinnati when news of the decisive battle of San Jacinto reached them. A few months before this a letter from Col. Wm. B. Travis was published in the Christian Advocate and Journal, New York. This letter written by the hero of the Alamo had turned attention to religious needs in Texas.

The reader will probably find the text of the letter interesting, so I am including it here:

San Felipe de Austin, Texas,  
August 17, 1835.

My dear Sir:

I take the opportunity of addressing you from this distant quarter of the world for the purpose of requesting you to receive my name as a subscriber to your widely circulated Advocate. We are very destitute for religious instruction in this extensive fine country, and the circulation of your paper here will be greatly beneficial, in the absence of the stated preaching of the Gospel. Although the exercise of religion in any form is not prohibited here, but is encouraged by the people, yet few preachers have come among us to dispense the tidings of salvation to upwards of sixty thousand destitute souls. I regret that the Methodist Church, with its excellent itinerant system, has hitherto sent the pioneers of the Gospel into almost every destitute

portion of the globe, should have neglected so long this interesting country. I wish you would do me and the good cause the favor to publish such remarks as will call the attention of the reverend bishops, the different Conferences, and the Board of Missions, to the subject of spreading the Gospel in Texas. About five educated and talented young preachers would find employment in Texas, and no doubt would produce much good in this benighted land. Texas is composed of the shrewdest and most intelligent population of any new country on earth; therefore, a preacher to do good must be respectable and talented. In sending your heralds in the four corners of the earth, remember Texas.

Wm. B. TRAVIS.

A few months after this Travis went into the Alamo as commander of the small garrison and later they were surrounded by Santa Anna with an army of several thousand. The Alamo withstood the assaults of the Mexican army several days after the fighting became fierce. Santa Anna's demand that the garrison surrender was answered by a cannon shot and on Sunday morning, March 6, the final assault was made. The Texans knew what to expect as the Mexican bugles sounded the hated *Deguelo* (No Quarter) at the beginning of the attack. Brave Travis and the garrison of 180 men died there and forever made this spot one of the most sacred battle shrines on the map of the world.

When independence was won at San Jacinto people across North America remembered the appeal of Travis. At the General Conference at Cincinnati, Dr. Martin Ruter, who had been a publishing agent of the Church, secretary of the General Conference and president of Alleghany College offered his services for the Texas mission field. As soon as conditions permitted he was sent as superintendent of Methodist work in Texas. As his helpers Robert Alexander of Mississippi and Littleton Fowler of Tennessee were appointed and all came in 1837. This was a remarkable trio of men. Ruter lived only a few months; Fowler, who became the first chaplain of the Senate of the Republic and also the chaplain of the Masonic Grand Lodge of Texas, lived about ten years, but Alexander gave more than forty years to Texas Methodism.

From its humble beginning a hundred and three years ago Texas Methodism has grown to great proportions. I have before me the statistics of the Methodist Episcopal Church, South, in Texas. We have five great Annual Conferences. In these Conferences there are 45 districts, 1056 charges, 2351 congregations, 2027 church buildings valued at \$28,057,938.

The church membership in the five Conferences is 412,532. There are 754 local preachers and 246 superannuates.

These figures are those of our own church. The Methodist Episcopal Church has a conference most of which is in Texas. The Negro Methodist churches are strong in the state.

On November 4, the five Conferences of our Church and the Southern Conference of the Methodist Episcopal Church will meet in the city of Houston. The sessions of the Conferences will be held in six different churches each forenoon, and afternoons and evenings great joint mass meetings will be held in the city auditorium. This will be something unique in Methodism. Six great Conferences will be meeting within a stone's throw of each other. At the close of the morning sessions devotional addresses will be delivered at the same hour in six different places.

A very attractive program has been arranged for the afternoon and evening meetings. Well known Methodist leaders, preachers and laymen will deliver addresses on great themes. There will be mass singing of Methodist hymns as only fifteen hundred Methodist preachers with hundreds of laymen joining in can sing them.

Sunday afternoon there will be a united ordination service with Bishop Edwin D. Mouzon preaching the ordination sermon and almost a hundred men ordained. Sunday evening the appointments will be read at a joint session. Approximately 1125 Southern Methodist preachers and the members of the Southern Conference of the M. E. Church will receive their appointments at this service which will be broadcast. Such a service at which a Methodist preacher will be appointed to every community in Texas will be dramatic and heart warming.

Most of the bishops of the M. E. Church, South, and several of the bishops of the M. E. Church will be in attendance. The editors of our own church papers will be there and thousands of visitors are expected.

This will be the first time Texas Methodism has ever undertaken to come together in one great gathering. It is not an attempt to boast of our numbers or strength, but it is an attempt to bring the Methodism of this State together to unitedly face the task before us.

This is Methodism's challenge to the second century of Texas' independence. Naturally we look backward at this time but what is vastly more important we turn our gaze to the future and put the world on notice that we are here to help meet its challenges and solve its problems.

## Mississippi and Louisiana

Rev. J. H. Midyette was assisted in a meeting at Pioneer recently by Rev. V. D. Morris. The meeting resulted in the addition of nine new members to the church.

The Training School held at Columbia, La., recently, began with an enrollment of fifty-one persons, forty-one of whom took credit. Rev. V. D. Morris is the pastor.

Mrs. L. R. Stewart, Lake Como, Miss., in sending her renewal to the Advocate, says: "We appreciate the Advocate." She says that it is "like a visit from our good preachers."

A note from that loyal layman of McComb, Miss., Mr. J. O. Emmerich, says that he has marked his calendar to be with us on October 8, when the Publishing Committee meets.

Rev. V. C. Curtis, a member of the Advocate Publishing Committee and pastor at Aberdeen, Miss., is loyally pressing the Advocate cause in that historic center of Mississippi Methodism.

Rev. R. T. Pickett, pastor at Angie, La., sends us evidence of his loyalty to the Advocate. His revival at Angie began last Sunday. He is being assisted by Rev. W. H. Royal, of Bogalusa.

Some time ago Carrollton Avenue Church, New Orleans, inaugurated a campaign for increasing prayer meeting attendance. On Wednesday night of last week, eighty-six people were present.

Dr. Dana Dawson, First Church, Shreveport, is back from his vacation, and the calendar of the church indicates that he is entering into the work of concluding the year systematically and with great earnestness.

Rev. J. C. Whitaker is having a great year on Athens charge. He has had forty-two additions to the church, had a Vaca-

tion Bible School with an enrollment of 113, and is getting out three bales of cotton for the church.

Rev. G. W. Robertson sends a list of subscriptions from Acona charge which he says completes his list. That brings the number which he has sent in up to ten. We thank him for his loyalty and devotion to the Advocate cause.

Rev. H. A. Wood writes that he is in "the midst of a big revival campaign at Crystal Springs, Miss. He expects to be there until the latter part of September, and he asks the prayers of his brethren for a great victory in the campaign.

Rev. O. H. Scott, pastor at Raleigh, Miss., cheers us with a list of six subscriptions. He reports the work of his charge as making fair progress, sixty-five members received into the church up to date, and Conference claims to be paid in excess of asking.

Dr. Robt. W. Vaughan, superintendent of the Louisiana Methodist Orphanage, has sent out to the pastors and Church Schools of the Conference the call of the children. In the answer to this Harvest Day call, every church and Church School should be worthily represented.

Mr. A. W. Bryan, a layman from Alexandria, La., says: "As a layman, I have read the Advocate a long time, about twenty-five years, and I think it was never better reading." We appreciate both the good opinion of Brother Bryan and the article which he submits for publication.

Our good layman friend, Mr. W. D. Hawkins, Meridian, Miss., assures us that we may count on the full Advocate quota from Hawkins Memorial Church. Brother Hawkins is not more active in his local church than he is in the larger field as Conference Missionary secretary and district lay leader.

Rev. R. S. Lawson, now in Denver, Colo., sends us a post card picture of "Holy Cross Mountain" in Colorado. He also expresses his cordial appreciation of the paper. Brother Lawson is a superannuate of the North Mississippi Conference and has been in rather poor health in recent months.

Rev. J. C. Whitaker, Athens, La., sends us a remittance for Mrs. Lucile Garrett together with a request for the discontinuance of her paper, as she is now Mrs. W. L. Doss, Jr. Dr. Doss happened to be in the office when the remittance came and we insist that he must take two papers or be an obstructionist.

Rev. G. H. Boyles, Houston, Miss., has our thanks for a list of twenty-one subscriptions to the Advocate. That is one of the best lists we have had since the close of the special Advocate Campaign. Brother Boyles says that his work is moving along nicely and he expects to report full payments at Conference.

Rev. A. J. Weeks, D.D., editor of the Southwestern Advocate, Dallas, is in sorrow on account of the death of his brother, Rev. W. F. Weeks, in Tyler, Texas on September 5. He was born in Louisiana, was reared and spent his life in Texas, and since the last session of the Texas Conference, had been a superannuate.

The editor has had more or less intimate acquaintance with the business affairs of the Advocate for more than fifteen years, and we have never known greater loyalty on the part of preachers and people than is being shown at the present time. As things go now, we confidently expect to have one of the best years yet.

We regret to hear of the accident which befell our friend, Rev. W. H. Saunders of Purvis, Miss., a few days ago. It appears that he was driving toward home when some man drove head-on into his car. Brother Saunders' car was disabled, but we do not have particulars as to extent of damages or injury to himself.

The parsonage of Gibson Memorial Church, Vicksburg, has been repainted and otherwise repaired, according to Rev. M. M. Black, the pastor. The improvements were sponsored by the "Mizpah Bible Class," of which Mrs. N. E. Cunningham is leader. Dr. Black reports outlook encouraging for the payment of benevolences in full.

Rev. G. W. Dameron was in the city a few days ago in the interest of the educational work of the Louisiana Conference. We regret to learn that while





he was here he received a telegram calling him to the bedside of his mother in North Carolina. He will be remembered by his friends in Louisiana who will sympathize with him in the loss of his mother.

Court Street Church, Hattiesburg, under the energetic leadership of Rev. C. A. Schultz, pastor, had nearly an entire page of publicity in the Hattiesburg American of September 5. The space was made possible by friends and friendly business interests. We like the energy of Brother Schultz and also the community spirit of those who sponsored the publicity.

Rev. W. H. Royal, Bogalusa, La., assisted Rev. H. W. Jordan, a former Louisianian, in a meeting at Carlsbad, New Mexico. As a result of the meeting, sixteen members were added, bringing the total for the year up to sixty-eight, and breaches within the membership were healed—breaches which had too long militated against the spiritual progress of the charge.

Rev. H. B. Hines, Amite, La., was a caller at the office one day last week. The editor regrets his absence. Brother Hines left a report of his work which indicates good progress along all lines. He was assisted in a meeting by Brother Van Carter. The effect of the meeting was wholesome, four members were added to the church, and he expects to close out with a full report.

The dedication of the new Oak Grove Church, nine miles west of Hattiesburg will take place on Monday, September 14, according to announcement received in the Advocate office. Bishop Dobbs will preach the dedicatory sermon. Revival services will continue throughout the week under the direction of Rev. T. O. Prewitt and Rev. J. Melvin Jones, pastor and assistant pastor respectively.

Whitworth College began its 1936-1937 session on September 10, with a very satisfactory attendance. On the opening day there was an enrollment of 107 boarding students and a total enrollment of approximately 160. Dr. Winfield is to be congratulated on the splendid condition of the grounds and buildings as well as the standard of excellence in scholarship and student character for which the school is noted.

The National Preaching Mission was officially launched by Dr. E. Stanley Jones, last Sunday morning. The National Broadcasting Company will give messages over the air as follows: Norman Vincent Peale, Sept. 19, 4:45 p.m., WEA; Paul E. Scherer, Sept. 20, 2 to 2:30 p.m.,

WJZ; William Thompson Hanzsche, Sept. 23, 9 a.m., WJZ; Lynn Harold Hough, Sept. 27, 12:30 to 1 p.m., WJZ. All central standard time. Daily papers will carry other announcements.

The Methodist Church at Clarksdale, Miss., is undertaking to secure accurate biographical material concerning the official members of the church and of the pastors who have served the charge. Mr. J. H. Johnson, treasurer of the North Mississippi Conference, has a record of forty-one years of continuous membership and official connection with the church—the only male member of the church who has had continuous membership since 1895. He has served his church in every capacity for which a layman is eligible, and always with credit to himself and with profit to the cause.

### NORTH MISSISSIPPI CONFERENCE BENEVOLENCES

For information we are giving here with a record of payments on the benevolences by districts to September 1, 1935, and to September 7, 1936, for comparison, the record follows:

	Sept. 1	Sept. 7
Aberdeen Dist. ....	\$ 754.49	\$2,328.04
Columbus Dist. ....	1,937.64	1,443.50
Corinth Dist. ....	1,649.36	938.64
Greenville Dist. ....	602.38	930.66
Greenwood Dist. ....	961.15	747.60
Sardis-Grenada Dist. ....	889.25	640.00

Totals .....\$6,784.27 \$7,028.44

It will be noticed that the Aberdeen District this year is far ahead of the same date last year, also the Greenville District is a little in advance of payments to same date last year. The other districts are behind the payments of last year same date.

In the light of our improved business conditions and better crop prospects it should cause us much concern that our benevolence collections are not ahead of last year. The Conference treasurer requests that all local treasurers forward funds on hand to him as soon as convenient since the money is needed now. One presiding elder's report indicates \$600.00 more raised than has been forwarded to the treasurer to date. Possibly other charges also have funds on hand.

We have been requested to call attention to the entertainment fund which is very low and will be needed this fall. Many charges made no payments on this fund last year and the treasurer requests that each charge make a payment this fall if possible.

A. Y. BROWN,  
Chairman Budget Commission,  
North Mississippi Conference.

### MY GARDEN

By Gladys B. Legg

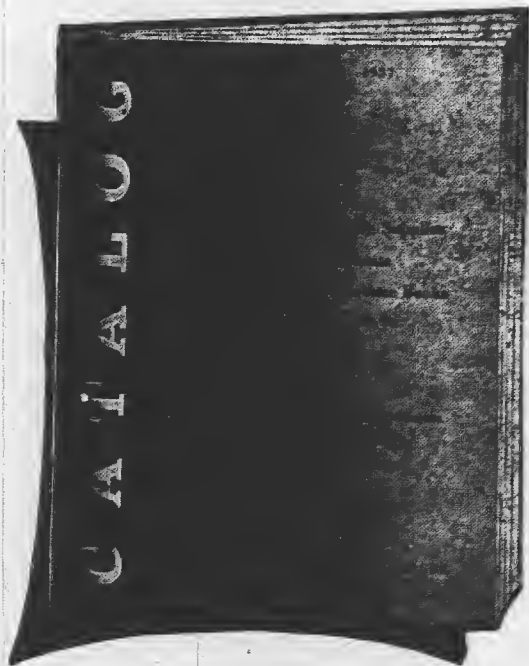
My garden means so much to me,  
So much more than the eye can see;  
It holds the witchery of seed and clod  
That brings forth beauty akin to God.

There I empty my heart of the things  
that hurt;  
Bury them deep in the comforting dirt.  
There I plant my dreams, both old and  
new;  
The blossoms are each a dream, come  
true.

There I've learned patience through sun  
and rain,  
Learned that death means sure life  
again.  
In its solitude I've often heard  
God speak to me through the song of a  
bird.

There old memories live of things long  
dead,  
A promise lives for the years ahead.  
Each spring I plant a part of me  
To live forever in shrub and tree.

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## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Ave., New Orleans

The New Orleans District Coaching Day for Mission study leaders will be held in First Church, New Orleans, on Thursday, September 24, opening at 10:30 a. m. Mrs. D. M. Campbell, president of First Church Auxiliary, will be the instructor. Mrs. Campbell is well fitted to lead the class as she was privileged to attend the Leadership School at Centenary College in June and took the course, under Mrs. Helen Bourne of the Woman's Missionary Council. All missionary women of the New Orleans District are invited and urged to attend this important meeting.

Mrs. S. M. Collins, Conference superintendent of Bible and Mission Study, in a recent letter sent out to all auxiliary superintendents, says: "In case you have not heard, the book to use this fall is 'Toward a Racial Understanding.' With that we should use 'A Course for Adults on the Negro in America.' May we undertake this study with prayer in our hearts that our own attitudes be what Christ would have us have."

Every auxiliary in the state of Louisiana, from the smallest to the largest, should begin at once to prepare for this study of the American Negro. Order books from Literature Headquarters, Doctors' Building, Nashville, Tenn.

A school for Christian Living will be held at Scarritt College, Nashville, Tenn., the latter part of September. Mrs. R. E. Smith, Conference director of Spiritual Life and Mrs. D. C. Metcalf, Conference superintendent of Christian Social Relations, will have the high honor and privilege of attending this school and will be the representatives of the Louisiana Conference Missionary Society.

Louisiana Conference friends of Mrs. B. W. Lipscomb, retired secretary of Education and Promotion of the Council, will be glad to learn that she has sailed to the Orient for an extended visit to her children, who are in missionary service there. While there she will represent the Woman's Missionary Council at the Jubilee Celebration of the Hiroshima Girls' School at Hiroshima, Japan. This institution, we remember, will receive a part of the week of prayer offering this year.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

#### IF SOME DAY

If some day I should meet my Lord  
Upon the street, or at some peasant's board;

And should see with great surprise,  
That his skin were yellow and slanting  
his eyes,

Would there any great difference be,  
To find that my Lord were thus unlike  
me?

Or, if upon a quiet country road  
I should meet him where the trees are bowed.

If his skin were brown and his eyes a darker shade,

Would I falter? Would I be afraid  
To own him my Lord and closer draw  
to him whom my heart adores?

Oh, I like eyes of blue, and hair of chestnut brown,

I like to think his skin was white, that  
thus he came down

To win this wicked world from sin,  
To cure my soul, to let me his kingdom  
in.

But if of visage brown or darker skin,  
Is he not my Lord? Is he less of kin?

(By F. Y. Jagers, in the N. Y. Christian Advocate.)

The real foundation of our educational work for the Missionary Society is our study program, which consists of two mission and one Bible study courses per year. A study of Stewardship is one of the Bible study courses. The order in which these courses are taken depends upon local situations, but frequently a Bible study is taken early in the year, followed by a Mission study in the spring.

Then in the fall we have the second Mission study, following special training days in each district in September. Mission study then is one of the means of expanding our vision—endeavoring to learn and apply the principles of growth and development, increasing in efficiency—to insure fruitful Christian living by a thorough study of Missions in this modern world and the world mission of Christianity and our personal relationship to Christ's world purpose.

It is not enough to realize that I am saved. I cannot be Christian and not be missionary. I cannot be Christian and missionary and fail to see the whole world. I cannot accept the Fatherhood of God without accepting the Brotherhood of man. "If ye love me, keep my commandments," said Jesus. "This is my commandment, that ye love one another, as I have loved you." One is your master, even Christ; and all ye are brethren.

To love Christ is to love those who are Christ's.

The Home Mission work was authorized in 1886, in response to a pressing need; and from year to year as other needs became apparent, effort was made to meet those needs.

This is our fiftieth year of Home Mission work—our Home Mission Jubilee Year, calls for the same type of Faith, Love, and Courage that was characteristic of our honored pioneers.

This fall is the opportune time to study the "American Negro." This subject is perhaps the most important home mission subject we have had in a number of years. Frequently we enlarge our vision through our study book and are inspired to larger giving but usually there is not so much that we can do personally, with the two races in the South so linked together that which is good for one is good for the other.

White America owes to the Negro nothing which they do not owe equally to themselves—to their own self respect and their sense of fairness and justice. The Negroes' very presence among us, by our volition, not his own, are primarily

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for our convenience rather than his welfare; his vast contribution to the economic development and wealth of the country, especially the South; the fact that his conditions today, good or bad—even his character—are in a measure what the white man has made them; the inevitable influence of these conditions upon ourselves; the sense of responsibility which a people so fortunate as we cannot escape—all these considerations lay upon us a peculiar obligation to be not only just but generous in our treatment of the Negro in our midst.

In God's sight every human being is sacred—one of God's children. Christianity admits no other basis of human relations. The white man in the South can never attain his fullest growth until he does absolute justice to the Negro race. In teaching him to be a better citizen, we not only help the Negro but we help ourselves. The Negro asks simply for a fair chance to develop, unfold, possess and live as other Christian citizens. He does not wish to become a white or a yellow man; he is entirely content to be himself; but he does desire the opportunity to become the best self of which he is capable.

What are we going to do with the principles of Christ in regard to the Negro? There are 12,000,000 Negroes in our country, disadvantaged historically, geographically, politically, and economically.

Our chief aim in this particular study is to be willing to acquire a new or a Christian basis of relationship toward the American Negro as a Son of God, in order to see and respect him as our brother made in the image of God.

Jesus wanted men to treat one another

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as children of one Father. This simple statement lies at the basis of all that has been written in the field of Christian social ethics, racial relationships and international understanding. He wanted a man to be able to say: 'I am a child of God' but you likewise are a child of God. You are not just a Jew, an Italian, a Negro—you are a child of God and therefore my brother by divine right.

"Think you that God opens wide His gate and bids us enter in if we have opened not our hearts to all our fellows?"

MRS. W. F. MAHAFFEY,  
Conference Superintendent of Study.

## NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Now is the time to be studying or at least making plans for the study of "A Preface to Racial Understanding." If you depend on just the facts of your text, you will narrow down your topic and limit your vision so that there will not be much growth evident in your group at the end of the course of study. Write Federal Council of Churches of America, New York City, 105 East 2nd St., and Inter-racial Commission, 409 Palmer Bldg., Atlanta, Ga., for supplementary literature. Then there is a booklet for leaders by Mary de Bardeleben that can be secured from the Methodist Publishing House in Nashville. Perhaps one or several of the following: The Trend of Races, Blind Spots, Tenth Man, Up From Slavery, Imitation of Life, Unsung Heroes, God Shakes Creation, Stars Fell on Alabama.

Do you have trouble in arousing interest in your Mission Study? Try using the six P's: Phone, Press, Pulpit, Prayer, Personal Invitation, Poster. Plan to accomplish something definite at each meeting. Your mission study class is meant for serious study.

This next quarter brings in the last zone meeting of the year. Please remember to include the Scarritt Associate plan in your discussions. Then remember to do something about Scarritt Associates when you go home. The World Outlook and the Advocate have had splendid articles on Scarritt during the spring and summer months. There should be at least one Scarritt Associate in each auxiliary and where there are a number of circles there should be a Scarritt Associate in each one. A Scarritt Associate is one who prays constantly for the institution, who interprets its spirit to their friends, and who makes a financial contribution.

These are a few lines taken from a letter written by Mrs. B. W. Lipscomb as she travelled the last four days of her trip to the Orient." If every detail had been arranged just for my comfort and convenience it could not be any more perfect. The train trip through the Canadian Rockies was lovely, and then there was a great thrill in setting sail on this beautiful ship. The sea has been as smooth as a mill pond every day so far and I have not had an uneasy moment. There was the pleasure of a day at Honolulu—a beauty spot of the world. Professor Dabney Lipscomb's daughter, whose husband is a doctor in the Navy, met me and made me have a lovely day. At no port, I suppose, is the coming and going of a ship marked by such picturesqueness as there."

From these lines those who love Mrs. Lipscomb will see that she had a happy and successful voyage. She and Miss Julia Wasson will be there to welcome Mathilde when she arrives.

## ATTENTION, MISSISSIPPI CONFERENCE

The following churches have reported vacation school sessions held this summer:

Brookhaven District—Holmesville.

Hattiesburg District—Richton, Ellisville, Court Street, Broad Street, Petal, Waynesboro.

Jackson District—Millsaps Memorial.

Meridian District—DeKalb, Hickory, Fifth Street, Hawkins Memorial, East End.

Seashore District—Nugent, McHenry, Saucier and Howison.

If your church held a vacation church school this year will you report it at once on a blank that we will send you? We know of at least nineteen other churches who planned to have a school. Report by the fifteenth of September, please.

MRS. JOHN L. CARTER,  
Conference Director of Children's Work.

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## Christian Education

### CHURCH SCHOOL LESSON, SEPTEMBER 20.

By Dr. J. R. Countiss

#### HOW TO LIVE AS A CHRISTIAN (Romans 12)

In the preceding chapters of this great epistle, Paul has wrought out in a masterful way the great Christian teaching pertaining to salvation, reaching a climax concerning the sufficiency of God, and ending the preceding chapter with a paean of praise. Having completed the didactic portion of the epistle, Paul now comes to the practical. "You have the creed; therefore supply conduct. You have doctrine; therefore put it into practice. You have faith; therefore let it issue in works. You have the spirit; therefore give to it form and body."

Sacrifice of the old type is forever done away, both for those who have been Jews and for those who have been pagans. Not the dead body of an animal, but the living flesh of the worshipper is to become an instrument and agency of spiritual service. Instead of being led astray by passion and appetite and ruled by the flesh, muscle and brain are dedicated to God in holy service, and the body becomes expressive of the spirit within, as the character of a tree becomes manifest in its fruit. Without a sound and healthy body, not even the Lord Jesus could have gone "about doing good." In this work-a-day world, there is neither place for a spirit without body, nor for faith without works. Nor is the mind to be excluded. Reason is as essential to worthy Christian service as is faith. A well rounded life demands consecration of the entire personality, body, mind, self.

Conformity is man's colorless sin. It is the uniform of the enemy by which he escapes notice among foes and service among friends. It avoids the criticism of men by inviting the wrath of God. To be conformed is to jump into the lake to keep out of the shower; it is to remain ignorant of the power of the current by drifting to the rapids; it is to become as a raindrop in the ocean. The Christian is not to become a non-entity. God can use independence and individuality as units

of the social organism. We are not to be conformed, but transformed; we are to have a changed attitude and emphasis in every activity of life. So shall we be also transformers, making our lives a blessing to others.

Love is the basic in all Christian practice—sincere, genuine love—love without hypocrisy. Love has nothing to conceal. It does not have to put on airs, to make pretense, to pamper, to flatter. Love is not negative but positive; not a sickly sentiment, but a courageous virtue. It abhors evil as much as it cleaves to good. It is energetic, fervent, seething, boiling in spirit. It is unselfish, eager that honors may come to others, or that others may have the preference in place and comfort. It is joyous because it has faith in God's infinite future. It can afford to be patient, to take plenty of time. It thinks soberly, re-evaluates life, discovers that common, basic things are of most importance, and does not waste its time nor lose its soul combing the ether to find "high things" worthy of its affectionate interest. It leaves vengeance to God, whose prerogative it is to punish. It does not fight fire with fire, nor return evil for evil, well knowing that this is to make matters worse. It follows the Christlike way of overcoming evil with good. This way lies victory.

### LOUISIANA YOUNG PEOPLE

(Continued from last week)

Edmond "Munday" Mickal sends word in that they have elected officers for the coming year at St. Mark's in New Orleans. They have resolved to see to it that their recreation committee functions the entire year. A week-end camp was held for their young people on July 11 and 12, and it was a great success.

From Winnfield we have a most interesting report from Helen Smith. She says that the young people are more interested in the church now and they have reorganized their evening meeting of the department with the attendance gradually increasing. The members of the various committees have been selected and the committees are functioning better. A sunrise breakfast was held with a larger number present than at the last social. Cards were sent out inviting all the members on roll to come to the Church School and to the evening meeting and through this method their at-

tendance was enlarged.

Sue Lyles, of Cheneyville, has sent us a most interesting letter. She said that a successful union meeting was held at Shady Nook in July. The young people took an active part in their meeting conducted during the last part of July and the first of August. The young people's choir sang each night.

The Lambuth Union held its regular meeting Tuesday, August 11, in the Gilbert Methodist Church, reports Edna Funderburk, publicity superintendent. Mr. S. E. Pool gave a short talk on the harmfulness of the cigarette. The business session followed. The forty-three persons present represented the Wisner, Gilbert, Mangham, and Little Creek churches. This group included three loyal pastors. The union is anxious to have the Winnsboro and Rayville young people meet with them. The next meeting was scheduled for September 8th, at Mangham. The officers of the Lambuth Union are Alma Rushing, president; Sammy Labrono, vice-president; Dorothy Mae Turner, secretary-treasurer; and Edna Funderburk, publicity superintendent.

Your publicity superintendent had the opportunity of hearing our Executive Extension secretary, Brother Dameron, preach a fine sermon in Delhi, Rev. A. D. St. Amant's church, the other evening. To show you that he is interested in our work here is the title of his sermon—"Christ and Young People."

Many thanks for these excellent reports. Will be looking for many more like them from all the churches in the state.

Man may be civilized, in some degree, without great progress in manufactures and with little commerce with his distant neighbors. But without the cultivation of the earth, he is, in all countries, a savage. Until he gives up the chase, and fixes himself in some place and seeks a living from the earth, he is a roaming barbarian. When tillage begins, other arts follow. The farmers, therefore, are the founders of human civilization.—Daniel Webster.

Just Off the Press

### The Trail of the Circuit Rider

A history of the Methodist Episcopal Church, South

by

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Editor, N. O. Christian Advocate

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## DEKALB, MISS.

Dear Sir: Whatever may be the close of the year and whatever may be our report to Conference, we can at least report that the work for the summer has been encouraging. We have had good meetings at all of our churches. The results have not always been what we could have desired; but they have been better than last year.

One innovation we introduced into our meetings with quickening results was a Christian Workers' Training School in the place of day services with evangelistic services at night. The course studied was "The Meaning of the Christian Religion." The discussions aroused quite a bit of interest and brought people to church whom I had never seen at church before. One man said that he wished this course could go on for thirty days just like we conducted it. One teacher, a graduate of one of the leading teachers' colleges and a successful teacher, said she had done more real thinking during that week than she had done for a long time. Some went from one church to the next to get the benefit of the course.

One thing that makes the course attractive is the informal manner in which it is conducted, giving all persons an opportunity to participate and express themselves. We expect to make this experiment a permanent feature of our meetings hereafter.

Brother Charlie Schultz, son of Rev. C. A. Schultz at Hattiesburg, led the singing for us in two of our meetings this summer. He did this with very acceptable and gracious results. He won his way to the hearts of the people with his pleasing personality and with his exceptional ability as a songster both as a leader of congregational singing and as a soloist.

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D. M. KEY, President Millsaps College, Jackson, Mississippi

Session of 1936-37 opens September 16

The best meeting of the summer was at New Hope with Brother O. C. Hull doing the preaching. One striking feature of the results was the number of adult men who were won.

Brother Sherrel Coleman, pastor of the Cleveland charge, Meridian District, led the singing and worked with the juniors in the meeting at Union Hill. Brother Coleman won the folks and did a great work. He is one of the promising young leaders who will make a great place for himself and who can be depended upon to build up the Kingdom.

The prospects are bright for a better year than we have had in some time.

Yours in the Master's service,  
MURRAY COX,  
Pastor DeKalb Charge.

## RESOLUTIONS OF APPRECIATION

Whereas, Dr. Charles W. Crisler, presiding elder of the Brookhaven District, Mississippi Conference, is now rounding out his quadrennium as presiding elder of this district, and under the Rules of our Church, he must again be placed in the pastorate of our next Annual Conference, and

Whereas, during these four years Dr. Crisler has been courteous, kind and considerate of one and all in handling the business of the Church and mainly through his untiring zeal for the Master's work, the Brookhaven District has become one of the best districts of our Conference. Now, therefore, be it

Resolved, by the Fourth Quarterly Conference that we view with sorrow the removal of Dr. Crisler as our chief executive, and we hope that the future still

holds for him many years in the Master's cause, and we assure him that he will always find a warm welcome from us whenever and wherever he may visit us in the future.

Be it resolved further that the original of these resolutions be mailed to Dr. Charles W. Crisler, at Brookhaven, Miss., and that a copy of same be mailed to Bishop Hoyt M. Dobbs, Shreveport, La., and a copy be mailed to the New Orleans Christian Advocate, New Orleans, La., for publication, and that the same be spread upon the minutes of this Conference.

The above resolutions were offered and unanimously adopted, in Fourth Quarterly Conference, this August 23, 1936, at Monticello, Miss.

W. E. DRIVER, Secretary.

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J. H. SHUMAKER, General Secretary  
Home Office: Association Building, 308 Broadway, Nashville, Tennessee.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

A great many tourists are viewing our world. They observe from the high peaks of mountain ranges; from air-conditioned pullman windows; from the seat of automobile; from the decks of steamers; from the vantage of the airplane.

Many are viewing exhibits at the Texas Centennial; at the Great Lakes Exposition; at the San Diego Exposition; and many state fairs with extensive exhibits.

The thoughtful observer can but wonder whether the skill of man is to prove the index of far-reaching ruin or the promise of a better day. Surely human ingenuity dedicated to God could find the solution to every problem.

But what is God's view of the world? He sees all man's mechanical contrivances and a great deal more. His eye runs to and fro throughout the whole earth. Man judges by outward appearances, but God looks upon the heart. What does God see?

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," Gen. 6:5. There follows the visitation of the divine judgments for sin.

God not only sees the evil, he sees the oppressions and sorrows of His people: "And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians," Exodus 3:7, 8. God saw. And God intervened when he found a Moses and men willing to be used. At work in our world today there is more than a human power. That power is working in us as far as we are willing to go. God's resources are more than a match for all that is opposed to them.

God sees our world. He does not stop

with seeing. He saw them "as sheep without a shepherd." His compassionate heart was stirred. He stands ready now to deliver His people if they will turn unto Him. God is seeking us as much as we are seeking God. In prayer we not only commune with God, but God endeavors to commune with us. In Jesus we see the best of humanity; in Jesus we also see God taking the initiative and suffering for our sins in the quest of the Deity to save us. "For God so loved the world that He gave His only Begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." John 3:16.

It is a gift to see "ourselves as others see us." It is far, far better to see ourselves as God sees us.

#### PRAYER

Our Father, Thou canst read the very thoughts and intents of the heart. May our hearts be right with Thee. Thou canst see the afflictions of Thy people. Be Thou our sufficiency. Thou dost know every temptation. Supply Thy abounding grace. It is a comforting thought Thou dost see everything, for Thou art able to do more abundantly than we are able to ask or think. We pray for the consciousness of Thy presence in Jesus' name.

### TENTH ANNUAL LAYMEN'S RALLY FOR MERIDIAN DISTRICT

The tenth annual week of Laymen's Rally will be held in the Meridian District, September 21 to 25, 1936, inclusive.

The following program will be held at the "all-day" meetings:

#### Morning

- 10:00—Devotions.
- 10:15—Address by the presiding elder.
- 10:40—Benevolences.
- 11:10—"Our Church Literature." (World Outlook, Advocate, and New Orleans Advocate.)
- 11:30—Address on Christian Stewardship.
- 12:05—Announcements, appointment of committees.
- 12:15—Lunch.

#### Afternoon

- 1:15—Devotions.
- 1:30—The Layman: "Personal and Official Responsibility in the Church."
- 2:10—Missions: (Golden Cross, Sanatorium, Memorial Mercy Home, Home

and Foreign Mission Enterprise, Woman's Missionary Society, Missions Committee, and World Wide Missions.)  
3:10—Reports.

#### Evening

- 7:30—Devotions.
- 7:45—Address by the presiding elder.
- 8:10—Address by district lay leader.

Monday, September 21, 1936. 10:00 a.m. All day meeting at Cook's Chapel, with Burnside, DeKalb, Cleveland, Philadelphia Circuit, and Philadelphia Station participating. 7:30 p. m. DeKalb.

Tuesday, September 22, 1936. 10:00 a. m. All day meeting at Porterville, with Daleville, Porterville, Scooba, Lauderdale and Electric Mills charges participating. 7:30 p. m. Scooba.

Wednesday, September 23, 1936. 10:00 a. m. All day meeting at Marion, with Vimville charge, and all the charges of Meridian participating. 7:30 p. m. at Central church, Meridian. Rally of all the Meridian charges, Central, East End, Fifth Street, Hawkins Memorial, Poplar Springs, and Wesley, also Bonita, 34th Avenue, Sageville, Oak Grove, and Marion participating; all other nearby churches are invited to participate.

Thursday, September 24, 1936. 10:00 a. m. All day meeting at Union, with Newton, Chunky, Decatur, Hickory and Union charges participating. 7:30 p. m. Newton.

Friday, September 25, 1936. 10:00 a. m. All day meeting at Pachuta, with DeSoto, Quitman, Rose Hill, Pachuta, Enterprise participating. 7:30 p. m. Stonewall.



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## In Memoriam

### RESOLUTIONS OF BOARD OF STEWARDS, GALLOWAY MEMORIAL CHURCH, JACKSON, MISS., ADOPTED AUGUST 3, 1936.

Resolved, That we tender to our friend and brother, Dr. J. M. Sullivan, our deepest sympathy in the loss of his daughter, Pattie Magruder; and

That in honor of her and to her memory we dedicate the following beautiful tribute written by her old friend and teacher, Prof. J. Reese Lin; and

That a copy of this memorial resolution be sent to Dr. Sullivan and his family; a copy be sent to the New Orleans Christian Advocate and a copy be spread on the minutes of the Board.

C. H. THOMPSON,  
W. H. WADDELL,  
J. T. CALHOUN.

"Mrs. Nat Golding (Pattie Magruder Sullivan)

"As a teacher of many years standing looks back over the young people whom he has taught, his memory presents some to him with a light in their eyes which he can never forget.

"Such a person was Pattie Magruder Sullivan. To know such a girl is a privilege which constitutes the charm of teaching. For Pattie Magruder seems to me not one who was but one who is not dead in the desolate sense which often attaches to that dread word, but one who is simply absent from sight for a season, lightening with her lovely spirit a world which is more attractive because she is there.

"Pattie Magruder was in the freshman class which I taught in Millsaps College. I recall many of them vividly, but none more vividly than herself. She had a guileless modesty and cheerfulness as well as a charming appearance, a type which appeals greatly to us older men who were bred in the tradition of the Old South. But such traits appeal to men everywhere, I have reason to believe.

"She did not have an easy time for a year or two, but she had a persistent courage and gentleness which triumphs over any difficulties. Always she was sweet in spirit and undaunted. In her junior year she faced me with a light in

her eyes which was a precursor of victory in her steady attempt to master her work, and all her tests showed that her difficulties were over. From then on she had a serene sweetness in her smile that is indelibly fixed in my memory. Courage, sweetness, and serene cheerfulness were her distinctive characteristics. She had a good mind and is one person who seems to me never to have had a single thought not of the highest order. 'Blessed are the pure in heart' is the beatitude that comes to my mind when I think of her.

"Exquisitely neat in her personal appearance, gentle in her manners, full of innocent fun, always cheerful and serene in her spirit I think of her with a winning smile on her face and a beautiful light in her eyes. I repeat myself frequently in writing of her for the adjectives I apply to her seem a part of herself.

"Her subsequent life simply developed and confirmed the lovely characteristics she showed in her girlhood. To her noble and well-loved husband and her dear children she unfolded her inmost heart, and her home was what a Christian home was designed to be, a shrine where love for God and men was the air her family breathed. The devoted love of the communities where she lived attests her influence outside her home. She suffered long and severely, but she never complained. A marvelous will and the grace of God sustained her, and also the urgent and persistent prayers of her friends in the charges her husband served. Frail in body but undaunted in spirit she lived through crisis after crisis, until her Heavenly Father said, 'It is enough, come up higher.' Then her body put on immortality, and death was swallowed up in victory."

### IN MEMORY OF MRS. W. H. PRIDGEN

Mrs. W. H. Pridgen was born February 23, 1871, at Flomaton, Ala., married to W. H. Pridgen November 22, 1889.

She was a faithful member of Broad Street Methodist Church, Hattiesburg, for a number of years. At the time the writer first knew her she was living at Bonhomie, and partially paralyzed. Being unable to attend her own church she affiliated with the Methodist Church at Bonhomie. Whatever task was assigned her by this church she readily and gladly assumed the responsibilities that were hers in the promotion of the Master's Kingdom. She was greatly interested in the little children of the community who were underprivileged, and conducted a Bible class for them each Sunday afternoon in her home. She was greatly beloved by all who knew her. A few weeks

before her death, January 2, 1936, she taught the mission study class for the Bonhomie Missionary Society. Soon after she moved back to her old home in Hattiesburg. A few weeks later she heard the gentle voice of the Master she loved and served so well, saying: "Come home, I need you with Me."

Her life was full of noble deeds, and truly could she say:

The service of Christ is the business of my life,

The will of Christ is the law of my life,  
The presence of Christ is the joy of my life,

The glory of Christ is the crown of my life.

A devoted husband, and three faithful daughters are left with precious memories of her beautiful, Christian life, as she lived it before them. We will not say "Good-bye" Dear Friend, but in a brighter clime, will bid you a "Happy Good Morning."

One who loved her,

MRS. R. E. RUTLEDGE.

Route 3, Hattiesburg, Miss.

### QUARTERLY CONFERENCES

#### MISSISSIPPI CONFERENCE

##### Jackson District—Fourth Round

Terry, at Forest Hill, Sept. 13, 11 a.m. and 1:30 p.m.

Fannin, at Pearl Chapel, Sept. 13, preaching, 7:30 p.m.

Harperville Rally Day, Sept. 20, 11 a.m.; Q. C., 1:30 p.m.

Shiloh Rally Day, Sept. 27, 11 a.m. and 1:30 p.m.

Brandon, at Brandon, Sept. 30, 7:30 p.m.

Florence, at Florence, Oct. 1, 7:30 p.m.

Carthage Circuit Rally Day, Oct. 4, 11 a.m. and 1:30 p.m.

Carthage, Oct. 4, 4 p.m. and 7:30 p.m.

Flora, at Bentonla, Oct. 7, 7:30 p.m.

Camden Rally Day, Oct. 11, 11 a.m. and 1:30 p.m.

Clinton, preaching at Richland, Oct. 11, 7:30 p.m.

Bolton, at Bolton, Oct. 14, 7:30 p.m.

Benton, at Midway, Oct. 16, 11 a.m. and 1:30 p.m.

Vaughan, at Vaughan, Oct. 16, 11 a.m. and 1:30 p.m.

Glendale, Oct. 19, 7:30 p.m.

Millsaps Memorial, Oct. 20, 7:30 p.m.

Grace, Oct. 21, 7:30 p.m.

Walnut Grove, at Sebastopol, Oct. 25, 11 a.m. and 1:30 p.m.

Lake, October 25, 7:30 p.m.

Forest, Oct. 26, 7:30 p.m.

Morton, at Morton, Oct. 28, 7:30 p.m.

Raleigh, at Raleigh, Oct. 29, 11 a.m. and p.m.

Homewood, at High Hill, Oct. 30, 11 a.m. and 1:30 p.m.

Lena, at Lena, Nov. 1, 11 a.m. and 1:30 p.m.

Homewood, preaching, Nov. 1, 7:30 p.m.

Clinton, at Clinton, Nov. 3, 7:30 p.m.

Canton, Nov. 4, 7:30 p.m.

Mendenhall, at D'Lo, Nov. 5, 11 a.m. and 1:30 p.m.

Capitol Street, Nov. 6, 7:30 p.m.

Fannin, at Pearl Chapel, Nov. 8, 11 a.m. and 1:30 p.m.

Galloway Memorial quarterly conference and other special conferences will be announced later. The pastors will please have their nominations prepared in duplicate so that time may be conserved at the quarterly conference.

T. M. BROWNLEE, P. E.

"I've lived in books, good and great ones, all my life; it has been a source of continued pleasure to me. A good book should be read and reread and loved and loved again. If my library has a bad book in it, I do not read it."—W. C. Galloway, M. D., 87 year old physician of Gaithersburg, M. D.

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with perfect sweetness the independence of solitude.—Ralph Waldo Emerson.

It is no more possible to prevent

thought from recurring to an idea than the sea from returning to the shore. The sailor calls this the tide; the culprit calls it remorse.—Victor Hugo.

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# NEW ORLEANS Christian Advocate

Vol. 83—No. 39.

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 24, 1936.

Whole No. 41201.

## Lines of Beloved Hymns

### "BRIGHT YOUTH AND SNOW-CROWNED AGE"

(New Hymnal, 358; old, 421)

By Bruce S. Wright

What a picture! Youth and age marching together! That is as it should be. That is as God intends. The final picture which Malachi hangs on the walls of the gallery of the Old Testament is the canvas of united youth and age:

"He shall turn the heart of the fathers to the children, and the heart of the children to their fathers."

This was written for a processional hymn. One would know that from only a casual glance at the words and lines. They march, straight on, banners flying, choirs singing, organ pealing, voices exulting—down the long aisle of the great church, down the longer aisle of the greater life, they march—bright youth and snow-crowned age.

Side by side they march, for their interests are common. They must not march in separate processions, the banner of youth against the standard of age, each selfishly contending for its own rights. They must keep step, for their obligations and deserts are one. Youth must be served, age must be loved. Youth must have opportunity, age must have honor. Youth must be given jobs, age must be made secure. Youth must be appreciative, age must be sympathetic. They must get each other's viewpoint, then they will keep step.

Youth and age belong in the church together. Neither group is to be catered to to the exclusion of the other. They sit in the same pews, they sing the same hymns, they pray to the same God, they follow the same Christ. Yes, here it is, the most thrilling processional of the ages—bright youth and snow-crowned age, with Christ leading on!

—The Christian Advocate (New York).



# Wallet of the Week



A HUGE DICTIONARY of Chinese phrases is soon to be published in Shanghai, according to announcement which is made by the Chung Hwa Book Company. The work is to be published in two volumes of three thousand pages each and it is said that the work will contain seven million characters. The compilation of Chinese phrases is the outcome of twenty years of intensive study and patient research in the literature and speech of the Celestials.

\* \* \*

THE VANISHING INDIAN RACE is an idea which has been largely accepted ever since a distinguished American orator described him as slowly climbing the western hills to read his doom in the setting sun. But Government statistics do not support the contention which is more popular than it is mathematically exact. There has been a mixing with alien strains, but it is said that those classified as Indians are not decreasing. In Canada, where most of them live on the reservations, the figures show conclusively that the race is not dying out.

\* \* \*

WAR PREPARATIONS continue to go forward all over the world. While red-handed Italy is preparing to reenter the League of Nations the war goes merrily on in Spain; England has just begun the construction of an aircraft factory at Radford, which is to cost \$2,500,000, and it is reported that the Majestic, once the flagship of the White Star Line, may be converted into a training ship for the Admiralty; and Russia has lowered the military age to nineteen years, is making preparations for housing a million recruits, and the output of planes in the Soviet has increased seventy-two per cent in the last year.

\* \* \*

THE ANCIENT CITY OF REFUGE in Jewish history and the "Benefit of Clergy" in the mediaeval Church are fast becoming mythical customs for dealing with those who flee from the vengeance of the law. It has been pointed out, however, that the Emperor of Germany in Holland, and Leon Trotsky, the Russian political refugee now finding shelter in Norway, are modern examples of the ancient and well-authenticated principle of protection, regardless of guilt, for one who is able to reach a neutral zone. The custom seems to represent a superstitious notion that escape signifies that the criminal is not wholly condemned of God and is for that reason entitled to protection.

IN THE CITY OF MANILA, Philippine Islands, there is a church built entirely of iron. It was built by the Augustinian Friars in 1891, and it is located on the site of a chapel built by that order of monks in 1622. The original chapel was destroyed by an earthquake. It is said that three successors of the ill-fated chapel, built of brick and stone, were likewise destroyed by earthquakes. The structure built of iron was designed to resist the destructive force of such disasters, and for nearly half a century it has stood the test.

\* \* \*

MISSIONARIES OF THE DISCIPLES OF CHRIST conduct six small churches in the coke oven region of western Pennsylvania. It is said that the work was begun twenty-seven years ago by a preacher who went out with a Model T Ford and a portable organ. That small beginning has grown to six churches and four missionaries and teachers. Among the services which the mission renders to the children is that of giving them a week in the mountains where there is absolute freedom from the odor and the smoke of the coke ovens.

\* \* \*

THE GAMBLING CRAZE seems to have had little attention in political circles, except a line of fine talk, until the cry of "unfair trade practices," added to criticism of church lotteries and Bingo parties, reached the ears of the Federal Trade Commission. An article in the *Scottish Rite News Bureau* concludes with this paragraph: "Gambling, rackets, crime, and unfair business practices, from picayune punch-board schemes to those condemned by the Securities and Exchange Commission—all sponsored by the same mother, insensate greed—are among the chief factors which tend to break down modern civilization and to destroy the finest things of life."

\* \* \*

THE SPEED CRAZE has taken complete possession of the men of all lands. Government officials, business executives and those who go out for thrills, all alike, think of the shortest distance between two points in terms of speed, not miles. A short time ago a party left New York on the *Queen Mary*, at Cherbourg they took an air-liner for Budapest, a distance of 1,020 miles, and the entire trip was completed in five days. In the whole trip through the air and on the seas, they did not lose contact with the world for a minute. Time was conserved, but not without a proportionate taxing of the vital forces of the human body.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. DARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

## EDITORIAL

### "ASHAMED OF VICTORY"

Under the above caption, the New Outlook (Canadian) discusses the pride of the United States in smashing and making world records, and its silence concerning the smashing record of the country in the production and consumption of intoxicating liquors. The editor says: "According to the year book of the League of Nations, the United States now leads the world in this industry, having surpassed Germany by a wide margin. The American output for 1935 was 53,069,000 hectolitres (1,402,082,980 gallons). Germany produced 38,877,000 hectolitres, and Britain, 36,000,000. The world's output has risen during the depression from 181,000,000 hectolitres to 196,000,000. Other figures show that beer consumption in the United States rose eleven per cent last year and distilled liquors thirty per cent."

These bare figures are humiliating enough, but when the editorial brings a discussion of our gloating over smashing world records to a biting conclusion with: "But, as we have said, our neighbors are not saying a word about it. They had a fine chance to make use of the information at the great political conventions held this summer, but it was about the only achievement that was never mentioned. The Democrats, who brought back the saloon, were silent as the grave on the subject. And the Republicans, who were prepared to bring it back if they saw a chance of riding to power with liquor votes, kept equally quiet about the matter."

The editor was perfectly fair, since he included Canada in the responsibility for helping to achieve the brewer's declared ideal, "A beer mug in the hand of every youth and maiden in the country." He is certainly not in error when he thinks that repeal, the saloon and a liquor-saturated nation is a victory and a smashed record of which every American should be justly ashamed. The silence of the major political parties on this subject may be a tribute to the American conscience, but it reflects no credit upon American political character.

### "ANY CLERGYMAN"

Ministers are human and they have their limitations as do all other classes and individuals, but when the parents of baby Harry Browe, of Detroit, asked his kidnapers to surrender him through any clergyman they paid the highest tribute possible to that class which seeks to be the humble servants of mankind. They not only gave expression to their own belief in the moral integrity of the ministry, but they said by implication that it is a class which even a criminal can trust in the line of discharging the delicate responsibilities of spiritual and social relations. That is exactly as it should be, and we do not refer to it in order to establish a character credential for the ministry, but rather as an evidence of the fact that the heart of the American people is overwhelmingly on the side of the Church. That appeal shows conclusively that the people trust the integrity of those who minister to them—those who are their closest friends in the hours and experiences of their deepest distress. For the ministry, it is no occasion for undue pride. It should rather fill us with all humility and intensify our sense of obligation to a confiding and a trusting public. Sad indeed will be the day for the Church and for the world when distressed hearts shall not be able to say "Any Clergyman."

### DRINK AND TRAFFIC FATALITIES

Not long ago, a subscriber and a friend of the Advocate called our attention to some editorial comment to the effect that in Evanston, Illinois, where intoxicants are not sold, there had not been an automobile fatality in two years. We did not chance to see the editorial in question, and we were rather surprised that any city of more than sixty thousand could have had such a record. It is our policy to try to be reasonably certain as to our facts, accordingly we wrote to Evanston for confirmation of the statement. It is true that no intoxicants are legally sold in Evanston, but we found that the impression that no traffic accident had occurred in a period of

two years is inaccurate. According to the records of the Department of Public Safety, there were two fatalities in 1935, and there have been three fatalities thus far in 1936. That record, however, is enough to cause every good citizen to reflect seriously upon the high casualty record of cities where intoxicants are sold. New Orleans proper has already a credit of fifty-four traffic dead in 1936. We reject any plea for a balanced budget if by the method employed society is to be debauched and human life and limb are to be the price at which public solvency is to be maintained.

### ANONYMOUS COMMUNICATIONS

The editor does not like to be severe in his utterances, but twice lately efforts have been made to deceive him—even to betray him into becoming a party to bitter criticism of the Bishop and his Cabinet, and a misrepresentation of the laymen of the Church. In both instances the material was submitted and signed as the strictures of a layman when, as a matter of fact, we know that it is the bitter complaint of an unhappy preacher. We resent the effort to impose upon us in order to get publicity for charges which he does not choose to sign with his own name. We resent no less bitterly the effort to use us to unload upon the shoulders of our laymen an attack for which no one of them is responsible. The Advocate columns are open for every legitimate effort to promote the Kingdom of God. They are not open for anonymous attacks upon the Bishop and his Cabinet, and we will not lend them to any effort to besmirch the honor and the good name of our laymen. We have been cut-at a time or two for insisting upon knowing where material originates, and this is an instance which illustrates exactly the reason for the demand. We are going to feel reasonably certain about its source and purpose before we release material to the public, particularly if it indulges in attack, expressed or implied.

### THE MISSISSIPPI RIVER

The prolonged drouth and the crop disaster in the vast valley drained by the Mississippi and its tributaries was not felt in its full force in the lower valley. The present stage of the river is indicative of the severity of the drouth which has ruled over the north central portion of the country. On account of the low stage, the sea has invaded the land for a distance of more than one hundred and fifty miles by the course of the river. That fact is more than a matter of surprise, for it has created a real problem for cities which are dependent upon it for their water

supply. The effort to rid the water of salt has almost resulted in a water famine for the city of New Orleans. The water could scarcely be worse than it is and be used at all, and the indications are that it may be many weeks before we can expect relief by a rise in the river.

## Editorial Miscellany

By Dr. H. T. Carley

### HOPE YOU SLEPT WELL!

The inventor of sleep must be listed among the benefactors of the race. It would be terrible if we had to return to the period of sleepless days and nights that we sometimes read about in works of fiction. Just one sleepless night is an unhappy experience.

Sleep itself is just about the same now that it was in the beginning; but there has been marked improvement in the conditions under which tired Nature does her restorative work. A modern mattress with an up-to-date spring system is far superior to a bed on the ground, with a stone for a pillow. Several proposed improvements were noble in intention, but utter failures in practice—as, for example, the feather-bed and the barrel-stave hammock. As compared with these, a one-quilt pallet on a hard floor was a step in the right direction. The now discarded and almost forgotten trundle-bed was also a mark of progress.

But the efforts to provide satisfactory sleeping conditions have had to meet equally determined efforts to destroy them. The bedstead was an achievement; but some evil genius almost ruined it by the device of falling slats—the crash of from one to three slats in the stilly night was enough to murder sleep.

Then there are the other sleep-destroyers—the barking dog, the rooster that crows at midnight, the all-night radio, the maniac that blows his automobile horn after people are in bed, the loose shutter that the wind bangs against the house, the cat we forgot to put out, the sudden thought that we failed to turn off the gas in the kitchen stove, the blowing rain with the windows all open—a multitude of devices that can ruin a night's rest.

But the greatest enemy of sleep is the alarm clock at five o'clock in the morning.

The most that can be said in its favor is that it performs a painful duty with the utmost cheerfulness.





# News and Views



## HEADLINES

By Dr. D. B. Raulins

No. No use to try it. It cannot be done. You had just as well try to turn Niagara Falls upside down, or stop the sun at noon, or change the leopard's spots. Better put your time and thought and money on something else.

What? Humanize war.

They were getting rather rough with their war over there in Spain. Though undeclared all the trappings and butchery of war were going on. Somebody in Great Britain jumped up and made a motion that we launch a movement to "humanize war." Can you beat it? Can you think of anything much more stupid than such an attempt? But this is not the first time that such a proposal has been made. Every now and then somebody wants to "humanize war." But it is based upon two false assumptions: first, that war is to be taken for granted as a permanent fixture in human affairs; second, that it is subject to humanization or Christianization.

My morning paper told how over in Spain one side has laid two mines of TNT, each one hundred yards long, under a besieged fort, and has served notice that unless terms are met shortly the mines will be touched off and the men, women and children in the fort blown to bits, and that soldiers are at hand to finish any who may possibly escape.

Poison gas is being used in war. Hospitals, non-combatants, women and children, the aged and infirm, back of the lines are not to escape. Those who wage war cannot let little things like those interfere with the campaign. And all this will be done with the assistance of science and art. Even the church will be called upon to furnish chaplains to say prayers for opposing armies.

A Methodist preacher's son, product of parsonage home, the Sunday school and church college, went out into the World War. He, with others, had been ordered to take over a sector of a trench. The barrage from the enemy was on. What

a fearful grueling it was. It began to grow quiet. The boy was getting his "baptism of fire." Soon the Germans would follow their barrage. Soon he would know a bit more fully what war meant. Directly just above him he saw a young German soldier, bayonet fixed, ready to leap into the trench to "finish" him. Quickly he sized up the situation. He resolved to do as much for the young German. (Perhaps he was from a preacher's home, too.) They struggled in the slippery, rat-ridden trench, the American boy saying, "If I can work him to a certain point I can trip him. Then it will be easy." He had learned to use the bayonet "humanly." He did trip him. Then standing over him, with all his force, he drove his bayonet through his foe's chest. He rushed around a curve of the trench, deathly sick. From then on, though, it was much easier. He had been "humanized."

No, you cannot humanize war. War takes all the bestial brutalities of man, the jungle man, makes his nerves and muscles and nerves skillful and places in its hands the refined and perfected instruments of destruction provided by science. War releases and enfranchises all that is destructive and unleashes the "ape and the tiger" in man. War crucifies all that is Christian. Truth is the first casualty.

And yet those of us who would end war and make peace make at least two mistakes. We wait till war is on to do anything much, and then we treat the symptoms rather than the disease. War itself is bred of greed, suspicion, ignorance, hate and fear. Here is the soil for our sowing and cultivation. Here is the ground of causes.

Wesley called war the sum total of human villainies. President Roosevelt says, "I hate war." And it appears that he is beginning to develop an aversion for the things that make war. He has proposed his "good neighbor" policy for America. And a report from Washington hints that he has in mind a calling of the heads of nations frankly to consider how they may be brought to friendly relations and the scourge of war be lifted.

Let all followers of the Prince of Peace under his leadership rise to create a great moral aversion for the things that make for war.

## MISSIONS ON THE MARCH

By Arthur J. Moore

When I arrived in Europe last June after two months in the Belgian Congo my mail contained the minutes of the meeting of the College of Bishops held in Nashville in May. The document recording the doings of my colleagues brought me the first news of the fact that the Bishops had appointed me to direct a missionary forward movement which the Bishops had undertaken to lead in the home Church.

Just what this meant I did not at the time fully comprehend. I was already charged with administrative responsibility far too heavy for any one man. Frankly, I wondered why I should have been assigned to this new and difficult duty in America.

Soon there came letters from the homeland, telling me that the College of Bishops, with emotional earnestness and profound faith, had voluntarily projected a movement to place the missionary zeal and evangelical fervor of early Methodism once more in the forefront of the Church's thinking. That they had resolved to pay the indebtedness of the Board of Missions, so that its whole income might be released for personnel and work in the fields. That the plan had the endorsement of the Board of Missions, and that the General Commission on Budget had approved it.

The first bishop I met after reaching this country informed me that it was even so; the Bishops, concerned at the spiritual state of the Church and the status of our missions, had of their own will undertaken the movement mentioned, and each individual had dedicated himself to the task. My dubiousness had gone, and a thrill had taken its place.

On seven mission fields around the world I had lived and labored with the thin line of missionaries heroically battling against odds that must inevitably overwhelm them unless recruits and equipment are immediately forthcoming. Over and over again I had heard the dirge: "No funds! No funds! No funds!" I knew it was true. The decreased giving of the Church in the lean years had piled up an indebtedness now being liquidated—under a plan that will require eight

years to pay the debt. Seventy-five thousand dollars a year for principal and interest! What would that money do on the field! Knowing the situation as I know it—as all the other missionaries know it—to me it seemed certain that the Holy Spirit had led my colleagues to undertake such an enterprise.

But would the Church respond? So scantily had it been supporting its missions, so cold had grown its missionary fervor, that it seemed probable that it would not welcome the appeal. To test the matter we asked a meeting of representative persons—preachers, laymen, connectional men, women—from all Conferences. They came to Nashville on September 8, and spent a day in discussion of the matter. There was not one dissenting opinion. They declared the Church was ready—it could be done, it should be done, they would give themselves unstintedly to the cause!

The thrill grew to a paean of joy and victory. I am hurrying back to the Orient to hold the Conferences there, and in January I will return to work with my brethren of the Episcopacy in giving direction to a movement which I am convinced is providential in its timeliness and plainly indicated by God's Holy Spirit.

Just what is this movement? Well, we haven't named it yet, but it is a great spiritual adventure which the Bishops have been planning since the last General Conference. The whole movement has two phases. The initial stage—will face our present missionary obligation and release the debt which is so seriously retarding the advance of our whole world enterprise. The second stage will inaugurate a Church-wide revival of personal religious experience, culminating at 8:45 p. m., May 24, 1938, two hundred years to the minute since John Wesley experienced "heart-felt religion" in Aldersgate Street.

Plans are in the making for the missionary phase of this larger movement; they will be announced in detail at a later date. The following steps are now being mapped:

1. A Church-wide mass meeting at the General Missionary Council in New Orleans, January 5-7, 1937. Here leaders from all the Conferences will gather for a regirding and to discuss the strategy of world conquest.

2. A series of nearly 50 great missionary rallies in January and February. These will extend across the Church, reaching all the Conferences. All the Bishops, nationals from the fields, and many other speakers will participate in the greatest missionary mobilization the Church has ever known.

3. In district missionary institutes and local churches the message will be presented until it has reached all the people.

4. On the evening of April 23, 1937, our people—all of them—will assemble at a dinner or banquet in celebration of the 89th anniversary of the sailing of the first foreign missionaries ever sent out by our Church. This will be a high occasion—the commemoration of a momentous event in our history—and every gross dollar received, for tickets or otherwise, will be sent to the Board of Missions to apply on the principal of the debt.

5. On the following Sunday, April 25, 1937, an appropriate service will be arranged in every charge and a free-will offering taken for the same cause. Of course, there will be no "quotas" imposed on churches and pastors will develop their own methods of securing gifts of the people. It will all be joyous and free, the glad outpouring of hearts touched with grace and feeling what our fathers called "the burden of souls."

This, of course, is but a preliminary word to the Church. Plans, materials, and methods will be developed in due time. Just now I want to invite all our people—YOU who read these lines—to think and pray with us—to prepare your hearts to answer what I regard as the clarion call of this generation. In all the nations where I have been laboring there is no hope save in Christ; there is no chance for them to have Christ save as the Church here presses the missionary conquest; and this the Church is not now adequately doing, nor is it likely so to do unless its heart is stirred and its Christian conscience quickened.

Well do I know the price of success for such a campaign. This is no recreational program but a crusade. Our hearts must feel the hurt of mankind. We must recognize that we cannot be Christian until we forget ourselves and live for others.

### A CALL TO PRAYER FOR THE NATIONAL PREACHING MISSION

Since it is not by might nor by power but by God's spirit that such an undertaking can result in any measure of success, Christians everywhere are requested to pray earnestly that the blessing of God shall be upon the National Preaching Mission for the rebuilding in human lives of the foundations of Christian faith, and for the sturdy and swift revival of true religion in this time of crisis and the

world's need. United intercession is invited—

That those who are to be God's spokesmen during the mission may have unclouded insight into His will, and persuasive ability in interpreting that will to the men and women of today;

That those who share, whether nationally or locally, in the work of preparation may plan largely and hopefully in the sense of God's great willingness and power to run beyond their plans with His fulfillment;

That pastors and Christian workers, upon whom will fall the responsibility for building further in their local communities on whatever foundations may be laid during the mission, shall be guided and strengthened in all their efforts to insure continuing and permanent results;

And that all who participate in the plans and program may be kept from pride of opinion, from self-seeking and vanity, and may be so Christ-like in motive and spirit that God may find them fit instruments in His hands for the accomplishment of His gracious purpose.

### WHITWORTH COLLEGE OPENING

The 79th session of Whitworth College and the 118th session, going back to its predecessor, Elizabeth Academy, began the second week in September. All three dormitories are comfortably filled with the present student body. The enrollment is approximately the same as last year. This is gratifying in view of the fact that the enrollment at Whitworth the past two years increased more than forty per cent.

Quite a number of last year's freshman class who had training in the secretarial course here were given good secretarial positions due to the increased demand for trained office help and will not return this year, but plan to come later.

The freshman class, now taking their entrance tests and measurements, show up as the most uniform class in ability and achievements that has attended Whitworth since these tests and measurements have been in vogue. The new session has begun auspiciously.

The formal opening exercises were held in Lampton auditorium Sept. 10. Those attending enjoyed a thought-provoking and inspiring address by Dr. W. L. Duren, editor of the New Orleans Christian Advocate. Some years ago Dr. Duren, who made rather frequent visits to Whitworth College campus, persuaded a Whitworth College woman, Miss Ethel Bennett, to



share his fortunes and misfortunes through life. We were disappointed that she could not come with the Doctor on this occasion. Judge R. E. Bennett of Meadville, Miss., and his family spent the day with Dr. Duren at the College. The Judge's youngest daughter, Jimmie, is attending Whitworth this year.

One of the richest endowments of an old college like this is that daughters, granddaughters, and great-granddaughters of former students come back to the campus made sweet for them by the associations of the fine women who have been trained here in the past.

Dr. D. M. Key, president of Millsaps College, brought greetings to the new student body at Whitworth from the Millsaps group, and the Fine Arts teachers of Whitworth College gave some very interesting selections.

REPORTER.

## ORIGRAMS (Culled from the Orient)

By Walt Holcomb

Songdo was once the Capitol of Korea and is now a center of Southern Methodism in Korea. It is the scene of the early struggles and achievements of Methodist missionaries. It is the cleanest and most conservative city of the former Hermit Nation. It is a great educational, evangelistical, hospital and religious center. A beautiful range of blue mountains circle it, furnishing a glorious background.

Dr. H. H. Boehning, superintendent of Ivey Hospital met me at the station and took me to his hospitable home. His good wife is suffering from heart trouble as result from over work. He comes from Texas and his heart is as big as the Lone Star State. The first thing he did was to operate on my ear and remove a drop of salty water that I had taken from the Pacific Ocean while bathing in the Sea Japan at Wonsan Beach. It had gotten in behind some travel dust I had picked up from car windows.

The Ivey Hospital is in memory of that great Christian layman of our Church in Lynchburg, Va. A wonderful painting of Brother Ivey hangs in the chapel of the hospital where the doctors, surgeons, and nurses meet for prayer. The hospital is well equipped. Dr. Kim, a young Korean, does the operating while another Korean looks after ear, eye, nose and throat patients. The little Korean nurses move around like angels of mercy among the consumptives, fever cases, small pox patients, pneumonia and other dread diseases. Hospitalization is one of

the finest ways of evangelizing among the unfortunates of the Orient, where there is so much suffering among the poor.

The boy's school which has been largely financed by Baron Yun, who was the first Christian received into the Korean Church, having been baptized in China. He was instrumental in bringing Bishop Hendrix to Korea when our Church or Conference was organized. He was one of the many that dear Bishop Candler has helped and inspired. He is now an old man living in Seoul, but still clinging to the faith. The school has modern equipment, splendid faculty and large student body. Its location is ideal, nestled among the forests of the hills. Dr. A. W. Wasson was head of this school while a missionary in Songdo.

The Holston Institute, our great school for girls, our kindergarten for children and Miss Hankin's school for widows and young women who have no schooling is doing a noble work. The evangelistic centers for men and women are located in the heart of the city where night schools are held for working men and women. I had the honor of speaking to the chapel full of Korean girls at their closing exercises.

It was an unplanned and unpremeditated commencement sermon. The young girls gave me a good lead by laughing at Miss Dyer's introduction as she got her Korean mixed up. I preached to them on "And Jesus grew in stature, wisdom and knowledge and favor with God and man." They smiled with me as I related the story of Jesus getting lost and his parents finding him at the schools with the doctors of law. They voted with both hands uplifted for me to carry back to the Holston Conference their thanks for the college Holston had helped to make possible.

## WHAT PERCENTAGE OF THE CHURCH MEMBERSHIP AT- TENDS CHURCH

All through the year I have read with interest the accounts given by the Advocate of revival meetings over the Conference. There is no doubt but that people need to be brought to a sense of the need of God and I am still one who believes that great stirring revivals will reach more people than any other method. The human race just has to be "stirred" every so often it seems and if one influence or method "out stirs" another that is the influence that attracts the largest number.

I notice many reports about how many

have been received into the church this year, how many have been baptized and such like but I have not seen a single report as to what percentage of these large memberships attend church regularly. I wonder sometimes if it would not be well to exert our greatest influence on getting the members we have to attend church and then the additions to the church would be the natural results.

At Annual Conference we are anxious to show an increase in church membership but little seems to be said about church attendance. So many people who join the church are out before they get well in that we lose all trace of them in a short time.

I am not laying this fault to the preachers and neither have I a sure remedy to offer, but I do think that with each report that goes to the various Conferences there should be a reasonable estimate of the percentage of attendance of the church membership on the regular worship service—preaching service. Church members undoubtedly have too light a regard for the vows they take and I am afraid that both preacher and laymen accept the disloyalty of non-church going as a "condition" that no one has a remedy for, and the result is that church members use the Sabbath day for every conceivable kind of personal gratification.

There is no substitute for the regular preaching service and people who attend Sunday School and feel that they have fulfilled all of their obligations to the church and their very souls are in about the same class as some of our friends who attend early mass and go their own way for the balance of the day.

Let us then have an experience meeting and each one stand up and report—"We have.....Church members in our church and our attendance is ..... Now who will be the first." Let us hold our head up and rejoice if the figures justify and if not let us have a season of prayer and personal work.

A. W. BRYAN.

Alexandria, La.

## RESOLUTIONS ON MILITARY TRAINING

Mr. Nicholas Bauer,  
Superintendent of the New Orleans Public School Board.

We, the young people of the New Orleans District of the Methodist Episcopal Church, South, in annual session at Mandeville, La., hereby voice our earnest opposition to the introduction of military

(Continued on page 16)

## Mississippi and Louisiana

Dr. John F. Foster, who has lived at 444 Atkins Street, is moving to 144 Ockley Drive, Shreveport. His friends can reach him at the new address.

We regret to learn of the sorrow of Mrs. A. C. Moore, of Hattiesburg, on account of the sudden death of her only brother, Dr. S. B. Darracott of Marks-ville, La.

Mrs. H. Wilson has our thanks for a list of three subscriptions from Plain Dealing charge. We appreciate her faithful work and her deep interest in the Advocate cause.

Mr. William F. Tatum, of Hattiesburg, Miss., has our sincere thanks for a brotherly word of appreciation concerning the Advocate. It is a joy to serve those who sympathize with your effort.

Dr. J. A. Smith, pastor of Central Church, Meridian, is scheduled to assist Rev. Guy M. Hicks in a meeting at Trinity Church, Ruston, beginning October 4, and running through October 18.

Mr. O. S. Hopkins, of Hickory, Miss., who has been quite ill in a Meridian hospital is reported to be improving, and we understand that prospects are good for early restoration of his health.

Rev. J. B. Grambling, the irrepressible and resourceful pastor at Epworth, New Orleans, is having a great year. He has set for his September-October goal the raising of \$560—most of it in pennies.

The editor paid a visit to Jackson, Miss., last week at the invitation of Bishop Dobbs. He regrets his inability to stay for the meeting of the presiding elders of the North Mississippi Conference.

Rev. J. M. Lewis, Wiggins, Miss., is being assisted in a meeting at that place by Rev. Sam E. Ashmore, of Iuka, Miss. The meeting is growing in interest and

will continue until Wednesday night of this week.

In a business note to the office, Rev. Otis W. Spinks writes: "We have just closed our meeting at Haughton, we had twenty-three accessions to the church. Rev. Sam Holiday, Jr., did the preaching, and a good job of it."

Rev. H. H. Wallace, pastor at Shaw and Boyle, Miss., sends a list of thirteen subscriptions to complete his Advocate quota for the charge. That places him on our Honor Roll, but he says that there are others he hopes to get.

Rev. L. T. Nelson says that he has checked up on all the subscriptions, new and renewals, to see that they are getting the paper. He is giving the paper and the people service by this painstaking interest. We thank him for it.

We are rejoiced to know that Mrs. Brownlee, wife of Rev. T. M. Brownlee of Jackson, Miss., is fully recovered from her recent illness. Brother Brownlee says that she is entirely well again, and this will be good news to their friends.

Brother C. O. Chalmers, for many years the publisher and business manager of the Advocate, came up for a little visit at the office one day last week. He has spent the entire summer at the Camp Grounds and is looking quite well.

First Church, Shreveport, has seventy-nine students in college. Thirty attend Centenary College, twenty attend L. S. U. and twenty-nine are in attendance at twenty-one other institutions. Dr. Dana Dawson is the pastor of First Church.

Mrs. Clarence Lambeth, of Corinth, Miss., says: "I thank you for sending my paper on after my time was out. I enjoy it and do not want to be without it." We will go to any lengths for a per-

son who feels that way about the Advocate.

Rev. J. E. Lawhon, pastor of Macon circuit, sends a subscription which he asks to be credited to Miss Augusta Sparkman of Cooksville, the Advocate representative for that church. We thank both Brother Lawhon and Miss Sparkman.

Rev. N. E. Joyner, presiding elder of the Alexandria, La. District, paid a call at the Advocate office last week. He says that he expects sixteen charges of his district to pay all acceptances in full, and he is otherwise optimistic about the outlook.

Rev. G. W. Dameron, Executive-Extension Secretary of the Board of Education, is to hold a Conference Council meeting at Alexandria, La., on October 6 and 7. Bishop Dobbs and several members of the General Board staff are scheduled to be present.

Dr. L. J. Power, of the Seashore, Miss., District, paid the office a pop-call a few days ago. We did not have the opportunity of discussing his work at length, but the evidence of good health and good cheer were plainly stamped upon his countenance.

Rev. T. E. Gregory, pastor-host of the North Mississippi Conference, which meets at Kosciusko, November 5, says that everything is going well with him and that he and his people are looking forward with pleasure to the coming of the Conference.

In sending her renewal, Mrs. J. E. Flowers, Kilmichael, Miss., expresses her appreciation of the Advocate. The editor served for a little while as pastor at Kilmichael in 1902, and we remember many people of that little church, many of them now in heaven.

We chanced to meet a member of Centenary Church, McComb, a few days ago, and we heard a glowing report of the splendid work of Rev. Otto Porter, the pastor of that charge. We are not surprised, for he is noted for doing effective work wherever he goes.

Rev. P. B. McCullen, Plain Dealing, La., is being assisted in a meeting by Rev. A. C. Lawton, of Cedar Grove, La. Brother Lawton is reported as bringing searching and helpful messages, but we do not know the outcome, as the meeting was still in progress.

Rev. L. B. Wimberly, pastor at Egypt, Miss., sends the subscription of Mrs. Henley—a member of Pleasant Grove church on the Buena Vista charge of the North Mississippi Conference. We appre-





ciate the loyalty that remembers the Advocate when away from home.

Carrollton Avenue Church, New Orleans, is having great success with the mid-week service—a form of prayer meeting and church night fellowship. There were eighty-six present on the evening of September 9. Mr. V. R. Patterson is the present chairman of the committee in charge promoting the services.

Mrs. S. R. Morgan, Greensburg, La., says, "It has been many years since I missed a copy (of the Advocate) and I prize it more as the years pass on. Its weekly visits are a source of great comfort and inspiration to me." Thank you, and we hope that its visits may be a blessing for many years to come.

Rev. Roy Wolfe, Hawkins Memorial, Meridian, writes that his work is going well and that two of his churches will report the salary in full at the fourth quarterly conference on September 27. He has had good revivals throughout the charge and thirty-three have been added to the membership of the churches.

Dr. J. Lloyd Decell, pastor of Galloway Memorial Church, Jackson, reached home last Saturday a week ago from his visit to Oslo and an extended sojourn abroad following the close of the Sunday School Convention. We regret to learn of his sorrow in the passing of his only surviving aunt whose death occurred last week.

Rev. H. C. Blackwell, Emporia, Va., has been released from his pastorate for a year's study at Duke University. Brother Blackwell was at one time on the faculty of Millsaps College. At Duke he will have a Graduate Assistantship which carries a stipend enabling him to prosecute his course for the Bachelor of Philosophy degree.

In the sudden death of Mr. J. Han Meyers, on last Friday evening, New Orleans Methodism sustains a real loss. Brother Meyers was a member of the Methodist Episcopal Church, but he was a trusted and true friend of the whole Methodist enterprise of the city. We extend to the loved ones of our good friend our sincere sympathy.

Bishop Horace M. DuBose, of Nashville, Tenn., is to be with Dr. Lawrence L. Cowen, Noel Memorial, Shreveport, for an eight-day course of Sermon Lectures on the Bible and Biblical archaeology, from September 27 to October 4. The lectures will be illustrated and will be enriched by an exhibition of Palestinian pottery and tablet writing.

General Evangelist, D. L. Coale, passed through New Orleans a few days ago on

his way to Fort Deposit, Ala., where he began a meeting last Sunday. He has open dates the last two weeks in October and the first two weeks in November for which time he would be glad to arrange meetings in this section. Write Rev. D. L. Coale, Fort Deposit, Ala.

Rev. W. L. Robinson, pastor at Greenwood, Miss., is receiving fine co-operation in his program of work for the church. He is inaugurating a campaign of Systematic Church Visitation. His church also backed him with a unanimous vote against the movement for Sunday movies which is being sought by the motion picture industry of the city.

Bishop Dobbs held a joint meeting of the lay leaders and certain board executives of the Mississippi and the North Mississippi Conferences last week. The meeting was held at the Galloway Memorial Church, Jackson, at the same time as the meeting of the presiding elders of the Mississippi Conference, and the presiding elders of North Mississippi Conference met the following day.

Rev. R. F. Harrell, pastor at Ponchartroula, called at the office a few days ago. He reports that the prospects are good for payments in full by his charge.

Rev. V. D. Morris, of Columbia, La., passed through the city a few days ago en route to Rayne, La., where he was to substitute for Rev. G. W. Dameron who was called to North Carolina on account of the death of his mother.

Rev. Paul Guice, pastor at Rolling Fork, Miss., is in the Baptist Hospital, Jackson, Miss., where he had an operation a few days ago. According to Rev. H. A. Gatlin, his presiding elder, he is doing well. Brother Guice's many friends will regret to know of his illness, but will be rejoiced to learn of the brightening skies. Rev. Phil Guice is taking care of the charge during the absence of his father.

Rev. W. B. Van Valkenburgh, pastor of the M. E. Church at Lutch, La., also represents the American Bible Society in this section. Recently he delivered an address on the Bible which was well received, and he will gladly deliver it without charge at any morning or mid-week service where a good congregation can be had. Any pastor desiring to have him deliver the lecture may communicate with him at Lutch, La.

The article of Rev. L. E. Alford on the Superannuate, carried in our issue of September 10, has an error in the print which misrepresents the case as he stated it. Brother Alford wrote, "The Mississippi Conference contributed to the support of

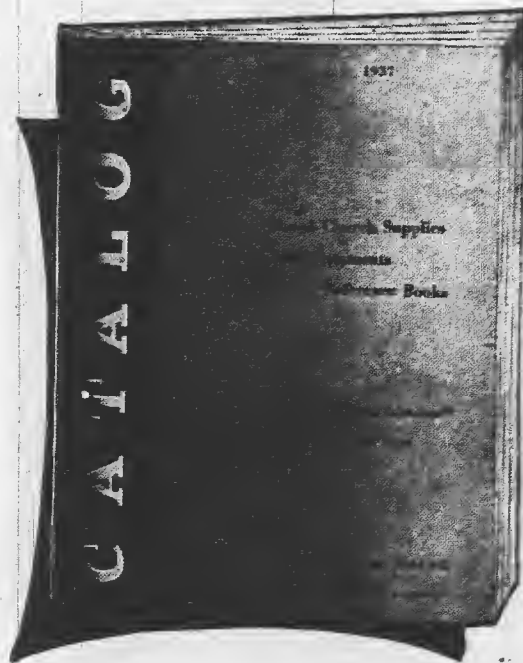
the superannuates only .029% of what was paid to the active preacher." The prints made him say .29%. We gladly make this correction in fairness to Brother Alford and in the interest of truth.

Rev. and Mrs. K. W. Dodson, of Winfield, La., are in great sorrow on account of the death of their son-in-law, Dr. Gordon Lee Hastings, at Emporia, Va. According to the notice sent us by Dr. N. E. Joyner, Dr. Hastings had been granted a year's leave of absence from his Rural Sanitation work in Arkansas, and was on his way to Ann Arbor, Mich., where he was to teach at the University. At the home of his sister in Virginia, he was stricken with a heart attack from which he died. The Advocate joins with many friends in expressions of sympathy for Brother Dodson and his family.

A telegram from Rev. L. L. Roberts, Prentiss, Miss., says: "We broke ground yesterday for our new church at Bassfield."

It was customary to place in the grave (in Japan) various articles for ghostly use—a sword, for example, in the case of a warrior; a mirror in the case of a woman, together with certain objects especially prized in life.—Lafcadio Hearn

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## Methodist Women

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth Street, Meridian, Miss.

#### MISSION STUDY

Time—Fall 1936.

Topic "The American Negro."

Aim:

1. To become more intelligent Christians;
2. To know the mind of Christ;
3. To sense our responsibility;
4. To know and understand others;
5. To learn to love as Christ loves.

\* \* \*

We cannot look upon our wretched Negro quarters without feeling how manifold is the need. They lack everything in their environment that is conducive to the development of good citizenship—cleanliness, health, morals, ideals. Jesus' program was for the whole of man—body, mind, spirit. He would have his followers go with soap, medicine, beauty, ideals, and best of all, a sympathetic understanding and friendly attitude striving in His name to meet the needs of the neediest.

One of the first things to do is to make a survey of the Negro communities. Each auxiliary should appoint a committee composed of open-minded, spirit-filled, humanity-loving women to study conditions. Have one or two Negro women whom the Negroes respect on this committee with your women. (There are real reasons for having Negro women on this committee: without their co-operation the white women cannot escape the suspicion of "nosing" around. The better class of Negroes—and these are found in every community, have a self-respect that resents curious intrusion. If, however, some Negro woman whom they know and trust prepares their minds for the visits and comes with them the way is opened to a sympathetic understanding. Again, the Negro women on a committee are able to suggest those activities which will bring the best results and

can interpret many of the conditions which the white women find in Negro communities, suggests the Committee on Interracial Relations.)

This committee will make a survey grouping conditions under several heads: The Religious Life; Educational Opportunities; Family Life; Recreational Opportunities; Health Conditions; and General Conditions. A detailed questionnaire to be used in this survey has been prepared and is available for the asking.

After the survey has been made and the questionnaire filled in the findings should be reported to the auxiliary. Plans will then be made and committees appointed to work on certain selected projects. Every auxiliary will find opportunities for showing its desire to exemplify Jesus' teaching and living through deeds and actions. Something will happen if you are willing to listen with an open mind to Him who said, "Thou shalt love thy neighbor as thy self."

In many places investigations of conditions have prompted women to say, "It isn't right." Certainly that is any Christian's reaction, and more often when women feel that it isn't right, they get about to make "it right."

Let us plead and work for plain, honest, common justice and a square deal to all. As human beings every race is endowed by God with certain inalienable rights—among these are life, liberty, and the pursuit of happiness. Truly,

There's a voice crying in the night  
There's a voice crying for the light.  
With no language but a cry.

There are millions of Negroes in our Southland who are literally crying for an opportunity to become educated, clean, decent, respectable, valuable citizens. They have tremendous handicaps. They have no economic influence nor political power upon which we all depend—they have no recourse but to make their appeal to the Christian white people "literally crying for the light since they have no language but a cry" praying as they plead, "Lord, I want to be a Christian in my heart." The great Father-heart of God is yearning for these his black children. He is looking to those who know Him as Father and Jesus Christ as a Savior to respond to these marvelous opportunities.

Let us remember that nothing is Christian that does not give a fair deal and

that we are each going to have to face a God in judgment who said, "To him that knoweth to do good and doeth it not, it is a sin."

MRS. PAUL ARRINGTON,  
Conference Secretary.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

One of the privileges of a Scarritt Associate is to interpret the college to his friends, his Church, and his community. As a person goes throughout the Church and learns what meager knowledge the average member has of the institution that is preparing her missionaries and lay workers for service, he finds the lack of information is almost incredible. Some do not yet know that Scarritt is owned by the whole Church and is not still just a part of the Woman's work, and therefore that every member of Southern Methodism is a partial owner of the institution and shares in the responsibility for helping to serve the church most effectively.

Among the facts that one may interpret concerning Scarritt College for Christian workers are the following:

First, Scarritt is no longer just a Bible training school. Since its reorganization six years ago, Scarritt has been a senior college and a graduate school. Before entering Scarritt one must have completed two years of college work. The standard of scholarship is high and the courses of study lead to A. B. and M. A. degrees.

Second, Scarritt offers church vocational training.

Third, a special interest of Scarritt is serving the part-time lay worker, not only the Conference worker but the newly elected officers of the church in cities, towns, and rural communities.

Fourth, Scarritt offers practical experience in the vocations for which she educates her students.

Fifth, a "Scarritt Associate" should endeavor to interpret to others that indescribable, intangible something known as the spirit of an institution, and which in the case of Scarritt seeks to be identical with that of the spirit of Christ.

The above facts are taken from a pamphlet called "Scarritt Associate." If you who are reading these facts happen to be the one responsible for interpreting Scarritt College to your Church and would like to put such a pamphlet in the hands of your church membership, write Mr. J. E. Moreland, Scarritt College, Nashville, for this piece of literature.

Scarritt Associates enrolled May, 1936, through July, 1936: Mississippi—Mrs.

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These figures ought to be of special interest to all of us who are expecting the Conference pledge to be paid in full this year. Look how they are climbing: 1934, \$3493.55; 1935, \$3776.94; 1936, \$4122.55. These are the figures for the second quarter, always a rather doubtful one.

By the time you are reading this page of the Advocate you will be making out your third quarter's report. Conditions everywhere seem to have an upward swing. Let us swing our fall payments past the danger line this third quarter so that there will be no uneasiness as to our paying our whole pledge this year, October the first should see three-fourths of our pledges paid.

Then there is the Killingsworth salary that is not measured by a pledge but by the love you have for a life sacrificially spent. Let us include that item in our fall pledge.

### PERRY CAMP, McHENRY, MISS.

Dear Dr. Duren and the Advocate Readers: There has been an old fashioned camp meeting in south Mississippi for many years but the readers of the Advocate do not know much about it on account of the lack of publicity. This camp is called Perry (for the man who donated the land and timber for the cabins) and is located about a mile north of McHenry. It was organized forty years ago by Rev. W. W. Hopper, an evangelist from Waynesboro, Miss., who preached the old-time religion all up and down this part of the country, after serving in the evangelistic field for quite a while, he joined the Mississippi Conference and worked faithfully as a pastor, never letting up in his preaching of Bible holiness.

Ten men (and families) built cabins on the grounds at Perry. They were T. W. Walker, Elbert Miles, Michael Cox, David Walker, Rufus Williams, Rankin Johnson, Albert Saucier, Darden Byrd, Dr. T. A. McHenry and L. N. Brown. Later other families camped on the grounds.

During those years the members of the board were very careful in selecting workers, and have had many fine gospel preachers and singers, to hold the services. The board this year selected Brother J. A. Wells of our own Conference. The singer, Brother L. D. Smith, is a young preacher from Memphis, Tenn., who is attending Asbury College in Wilmore, Ky. In late years there are not many campers on the grounds at Perry, but

people come in cars from every direction and the night services are well attended. The first campers have all gone on to glory except one, Mrs. Albert B. Saucier, who, with her sister, Mrs. H. P. Hopper and their families, also Mr. J. A. Walker and brother, have kept the camp going.

Perry is the only interdenominational camp of its kind in this section of the country and we do not want to let it go down. We ask the Advocate readers to join us in prayer that the Lord may give us some new workers, who will help "keep the fires burning." Many souls have been saved at its altar. We want it to be a place where ministers as well as laymen can go and be refreshed in spirit. Let it be a filling station for the Lord where one can go and feast on the products of Canaan. All ministers in the Mississippi and Louisiana Conferences who believe in the old-time Wesleyan doctrine of Bible holiness, please co-operate with us in making this camp thrive again as in days gone by. Write to Mr. L. T. Fickling, secretary, Saucier, Miss.

NOLA SAUCIER MEIGS.

### SUMMARY OF REPORT OF EDUCATIONAL DIRECTOR, FIRST CHURCH, MONROE, LA.

The following items have been accomplished under the supervision of a faithful Board of Christian Education that meets every month to direct the affairs of the Church School, and through the fine co-operation of everyone with whom we have worked. Last December we presented a Christmas Day play, "Ye Who Sit by the Fire." Several Christmas activities of a social and community nature were observed. The Young People's Division sent eight young people and two adults to the Y. P. Conference in Memphis. Completed a Standard Training Class, giving five credits. During the year we have presented the motion picture, "The Life of Christ," the L. S. U. play, "The Rock," and Centenary's "College Kapers," to good audiences. Our Church School conducted memorial services in memory of Mrs. J. C. Sadler and Mr. S. M. Collins.

In March we observed the Missionary Friendship Unit in the children's division.

Centenary Appreciation Day, March 8. Young People's Day was observed, and Church School Day was observed on March 29.

Preceding the Easter services we conducted a class in church membership for our children. On Easter Sunday and the Sunday before Easter fifty-four members joined the church, many of them coming from the Church School. Twenty-

four babies and small children were baptized. We held two conferences with Miss Barnett Spratt and Dr. J. Q. Schisler, of Nashville. Mother's Day was observed in the young people's division with a very impressive service, holding open house for the mothers and a candle lighting recognition service at the church hour. The Vacation Church School for the primary, junior and intermediate departments held in June was most successful, sixty-one credits were issued.

We are especially proud of the large number that entered camps, assemblies and conferences this summer. A total of thirty-eight in camps and assemblies at Oquoyah, Centenary College, Mt. Sequoyah, Ki-Ro-Li, and Mandeville. During the past months special attention has been given the social activities of our young people and a number of attractive entertainments have been held for them. They also maintain a very active part in the Service Union of Monroe District which meets monthly.

In Parker Memorial class a scholarship of \$150.00 per year is maintained for a young lady whom the class has educated. This summer she spent two months with members of the class. They also clothe a boy from the Ruston Orphanage. The Philathea class furnishes clothing for one of the girls in the Ruston Orphanage. Several classes and departments have projects of this type that mean much toward the Christian education of those who participate.

The observance of missions in the Church School has been well promoted. We will pay our pledge of about \$500.00 in full.

We have held three quarterly workers' councils with officials of the Church school.

The various departments and classes have held their council meetings monthly, with some exceptions.

The most important future event is the Christian Workers' Training School to be held September 27-October 2. We are preparing for Promotion Day on September 27, and on October 4 the new officers and teachers will be installed at the church service. Childhood and Youth Week will be observed on October 18-24.

We hope to have the Church School well under way in its new year of work by the time of Annual Conference and December 2.

ELIZABETH LANGFORD,  
Educational Director.

**It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.**

## Christian Education

### CHURCH SCHOOL LESSON,

By Dr. J. R. Countiss

#### THE SPREAD OF CHRISTIANITY

Matt. 13:24-33.

The parables of the kingdom are usually parables of life, of living, growing things—seed, leaven, children. It is life that gives significance to all else. There is no meaning or value below the level of consciousness. The sowing belongs to man; the growing to God. The results are certain in spite of enemies and of counterfeit and imitation. So pervasive is the power of the gospel that the very children of the kingdom become seed, propagating the new life wherever they go.

The brotherhood of man is a corollary of the fatherhood of God. We cannot receive the benefit of the one without accepting responsibility for the other. One cannot be a son of God without becoming a son of man; nor can one faithfully preach fatherhood except as he practices brotherhood. Where brotherhood ceases, there ends the kingdom of God. We serve God only by serving men.

Christianity is an inclusive religion. It is the supreme good that includes all lesser good. It is not a creed contradicting other creeds, so much as it is a quality embracing all other phases of goodness. It is godlikeness; it is sonship; it is union with God. Whatever of good there is in any other form of religion—and there is good in all—is exemplified and enlarged, is embraced and completed in Christianity. Jesus continually accepted people whose doctrines he could not wholly approve, as when he endorsed the great faith of the centurion; when he helped the Syrophenician woman; when he awoke new life in the woman at the well; even when he called disciples who had not yet learned "what spirit they were of." Let us never forget God's "other sheep."

Christianity is a universal religion. It calls alike to all races and nations; to men of all degrees of culture and en-

lightment. It grips the heart of the savage and stirs the mind of the sage. Properly understood, it appears to make the same appeal to men of all colors and of all climes. From the first century, through the Dark Ages, through mediaeval times, down to our own day men have loved its truth and beauty to such a degree that life has not seemed dear if they might only send it to others. It is no "white man's religion." Jesus came to "save the world," and the only authentic gospel is a world gospel.

Christianity is a vital religion. If it is not living, growing, expanding, leavening, transforming, it is not Christianity. When it ceases to be missionary it becomes fit only for the museum of ancient cults. Its Author was sent, and in like manner he sends his followers. It is a sharing religion—a religion not of the temple, but of the Jericho road; not a religion of the high places, but of the needy places, and the greater the need, the louder the call. The Master came to seek and to save the lost and the disciple has no higher business than to bring prodigals home, to introduce lost men to Jesus. Christianity is not all that Jesus lived and died for so long as a son is lost or a sheep is missing from the fold. The Christ who said, "Come,!" is the same who said "Go!"

The missionary methods of Jesus. (1) He lived the gospel. "I must be about my Father's business." "It is my meat and drink to do his will." (2) He healed the bodies of men. "He went about healing all manner of diseases." (3) He encouraged the feeding and clothing of the hungry and the naked. "Give ye them to eat." "He that hath two coats, let him impart to him that hath none." (4) "He taught." "He taught as an authority." (5) He preached. "Repent for the kingdom of heaven is at hand."

### A NEW CHURCH ORGANIZED, BUILDING NEARS COM- PLETION

Dear Dr. Duren: Here is an interesting news item for the Advocate:

On Sunday night, September 6, the Oak Grove Methodist Church was officially organized by Rev. T. O. Prewitt, pastor of Broad Street Methodist Church, Hattiesburg, assisted by the assistant pastor, Rev. J. Melvin Jones. The service was the first one to be held in the new church

building which is nearing completion, a building that is indeed a credit to the community, and to those who worked so faithfully and diligently in its construction.

The members of the Broad Street Church joined in the service with their presence, and, also, with special music furnished by the choir. The Oak Grove Methodist has been sponsored by the Broad Street Church in assisting in its organization, and many of its members have contributed to the erection of the new building. But the Methodists of the Oak Grove community are to be congratulated for the very fine piece of work which they are doing under the very capable leadership of the pastor, Rev. Prewitt.

On Monday morning, September 14, at 10:30 o'clock, Bishop Hoyt M. Dobbs and the presiding elder, Rev. W. B. Alsworth, will be present to dedicate this very beautiful building to the service of the Master and for the worship of our Saviour, Jesus Christ. And the very remarkable thing is that as the building has been erected, all accounts have been paid, hence, there is not one penny of indebtedness on the building, nor will there be when it is finally completed.

At the time of the organization of the church, there were thirty who became charter members, besides several others who also will become charter members, but were not present at the time of the organization. Bishop Dobbs' sermon, dedicating the church, will be the first of the revival meeting which is beginning on the same date. Great accomplishments for his church are foreseen in the future.

J. MELVIN JONES,  
Assistant pastor of Broad  
Street Methodist Church.

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## RIPLEY, MISS., CENTENNIAL

Dear Dr. Duren: I should like to have you say to the brethren through the columns of the Advocate that our church in Ripley will celebrate its centennial on October 15, 16, 18. As you said in your columns this week, it seems there were never so many dedications of churches in any short period of time. This is not to be a dedication, but we do want to make this centennial celebration a significant period in the spiritual history of our church, as well as in its physical history, and we shall appreciate very much your giving it publicity in our paper.

We want especially all former pastors, their families, presiding elders, and friends of the church to be present. We want you to be present also. In the evening of the fifteenth we shall have a social gathering, at which time we want all our friends to be present, and on the morning of the sixteenth we shall have a meeting to celebrate the history of the church. We expect at this time to have an interesting historical address, or some other appropriate address delivered. On Sunday morning, October 18, we hope to have Bishop Dobbs preach our centennial sermon.

A little later I want to send to your office a picture of our church, with a

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brief historical sketch, for publication in the Advocate.

We are hoping to make this a really helpful occasion for our people. Thank you for helping us with it by giving it some notice in our paper.

Not long ago I returned from a very delightful vacation which my congregation granted me. I spent a month in Union Theological Seminary in New York City. It was a great intellectual and spiritual treat to attend the Seminary there and to hear New York's outstanding preachers. I came back better fitted for work.

Every good wish from

Your friend,

JEFF CUNNINGHAM.

## POINTED PARAGRAPHS

By Rev. John W. Ramsey

Debt is a bad thing for anyone; but it is worse for a Methodist preacher as, if it is not paid, it becomes a reflection upon the entire ministry. One of the questions asked a preacher who is up for admission into the Conference is, "Are you in debt so as to embarrass you?" and one of our bishops very pertinently added, "Are you in debt so as to embarrass anyone else?" That includes not only the embarrassment of creditors, but also the embarrassment of those of the ministry who may succeed you in your pastorate.

One of the General Rules of our church forbids: "Borrowing without a probability of paying, or taking up goods without a probability of paying for them," yet it has been my fortune (or misfortune) to succeed preachers who should have known, if they did not, that they would never be able to repay, because of the small salaries they were receiving. I recently met a layman on the streets of this city who had gone on the note of a former pastor for two hundred dollars at the First National Bank. When I asked him if the note had ever been paid he replied, "Yes, but I paid it." The same preacher on that same charge borrowed one hundred dollars from one of his missionary societies and not one dollar of it has ever been repaid. I have no doubt that this preacher did not intend to be dishonest, but he should have known that, with his small salary, there was not only no "probability," but not even a possibility of his ever being able to meet such an indebtedness. Therefore, he violated one of the rules of his church, and while his presiding elder knew about the transaction nothing has ever been done about it. In my candid opinion, we should



have a cleaning up at this point. Methodist preachers should at least be honest. Presiding elders should see that they are and, if any are not, they should have the courage to prefer charges against those who disregard the rule which forbids the "borrowing without a probability of paying, or taking up goods without a probability of paying for them."

Although, with one exception, my salary has never exceeded six or seven hundred dollars, my name has never gone on a merchant's books for groceries or goods, doing without when I could not pay cash, yet, by the grace of God, I have fed and clothed my family and educated my children; and now, at the close of forty-five years in the ministry, I do not owe any man a dollar, and when I lie down at night I thank God I can sleep with a clear conscience. If that is boasting, let who will make the most of it!

The one indispensable qualification for the preacher is not eloquence or learning, or even theological orthodoxy—these are good and they increase the efficiency of the preacher; but the one indispensable thing which a man must have before he can preach at all, is the personal experience of the redeeming Son of God in his own soul.—Rev. J. D. Jones.

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

II Tim. 1:16—The Lord give mercy to the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain.

Onesiphorus was an Ephesian who had been converted to Christianity. Paul had ministered three years at Ephesus and established a Christian church there, so that Onesiphorus had doubtless been converted under Paul's ministry. In verse 18, we see that Onesiphorus was a faithful member of that Ephesian church and that he upheld the hands of Paul, "In how many things he ministered unto me at Ephesus, thou knowest very well."

Onesiphorus became a fast friend of Paul. Men are judged by their friendships. The choice of friends reveals much. Certainly it was to the credit of Onesiphorus that he became a friend to St. Paul.

Later Paul was cast into the Roman prison. His fair-weather friends forsook him. "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." (Verse 15.) Some deserted him because they did not wish to risk the peril of being connected with a prisoner. In marked contrast, let us consider the faithful Onesiphorus. "The Lord give mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain." (Verse 16.) Note

that "he oft refreshed me." He visited once, twice, often. He brought words of encouragement to the lonely prisoner. He assured him of the love of Christians at Ephesus and elsewhere. He "was not ashamed of my chain." A friend in need proved to be the friend in deed. He brought sunshine in the dark dungeon.

This brotherly service takes on added beauty in the light of the seventeenth verse. "But when he was in Rome, he sought me out very diligently, and found me." Onesiphorus sought Paul. He sought very diligently until he found him. He went with the fixed purpose of visiting Paul. His refreshment was not casually bestowed. He sought the prisoner even in the smelly dungeon. He did not give up his search until he found him. He visited a number of times. "He oft refreshed me."

Onesiphorus was a true help bringer. He manifested genuine Christian brotherhood. Peter wrote, "Be ye all like-minded, compassionate, loving as brothers." John wrote, "If God so loved us, we ought to love one another." Paul penned these words, "Concerning brotherly love ye have no need that I write unto you, for ye yourselves are taught of God to love one another." Jesus said, "One is your Master, and all ye are brethren." And in the brief record, we read of the modest and unassuming Onesiphorus proving by his love of his brother that he had passed from death unto life.

Onesiphorus manifested his helpfulness in time. Paul was a prisoner under sentence of death. Had Onesiphorus postponed his visits, it might be too late to refresh Paul. The element of timeliness is an important matter in many Christian duties. It is important to realize that this is the day of salvation. Now is the acceptable time of service. This is the day of opportunity. The time to help the brethren is when the struggle is on. It will be too late to offer help when the danger to which he is exposed has done its deadly work. Delay may sometimes be fatal. "The road to hell is paved with good intentions."

Paul appreciated this brotherly man. In verse 16 we read his fervent prayer, "The Lord grant mercy unto the house of Onesiphorus." In verse 18 we find another prayer, "The Lord grant unto him that he may find mercy of the Lord in that day." What day? The day of

judgment. That day is the most important day for everybody.

### PRAYER

We thank Thee for brothers and sisters in Christ. We thank Thee for the communion of the saints. Help us to be faithful and to refresh others. "The night is fast approaching when no man can work." May we do with our might what our hands find to do, and do it today.

We thank Thee for the friend that never fails us. May we be true to Christ. In His name we pray.

### LICENSED TO PREACH

The Licensing Committee of the Meridian District, Mississippi Annual Conference, met at Central Methodist Church on September 4, 1936, at 2 p. m. on call of the presiding elder. Rev. W. B. Jones, P. E., opened the meeting with prayer and Roy Wolfe was elected secretary.

The following members of the committee were present: W. B. Jones, J. A. Smith, O. S. Lewis, J. L. Carter, W. H. Lane, R. L. Walton and Roy Wolfe.

The presiding elder announced the names of two young men, John Cooper Speed from Union, Miss., and James Waddell Roberts from the Vimville charge, who were making application for licenses to preach. They both had been duly recommended by their quarterly conferences.

After examinations conducted by the committee on the course of study these young brethren retired from the room and the vote was taken on each one separately and it was announced by the secretary that they both had been granted licenses unanimously.

There being no further business a motion for adjournment was made and Rev. J. A. Moore, a visitor closed the meeting with prayer.

ROY WOLFE, Secretary.

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## In Memoriam

### OBITUARY OF MRS. J. A. OVER-STREET

Mrs. J. A. Overstreet, born January 26, 1853, departed this life February 21, 1935. Mrs. Overstreet, nee Miss Penelope Hull, was born, reared, and spent her life in Kemper County. On January 10, 1878, she was married to J. A. Overstreet. To this union was born ten children, eight of whom are living: Hugh, Hal, John, James, Nace, Charles, Mrs. Dan McWilliams, and Mrs. Butler Gunn. She is also survived by one brother, J. W. Hull, and two sisters: Mrs. Mary Adams and Mrs. Ophelia Watkins. Her husband preceded her to the grave by nearly eight years, having passed October 15, 1927.

Mrs. Overstreet joined the New Hope Methodist Church early in life and remained a faithful and devoted member all her days. Her religious faith meant much to her. Her quiet and confident faith kept her amid all the sorrows and difficulties of a strenuous life. It kept her from worry and fretfulness. Aunt Penny or Mother Street, as she was familiarly known, had a remarkably even temper. The testimony of those who knew her best is that she never lost her temper or became fretted no matter what the provocation. She "endured as seeing Him who is invisible."

The fruitfulness of her life can best be attested by its results in the lives of the large and useful family with which she has blessed the world. Her children hold influential places in the economic, educational, and religious life of the sev-

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eral communities where they reside. Their noble ideals and worthy purposes in life had their origin in the early example and instruction of their mother. The value of a life like that of Sister Overstreet's cannot be measured in terms of this life only; it must be measured in terms of life eternal.

"Blessed are the dead which die in the Lord." These words could not be spoken of every person who passes from this existence. But I am persuaded that they can be used in reference to Mother Overstreet. Her life, her character, her testimony, and the testimony of those closest to her indicate that she belonged to that group who are called blessed—blessed because she loved God and loved humanity—blessed both in this life and in the life hereafter. Her love for God and her family excluded selfishness. She was interested in all who need help or comfort which she was capable of giving. She was noted for loving service to her neighbors in times of sickness or need of any kind.

Mother Overstreet's body was laid to rest in the New Hope cemetery beside that of her husband. She leaves to cherish her memory, not only her children and grandchildren and a large connection, but also a host of friends who shall await with expectancy the glad resurrection day; and among those whom we shall greet again will be Mother Overstreet.

Her pastor,

MURRAY COX.

### MRS. MARY U. CAUTHON TILL

Mrs. Mary U. Cauthon Till, daughter of Mr. and Mrs. J. W. Cauthon, was born near Pelahatchie, Rankin County, Miss., November 22, 1867.

At the age of 23 years she was married to Mr. William H. Till of Scott County, Miss. To Mr. and Mrs. Till was born one son, Moody S. Till.

Mrs. Till was a prominent citizen of Pelahatchie and community and her passing leaves a vacancy that will be greatly missed.

Though she is absent and we miss her, we rejoice with her loved ones and friends, in beautiful memory of a life of faithful and unselfish ministrations to her loved ones and friends, of devoted service to her church and community.

Some idea of the interest and activities of Mrs. Till may be gathered from the following summary:

She was at one time president of the Woman's Missionary Society of the Pelahatchie church. A life member of the Woman's Missionary Society, Past Worthy Matron of the Eastern Star, teacher at one time in the primary department

of the church school, Most Excellent Chief of the Pythian Sisters, and at the time of her death she was president of the home demonstration club.

Her declining health seemed to have begun in the early spring of this year, when her physician advised that she stay in bed for several weeks. After following these orders, she resumed again her usual tasks, and what she lacked in physical strength, she made up in will power and determination. These carried her forward in forgetfulness of herself, until her sudden passing in the early morning hours of Sunday, August 23, 1936, which came as a shock to her family and friends.

She is survived by her husband, Mr. W. H. Till; one son, Moody S. Till, of Pelahatchie; four sisters, Mrs. A. S. Pace, Summerall, Mrs. R. E. Murray, Pelahatchie, Mrs. D. Powell, Aliceville, Ala., and Mrs. Rosa Bynum, Brandon; four brothers, J. W. Cauthon, Beach E. Cauthon, Pelahatchie, B. S. Cauthon, Jackson, and B. V. Cauthon, Memphis, Tenn.

Funeral services were conducted by her pastor, the Rev. J. E. Williams, assisted by Rev. Barnhill of the Baptist Church, and Rev. J. H. Foreman. Sur-



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## MALARIA

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rounded by loved ones and a host of friends, and many beautiful floral offerings her body was laid to rest in the Pelahatchie cemetery.

By the  
WOMAN'S MISSIONARY SOCIETY.

## MEMOIR OF REV. W. A. BOWLIN

Rev. William Alvin Bowlin, son of G. A. and Nancy Bowlin, was born at Medan, Tenn., June 15, 1860. He moved when a lad with his family to Lee County, Miss., where he grew to maturity.

In 1881 he had an experience of grace and salvation, which seemed to have fashioned his whole life and career and set him apart as a man for usefulness and service.

He united with the M. E. Church, South, in 1881, was licensed to preach in 1889 by the Rev. Amos Kendell who was then his presiding elder, and received on trial into the North Mississippi Conference at Macon, Miss., 1891. Bishop Hendrix, presiding. Received into full connection and ordained deacon by Bishop Hargrove in 1893, at Columbus, Miss., and ordained elder at Water Valley by Bishop Fitzgerald, 1895.

Brother Bowlin gave to the church thirty years of efficient and faithful service, serving the following charges: 1892, Belen and Marks; 1893, Water Valley circuit; 1894, Tillatobia; 1895-6, Rural Hill; 1897, Nettleton; 1898-99, Beuna Vista; 1900-1, Oakland; 1902-4 Shuqualak; 1905-6, Starkville circuit; 1907, Sturgis; 1908, Calhoun City and Pittsboro; 1909-11, Smithville; 1912, North Carrollton; 1913, Toccopola; 1914, Booneville circuit; 1915, Sherman; 1916-17, Cedar Bluff; 1918-20, Cockrum; 1920-24, Kosciusko circuit and 1925-27, Pleasant Hill.

Brother Bowlin was twice married. His first wife was Miss Donnie Fortson of Prairie, Miss. Two children were born to this union, Dr. R. L. Bowlin of Memphis, Tenn. and Mrs. Ray Anderson of Amory, Miss. His second wife who survives him, was Miss Mae Wax of Amory, Miss. This marriage was also blessed with two children, a son, George Bowlin and a daughter,

Mrs. A. M. Butler, both of Olive Branch, Miss. Other surviving relatives are one brother, T. H. Bowlin, Tulsa, Okla.; and six sisters, Mrs. W. D. Ballard, of Sweeney, Texas; Mrs. R. M. Frances, Shannon, Miss.; Mrs. W. S. Young, Tupelo, Miss.; Mrs. R. B. Smith, Jackson, Tenn.; Mrs. S. S. Wright, New Orleans, La. and Mrs. Mrs. L. Gardner, Arlington, Texas.

Brother Bowlin received his education in Normal College at Houston, Miss., and perhaps one year at Starkville, Miss.

At the Conference of 1927, held at Clarksdale, Miss., his health having failed, he was granted the superannuate relation and moved with his family to Olive Branch, Miss., where he spent his last years, and from whence he passed to his home in glory July 19, 1936, having reached his seventy-sixth year, surrounded by many friends and loved ones.

Brother Bowlin was widely known and very greatly beloved in this section where he spent many years. Though superannuated, he never lost interest in his church; he loved the church, its services and fellowship. He loved to preach the fundamental doctrines of his church and the Bible. He loved the people and they loved him. They believed in him and trusted him. He loved his family and his family loved him.

Brother Bowlin doubtless did his greatest preaching by his life. He lived his religion every day and his life would occasion such remarks as these: "He was such a good man." "And did you ever see such faith?" The results of a life like this are to make people better. After such a life as this, are we surprised that his passing was glorious? No. We should have been very greatly surprised if it had been otherwise. Surely he died as he had lived, but he is gone—gone to receive that great reward that he so richly deserved and to enjoy that rest that remains for God's people.

His funeral services were held in the Maples Memorial Methodist Church, Olive Branch, Miss., July 21, 1936, by the writer, his pastor, assisted by Rev. W. L. Stormont, P. E., Rev. W. C. Beasley, Byhalia, Rev. N. N. Maxie, Coldwater, Miss., Rev. W. N. Dodds, Hernando, Miss., Rev. D. R. Overall of the Memphis Conference. Other ministerial brethren present were: Rev. R. A. Grisham, Horn Lake, Miss., Rev. G. W. Curtis, Pleasant Hill, Miss.

His remains were carried to Columbus, Miss. where, after committal and closing services conducted by Rev. E. Nash Broyles, pastor of First Church, Columbus, they were left to rest in that quiet resting place of the dead, Friendship Cemetery, and to await the resurrection

call: "Come Ye Blessed of My Father, inherit the Kingdom prepared for you."  
J. D. SIMPSON, Pastor.

## RESOLUTIONS ON MILITARY TRAINING

(Continued from page 7)

training in any high school in the city of New Orleans.

1. It is our belief that military training is not as beneficial physically as many forms of physical education.

2. The basis of military training is blind obedience as opposed to the true spirit of education which fosters the development of creative thinking.

3. It instills in the minds of those who participate in it the inevitability of war and the necessity for armed preparedness.

4. It develops a contempt and disrespect for human life.

5. Finally, military training is an integral part of the war machine, which in itself is a sin against God and humanity.

Signed: Rev. Henry A. Rickey, Mrs.

Henry A. Rickey, Ben Petty, Dorothy

Van Lue, Mary E. Pearce, Shirley Van

Lue, Harold L. Morris, Robert P.

Grambling, Dora S. Thatcher, Rebecca

Raulins, Dorothy Langford, Helen

Brooks, Aldean Edgecombe, Dorothy

Brock, Lowe A. Barnett, Jr., Ernestine

Rotureau, Eustace Vorgtlin, W. H.

Briede III, W. Sidney Singleton, Janie

Harris Carre, Meliss Stranton Wright,

Marion Evelyn Zazulak, Collins P.

Lipscomb, Sarah L. Roland, Robert B.

Crichlow, John R. Battalora, Corrie

Ellen Babington, Patricia McHugh,

Frances Smith, Lydel Sims, Harry Car-

bo, Luther Booth, Mary Leake, Robert

Carter, Edwin L. Brock, Cavell

Raulins, Betty Ruth Rolufs, Alice Car-

ruth, De Witt L. Morris, Laura Kirk-

patrick, Frances Ellen Matthews.

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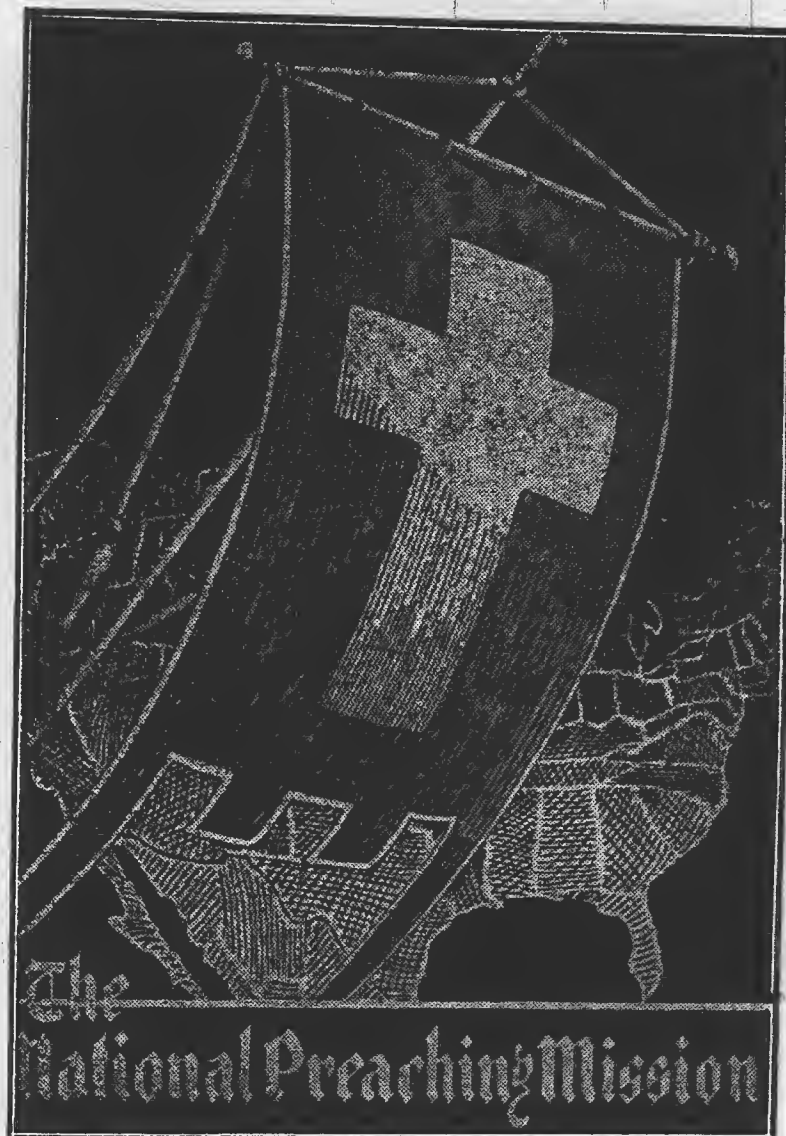
# NEW ORLEANS Christian Advocate

Vol. 83—No. 40.

NEW ORLEANS, LA., THURSDAY, OCTOBER 1, 1936. /

Whole No. 41202.

POSTER USED IN THE PROMOTION OF  
THE NATIONAL PREACHING MISSION



(Courtesy Federal Council of Churches)



# Wallet of the Week



A FIRM OF CHINESE CRACKER MAKERS, whose product goes over the whole Far East, says the **Religious Telescope**, inserts in every container, with the biscuits, a slip which is printed in Chinese, English, Japanese and Malay: "Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger and he that believeth on me shall never thirst." We venture the assertion that there are few business concerns in America whose devotion to Christ is such that they would send such a message along with the wares which they produce.

\* \* \*

ADVERTISING AGE is credited with the statement that, in the papers accepting such, liquor was the advertising leader of 1935. It is said to have outstripped food, clothing, automobiles and transportation. Many periodicals are said to be condemning the character of liquor displays, particularly the appeals to youth and women; and this warning word has gone forth: "After two years of legalized liquor, the industry manifests little will to abandon the practices that had brought it into wide disfavor long before the Eighteenth Amendment was ratified."

\* \* \*

THE TERRIBLE CIVIL WAR now in progress in Spain is for the world vastly more than a social or a political issue. Added to the ghastly holocaust of human lives is the destruction of age-old castles which have figured in Spanish romance since the days of Cervantes, castles whose grim and hoary grandeur greeted the soldiers of Wellington on the march from Torres Vedras to the Pyrenees. In a way, Spain is the last survivor of a romantic and colorful civilization which has been almost altogether destroyed by modern social and political progress. A picturesque and legendary beauty is being routed from its last place of sanctuary.

\* \* \*

DOCTOR E. STANLEY JONES is given as authority for the statement that, within the past decade, sixty million people of India have chosen a new religion; and that it is a common occurrence for the representatives of the three leading religions, Hinduism, Braminism and Christianity, to expound their faith from a common platform. At Trichinopoly, the scene of the labors of the immortal Bishop Reginald Heber, the "mass movement" is making great headway as it is in other parts of that great caste-bound Empire. Mahatma Gandhi is no longer the center of interest in India, and his movement has been superseded by a wave of social theory and unrest which makes a real problem for Christian leadership.

OHIO STATE UNIVERSITY, according to the Registrar, enrolled something more than fifteen thousand students for the session of 1935-36. Of that enrollment, sixteen hundred and fifty reported no church connection, and the others were divided among fifty-five denominations. The representatives of the Methodist Episcopal numbered 3,851; the Presbyterian, 1,886; the Catholic, 1,274; Jewish, 1,001; Lutheran, 981; Baptists, 576; Episcopal, 524; Congregational, 476; United Brethren, 307; and Church of Christ, 305.

\* \* \*

ISAAC WATTS' BIRTHPLACE, 41 French Street, Southampton, England, is unoccupied and for sale. It is said to be the only house in which the great hymn-writer ever lived which still stands. The fact that the house in which Watts was born is for sale does not mean that he is not honored in Southampton. There is Watts Park, the Above Bar Congregational Church stands upon ground donated by the hymn-writer's father, and the new clock of the imposing Civic Center of Southampton chimes out once every four hours: "O God, our help in ages past."

\* \* \*

A RECENT PROTOCOL, signed in Paris by a Syrian delegation and the representatives of the French Government, gives promise of an independent Syria and the early termination of the French Mandate which has existed since the signing of the Treaty of Versailles. It appears that the Moslems, Christians and Druzes have achieved a spirit of nationalism, and if this show of Syrian unity can be maintained through a probationary period of three years, so as to give the hope of ultimate national unity these heterogeneous race groups and hitherto religious incompatibles, numbering two and one-half millions, are to be erected into an independent nation.

\* \* \*

AT HISTORIC MOUNT VERNON, near Washington, hangs the key of the Bastille, which was transmitted to President Washington by General Lafayette. At the present time, France is reported to be preparing for another forward step by abolishing Devil's Island, a notorious convict settlement at Cayenne, French Guiana. It was through the incarceration of the late Captain Alfred Dreyfus at Devil's Island, a generation ago, that the attention of the world was first drawn to that penal inferno. It now appears to be about to take its place with those horrible memories of political and social vengeance—Black Hole of Calcutta, Botany Bay in East Australia, and the Bastille.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

## EDITORIAL

### WHAT IS RELIGION?

Not long ago we received a book which we are not now reviewing, but some passages in it raise questions which we think are of vital importance and it is to these that we give attention. The editor of the book seems to assume that religion is a time-spirit, a "Zeit-geist." He says: "We are living in an epoch of radical change. Religious belief cannot remain unaltered in an era when our understanding of the Universe and of human history has been vastly enlarged. Much that our fathers believed must perish. Let it perish. Look to the future. Religion, I am certain, is indestructible." To our thinking, this assumes much more than is expressed. It raises the question, What is religion? It seems to us that, in some of the more recent literature of the Church, there is a subtle tendency to discount and even to discredit the revealed and the supernatural in religion. Some appear to flout as irrational sentiment and mystical enthusiasm anything and everything which does not fit into the public program which for the moment holds the center of the stage in popular thinking. Some current interpretations of the history of the church appear to reduce its time-honored note of authority. Has religion a persisting element of spiritual reality? Or is it an endless maze of adaptations determined by social circumstance and human desire? If the former is true, there must be a continuity of expression because of the revealed will and purpose of God. Any other understanding would reduce the action of God to mere caprice—an ageless opportunism. If religion is an endless succession of adaptations to fit period thinking, then all group distinctions are reduced to nothing. The fictions of thought will be changed tomorrow, and the only important factor is the public perception of the social and economic problem. Why lament that Barthianism, which conceals its irrationality by evasion, is the only voice raised against the cult of State and its leader in Germany, if that is merely the fashion of an hour? Why be concerned about the extermination of religion and the subversion of its finer ele-

ments if it represents only a time-spirit? It may be true that Christianity arose in a decaying civilization and that it flourished as the decay grew worse, but we refuse to believe that the mind and purpose of God were any the less registered in the redemptive revelation that has fixed the course of Christian empire for the past two thousand years.

### TRAGEDIES OF CIVILIZATION

The establishment of society is necessary to human progress, as is amply demonstrated by the history of the race. But it is a tragedy that we have not been able to eliminate the evils of class distinction. It is easy enough for one at a distance to become much exercised on account of disparities with which one's own section is not afflicted. Race discriminations and tenant oppressions are bad, and no satisfactory apology can be offered for their continuance. But, bad as such discriminations are, they are only the race and the agricultural phases of tragedies with which society is honeycombed from top to bottom. The tragedy to which we are least sensitive, probably because it is so universal in its manifestations, is the economic rift in the whole of human society. We scorn to admit the peasant classification because it reflects upon ourselves, but the fact remains that every implication of that classification is fixed in social organization and the social attitude of every community on earth. What is worse, the tragedy goes deeper than mere attitude. It is reflected even in the immunities which some enjoy and in the merciless infliction of penalties which others suffer. A certain economic strata can indulge in dissipations and practices for which others would be haled into court as disturbers of the peace. People of recognized social standing find it comparatively easy to evade punishment for crimes which would lead to the electric chair for those with less of social influence and prestige. We do not say this to array any class against another, but to point out the fact that we are all sinners to a degree that we do not recognize and we are less Christian than we assume.

The rule works up as well as down, for prejudice, whatever its occasion, wears its shield on the side of its adversary. We do not need so much the regeneration of the social conscience in spots as we need regeneration of our souls, so that we may be able to see mankind eye to eye, all races and classes, as bearing the image of God and as carrying in their hearts the hope of immortality.

### A BEAUTIFUL TRIBUTE

Rev. J. Percy Boyling, pastor of Wesley Chapel, London, recently paid a tender and beautiful tribute to a great Wesleyan leader and student of Methodist history. The tribute was to the late John Telford and it was couched in this single paragraph:

"John Telford was not quite the last of the Romans. Indeed, the title is not applicable to his self-effacing life of kindly helpfulness, yet with him there has passed from us the grace of a day that is dead, and that this hurrying world will not permit to return again. I do not think the world ever stained John Telford, nor did it ever break his peace. He kept the even tenor of his way among the things he loved. With unstinting hand he gave with effortless ease the treasures of his mind and heart. He lifted a lamp in forgetting days to the face of John Wesley and helped the world to fall in love again with the man he understood so well and revered so much. Now himself has gone, those who knew him feel there is in the world less to love and less to trust. He was at his post on the Conference platform to the last, whence for many years he has sent out the messages of the Conference and ever touched them with that distinctive grace which was his very own."

Here is a beautiful and a delicate appraisal of a long and worthy life couched in a single paragraph of exquisite English. The emotion of the heart is recorded with simple grace and no slightest tinge of artificiality mars the perfect tribute. But better than the manner of saying it, is the great living which merits such an appraisal.

### BISHOP DOBBS COMING

Bishop Dobbs is scheduled to preach at Rayne Memorial Church, New Orleans, next Sunday morning and to dedicate the Educational Building. Dr. Holmes, the pastor, has wrought well in bringing the payment of the indebtedness on the structure to a conclusion a year in advance of the schedule arranged. The leaders and the members of Rayne Memorial Church are to be congratulated upon their splendid building which is now free of debt, and they now enjoy an enviable place among the churches of Louisiana. There are many who bore a noble part in the building enterprise, but we mention only two—Dr. Chauncey French and Mr. William B. Reily.

## Editorial Miscellany

By Dr. H. T. Carley

### ANOTHER WORD ABOUT WOOL HATS

"Dear Dr. Carley: Your recent mention of old wool hats as drinking vessels in connection with pump-water as a thirst-quencher set me to thinking of other uses of dilapidated headgear in days now long gone.

"When I was a boy, an old wool hat was the best tool available for getting fish-bait. A cane pole, a good hook and line, and a can of bait—what an equipment for a trip to the creek! But the bait was not always easy to get. Earthworms were the standard; but in the hot, dry, summer days the worms would go so deep in the ground that it was almost impossible to find them. But grasshoppers were plentiful. On the way to the creek I would flush a hopper, slap him down with my old wool hat, put him in the can (or in my pocket), and repeat the process until I had enough to catch a nice mess of perch.

"And what would a scarecrow be without an old wool hat to top it off? After my other pair of pants (they say trousers nowadays) had outlived their usefulness—and that was quite a spell—they continued to render service by becoming the foundation of a device to keep the birds from eating all the early vegetables in the garden. Properly mounted on a pole, with shirt to match, and an old wool hat on top, they kept the feathered marauders half-scared out of their wits. With that thing flapping about, I was almost afraid to go in the garden myself.

"And then I recall another way in which my old wool hat came in mighty handy. Like most boys, I ate a good deal of green fruit, especially green apples. In addition to other discomforts caused thereby, the apples put my teeth on edge—made them so sensitive that I could hardly bear to touch the upper ones against the lower ones. The slightest contact with anything was excruciating. But I discovered a sure cure. If I would bite down on the brim of my old wool hat (especially if it was a little dusty or gritty), and drag it sideways through my teeth, the agony soon abated.

"Excuse me for these reminiscences—gourds and springs, hats and pump-water started me to thinking, and I thought you might be interested. You young folks don't know what you miss by not being old.

"I hope your pump doesn't go dry, and that you have plenty of old wool hats. If your teeth get on edge, try my remedy.

"Your friend,

"OLD-TIMER."





# News and Views



## HEADLINES

By Dr. D. B. Raulins

Pope Pius XI,  
Rome, Italy,

Dear Pope Pius XI:

You will please excuse this simplified form of salutation. I mean no disrespect. I am unfamiliar with your titles and the official form of approach to you. Furthermore, I seriously doubt that you are much interested in all that formality anyway. No doubt you are quite human and vexed by those artificial walls that shut you in. It seems at times that one may become incarcerated in his titles, denied a freedom that is known to the humblest barefoot urchin trudging along in the dusty road.

I received your appeal for prayer for a troubled world, especially Spain. It was addressed to "the world." Finding myself still hanging on to it at one little spot I felt myself included in your appeal. You may be assured that it struck a warm and responsive cord in my breast.

In the papers I noted also that your health is really in jeopardy because of the mental and spiritual strain upon you incident to conditions in war-stricken Spain. I trust that these conditions may soon be such as to relieve you of that agony.

Now I am anxious to get in on any sort of enterprise that looks like cooperation toward international understanding and world peace. And certainly, your vast responsibilities being what they are, these matters must be very close to your heart.

And yet, Pope Pius XI, I fear that we may be a little too far from heaven to get much done in that direction. In other words I believe some preliminary work must be done.

For instance, I do not understand just where we of the Protestant Evangelical world stand in your sight. We like to call our Church "world" too. It helps our pride. We note that you speak of "Catholic world." Maybe it would be wise for us not to take in too much territory, but John Wesley started it with us Methodists when he said "The world is my parish."

As I was about to say, I am not always sure just where you place us. Am I correct in feeling that your appeal for

prayer included us Protestants? The presumption that it does led me to address this letter to you. I shall not only pray for Spain, but I shall pray also for the return of your strength. And I shall advise my people to do so.

Now I am not going to insist that you and your people recognize us Protestants as a church in a formal sense. If you have already drawn a circle that shuts us out at that point we shall try not to be too much concerned about it. You will not be able to keep us from drawing a circle that shuts you and your church in. Then we are together anyhow.

But I would like for us to get together on the grounds of simple Christian faith and experience. That is really a much better ground than our ecclesiasticism anyhow. I should be glad to know that you and your people regard us as brother Christians and engaged honestly and sincerely in the same great Kingdom enterprise.

E. Stanley Jones insists that a divided Christianity is no dependable alternative to Communism. He tells how he and a Roman Catholic priest had some correspondence on church union. Finally the priest wrote, "I suppose the first step which we as Roman Catholics could take would be to recognize you Protestants as Christians." How does that strike you? Certainly we Protestants dare regard you as nothing less than that.

Next time I write I shall want to know something about Spain and your great Church's relation to that country. And then we shall be getting right into the middle of that muddle of Fascism and Communism.

## WITH THE NATIONAL PREACHING MISSION

By Grover Carlton Emmons

I am writing these lines hurriedly on board the train as we leave Pittsburgh, where the first of the series of four day meetings was held by the National Preaching Missions. We are en route to Kansas City where the second four-day service will be held this week. From there we go to Detroit, next to Indianapolis, and then to Atlanta, Birmingham, Louisville, and St. Louis, in the order

mentioned. After a swing into the northwest and down the Pacific Coast, the group will come back into the southwest, holding a series in Dallas, Texas, and will then proceed up the Atlantic Coast.

After having come into intimate touch with the meetings in Pittsburgh and having had an opportunity to sense something of their spiritual value, I am hastening to send this advance word to my brethren within the territory of our own Church to urge that they take the largest possible advantage of this remarkable series of meetings. We get out of such a series just about what we put into it and it will be too late for us to develop plans after the Mission has arrived in our midst if we are to derive the largest benefits from it.

The Preaching Mission is headed by Dr. E. Stanley Jones of India. Associated with him are some rare spirits, men and women whose presence in any community breaking the Bread of Life for even a brief period of four days is of inestimable value.

In the Pittsburgh meeting, our own Bishop Arthur J. Moore was one of the most popular speakers and did great credit to himself and his Church. He began there on Thursday by addressing the student bodies of two large high schools that morning, holding a street meeting at the noon hour, and then speaking in a great mass meeting that night. That is a sample of his work for one day. He is remaining with the group on a daily schedule similar to that until just before sailing for the Orient on October 3. In fact, he will probably take an aeroplane from his last preaching engagement in Indianapolis in order to catch his boat which sails from Vancouver.

Among the others in the group is that saint among us, Dr. George W. Truitt, pastor of the First Baptist Church, Dallas, Texas. He and Dr. John S. Whale, president of Chestnut College, Cambridge, England, were the platform speakers on Friday night at an immense mass meeting in Syria Mosque, the great Shrine auditorium, while Dr. Jones, Bishop Moore and others were engaged in similar meetings in nearby cities. Seldom has the writer ever heard two addresses, from wholly different approaches, which so magnified Jesus Christ as the one and only hope of men.

Others in the group of speakers at Pittsburgh were: Dr. Merton S. Rice, messenger from the Methodist Episcopal Church to our last General Conference in Jackson, Miss., Bishop James L. Freeman, of Washington, D. C., Dr. George A. Buttrick, pastor of Madison Avenue Presbyterian Church, New York; and our own Dr. Ivan Lee Holt, president of the Federal Council of Churches of Christ in America, and some ten or fifteen others.

It is difficult to evaluate the possibilities of the united impact of such a group upon the life of any city. It is hoped that these central meetings across the nation will set in motion other meetings in nearby cities and that the end of it will not be until a revival meeting shall have been in every church in America.

Surely this is nothing new to our Methodism—call it "Preaching Mission," "Revival Meeting," or what you will. The salvation of souls is our chief business and our Methodism takes second place to none in any movement for the sharing of Christ with others. Our own Church has been given peculiar recognition in the National Preaching Mission. We were invited by Dr. Jesse M. Bader, secretary of the Department of Evangelism of the Federal Council, and under whose direction these meetings are being held, to join the Preaching Mission and tell the story of "The Upper Room" and its ministry in the establishment of family altars throughout the nation. I shall visit as many of the centers as my administrative duties and Annual Conference visitation schedule will permit and endeavor to enlarge the evangelistic ministry of this little periodical which is already the candle which lights a half million family altars each day. May new lights be kindled until not only every Methodist home, but every Protestant home throughout the nation, shall have caught the gleam. God grant that it might be so!

## MUDDY SPRINGS

Dear Editor of the Advocate: Please publish the following:

On the fifth Sunday in August our beloved pastor, Rev. Earl B. Emmerich, Osyka, Miss., charge, held a special service "Dollar" day in the interest of missions at Muddy Springs Church, and as a result of his good work much interest was manifest by the response of our members and we are now glad to report Muddy Springs' benevolent assessment paid in full.

Yours for the work,

W. L. POWELL.

## ORIGRAMS (Culled from the Orient)

By Walt Holcomb

The most beautiful example of Paul's standard, "in honour preferring one another," is found in Japanese Methodism when Bishop Motozo Akazawa was up for re-election and Rev. Tokio Kugimiya received a large number of votes for the Bishopric. Both of these distinguished leaders were products of the Southern Methodist Church and were zealous evangelists. The brotherly undertaking was that the one who was not elected should continue the work of an evangelist.

Bishop Akazawa was re-elected and served until his untimely death as the fourth Bishop of the United Japanese Methodist Church. After his death there was a call session of the Japanese General Conference when Bishop Kugimiya was almost unanimously elected as the fifth Bishop to succeed the beloved Bishop Akazawa. Bishop Kugimiya graduated from Kwansel Gakuin Theological Seminary at Kobe and attended Duke University, receiving his B. A. degree. Both Bishops are held in the highest esteem among the brethren of all the churches throughout the Empire of Japan. The new Bishop has helped to open the way for my preaching engagements.

When I arrived in Japan my first preaching mission was in the Ginza Methodist Church and the Tokoyo Union Church, these engagements having been made by Dr. S. H. Wainwright. Rev. W. Hoekje of the Presbyterian Boys' School was present and invited me to preach at Karuizawa on Sunday, August 16, following the Conference for the Deepening of the Spiritual Life. After preaching in Korea, China and southern Japan, I came to Karuizawa, where I have been hospitably entertained in the Christian home of Dr. and Mrs. S. H. Wainwright, who are the most renowned missionaries in the Orient. Dr. Wainwright has arranged for me to preach on other occasions including a Temperance Rally and a sermon to the Japanese who are summering at Karuizawa.

Dr. Wainwright came to Japan nearly fifty years ago as a medical layman. The first twelve years of his work was as a layman, then he was ordained a minister along with a group of his Japanese students. For several years he taught in the government schools, then he spent twenty years at Kwansel Gakuin, which is one of the leading Mission universities in Japan. For the last twenty-four years he has been in charge of the Christian Literature Society, which is the finest book-

store in the world, and where he has translated and published many famous books from other countries. Dr. Wainwright has served our Church in every conceivable way with his ponderous brain and warm heart. He is known and loved by everyone. His first convert is the present Bishop Kugimiya.

Karuizawa is the most wonderful summer resort that I have ever visited. Christian ideals seem to prevail not only among the missionaries but also the wealthy Japanese who summer here. Golf and tennis furnish recreation, while mountain climbing is very popular. The auditorium is the center for civic, musical and religious gatherings. The Machi (main street) is a boulevard of bazaars where the ladies can buy anything that is made in the Orient. Karuizawa is the last word on summer resorts.

Karuizawa, Japan.

## GARNISHED TRUTH FROM THE HATTIESBURG DISTRICT

Bishop Hoyt M. Dobbs made a very helpful visit to our district. On his visit he preached four times in the First Church, Laurel, and once in the Court Street, Hattiesburg, and dedicated two new churches: The Oak Grove Church on the Broad Street charge and the Advance Church on the Sumrall charge. The Bishop's visit was a great blessing to all of us and we are going forward with greater earnestness for the "joys set before us."

The Waynesboro Church has paid off its indebtedness and will be dedicated soon by Bishop DuBose.

Great things have been happening on the Hattiesburg District this year. Besides the above, a new parsonage at Seminary, new pews in the Richton Church and West Laurel Church, new rooms built to the church at Ellisville, general repairing and painting has been going on keeping pace with progress. The specials have been observed a hundred per cent by charges and the finances are above last year. Great meetings have been held in every charge and the interest of the people in attendance upon the services has greatly increased.

This has not all happened without some romance. Seth Grandbury has been duly elected and has moved into the parsonage at New Augusta and the presiding elder's wife has been appointed to see that the bride, who is from Indiana, knows how to drip good coffee. Melvin Jones seems to be running strong. He is not asking for a parsonage but there is a possibility that he will do light house-keeping. Hugh McRaney keeping close



watch over his flock at Moselle. Milam Reeves is still in the grandstand as an interested observer. The presiding elder is well into the "Fourth Round" of Conferences. This is not his fourth round to the charges, he has been around often helping the boys work out and carry out the program of the Church. The fact is he has been "an all around elder." He has given himself, without counting the cost, to the work of the Church in this section.

With prayers to God for His blessings upon His Church and Her ministers in this challenging time, I am,

SWIFTY.

## A MISSIONARY CRUSADE

Beginning early in January, 1937, the bishops of the Methodist Episcopal Church, South, will lead a missionary and evangelistic crusade across Southern Methodism, according to a decision reached at a meeting held at missionary headquarters in Nashville, September 8, attended by more than fifty representative leaders, including the College of Bishops, a representative from each of the Annual Conferences, and outstanding women missionary leaders.

The main feature of the meeting was the adoption of a plan for the missionary advance, which has as its avowed purpose "to stir the heart of Methodism to its original evangelistic passion," as well as to enlist better financial support for and increased interest in the missionary program of the church. A name will be selected to designate the movement. The plan, yet to be completed by Bishop Arthur Moore, selected by the College of Bishops to direct the movement, and his advisors, is sponsored by the bishops, with whom the idea originated. The Board of Missions is to co-operate in working out the details and pushing the operation of the plan.

Broad outlines of the plan include a series of forty-eight missionary rallies to be held at strategic centers throughout the denomination; the holding of district institutes, congregational cultivation by local pastors, and a series of anniversary dinners, commemorating the sailing of the church's first foreign missionaries.

January 5-7, the date of the annual meeting of the General Missionary Council at New Orleans, La., was selected as the starting point for the movement; and April 25 was fixed as the culminating date.

Bishop Edwin D. Mouzon, of Charlotte, N. C., presided over the all-day session and the Rev. A. R. Perkins, of Somerset, Ky., was chosen secretary.

The following persons have been

named to serve as a steering committee: Bishops John M. Moore, Paul B. Kern, A. Frank Smith, and Arthur J. Moore; Dr. W. G. Cram, general secretary, Board of Missions; Mrs. Helen B. Bourne, secretary of education and promotion, woman's work; Harry Denman, of Birmingham, lay leader of the North Alabama Conference; the Rev. W. B. Ricks, presiding elder of the Cumberland District, Tennessee Conference; Mrs. Homer Tatum, Alamo, Tenn., president of the Woman's Missionary Society, Memphis Conference; Dr. W. F. Quillian, general secretary Board of Christian Education; and the Rev. Silas Johnson, pastor of Vineville Methodist Church, Macon, Ga.

Bishop Moore is scheduled to sail on October 3, for his episcopal area in the Orient. He will return about the first of the year to direct the church-wide missionary crusade. Before sailing Bishop Moore will take part in the preaching mission sponsored by the Federal Council of Churches of Christ in America.

## OUR FIRST VACATION BIBLE SCHOOL

By Mrs. Grady May

As this was our first Vacation Bible School, the primary and beginner groups had their devotional together, separating for the other work. Each child was allowed to choose a memory verse and to select a picture illustrating its meaning—these having been previously cut from old Sunday school material. The verse and picture were then pasted in his notebook. During this procedure the children were taught to work in harmony with each other. When the time came for assembly singing, the pianist played the opening song and the children left their work to take their places for the songs. The new songs that were learned during the two weeks taught the children the joy that comes from being kind and friendly with each other. The roll call was answered with verses from their notebooks. During the first week the children were taught a simple blessing and asked to say it at each meal at home. The second week they were eager to learn a morning and bed time prayer.

In the class work of the beginners the time was spent in story telling, paper cutting, drawing, coloring and playing outdoor games. In the class work of the primaries, the children studied about children of other nations. They were very interested in the habits of work and play in foreign countries that were so different from ours. The children readily grasped the fact that all nationalities are really "Children of One Father." The ac-

tivities enjoyed most in this group were the dramatizations of the stories given about children of other lands and the making of a picture show. On the last day of the Bible school the mothers were invited to a Japanese tea. The children themselves planned the simple program that was presented—some of them dressing in Japanese costumes.

The children were given tiny Japanese parasols as favors and Japanese fans were given to those with perfect attendance record. Two children, Joyce May and Martha Nell Cahoon were given prizes for memorizing all of their memory verses and repeating them as a part of their party program.

In the junior department the first hour the children learned facts about other nations, things shared with us and things we share with them. Posters were made. One of particular interest was the shoe poster, with materials such as rubber, leather, tin and cork fastened on the poster and the name of the country it came from, showing that eight nations shared in making one pair of shoes. Scrap books of pictures and facts learned were made. Thirty minutes were given for the worship service.

The children in the intermediate department were enthusiastic from the very beginning. The first day they met and organized. Discussing the entire program as outlined by Church School material they decided just what they should try to accomplish, and various phases of the work were assigned to different groups. Each child was given something definite to do, and was made responsible for the devotional for one morning during the school. During the study, various experiments that were possible for the boys and girls to do were performed, showing the effect of alcohol on the body. Posters were made showing the effect of alcohol on the different phases of life.

A reward was offered to the ones making the neatest and most attractive poster. Harriett Pitts and Louisa Smith Barksdale were the recipients.

Summing the Vacation Bible School attendance, there were seventy-six children enrolled. Forty-seven had a perfect attendance record.

Workers: Mrs. Grady May, Mrs. W. T. Legg, Mrs. E. L. Brantley, Mrs. L. C. Vaughan, Mrs. Sproles, Mrs. L. H. Barksdale, Miss Katherine Grantham, Mrs. W. P. Hollis, Mrs. Wallace O'Neal.

Neither illustrious England nor august Germany share in the problem of Waterloo; for, thank Heaven! nations are great without the mournful achievements of the sword.—Victor Hugo.

## Mississippi and Louisiana

Rev. L. C. Lawhon, Sallis, Miss., has our thanks for a list of four subscriptions from his charge. He also says that he means to reach his full quota if possible.

Verona charge, Aberdeen District, is the latest in that district to report in full on the benevolences, writes Dr. Buhrman, the presiding elder. Rev. G. C. Gregory is the pastor.

Joe C. Pickett, a son of Rev. R. T. Pickett, of Angie, La., and a graduate of Millsaps College, will attend Candler School of Theology at Emory University the coming session.

Rev. R. M. Bentley, pastor at Wisner, La., was the first to remit for benevolences and district work in full, in the Monroe District. The remittance was made on September 1.

We apologize to Mrs. Grady May of Electric Mills for having to compress her excellent article on the Daily Vacation Bible Schools. The summary of the article appears elsewhere.

Mrs. Annie C. Lee, Vicksburg, Miss., gives evidence of her appreciation of the Advocate by renewing her own subscription and adding another subscription for "some one who would appreciate its weekly visits."

Dr. Walt Holcomb, Decatur, Ga., has returned from a three months' preaching mission in China, Japan and Korea. He held revivals, Bible conferences and evangelistic institutes in the leading cities of the Orient.

The statistics of the World's Sunday School Convention showed a gain of 2.75 per cent in Sunday school scholars in the world, a slight increase in Sunday schools and in total membership, but a loss of 155,889 teachers.

Rev. C. B. Powell, Boyce, La., writes

that he is having good success in winding up the year's work on his charge. He has painted and put gas in his church and is planning to paint the parsonage before Conference.

It is a boy, the new arrival at the Methodist parsonage in Slidell, La. Yes, and henceforth it is papa and mama Lueg. We are glad to learn that all parties are not only doing well, but wearing a smile that will not come off.

Mr. William B. Reilly, friend of both the editor and the Advocate, authorized the sending of the Advocate to five superannuates whom we would select. So if you receive a paper in the mails it may be one of those subscriptions from our friend.

Rev. Martin Hebert, pastor at West Monroe, La., writes, "We are started on the last seven acre stretch here, and I think with good prospects of coming out with everything in full." He is planning to see the Mississippi-Tulane football game Saturday.

Rev. R. G. Lord, executive secretary of the Board of Education for the North Mississippi Conference, sends out an interesting and an informative bulletin. It shows a total of \$242.35 paid the previous month on the home and foreign missionary enterprise.

Rev. N. S. Jackson, Superintendent of the Anti-Saloon League, Jackson, Miss., requests us to state that any information desired on the situation in Mississippi, in connection with the lessons on the evils of alcohol appearing in the Church School periodicals, he will be glad to furnish.

Dr. J. R. Countiss, presiding elder of the Greenville, Miss., District, says that eighteen of the twenty-one pastors of his district met on September 17, and that prospects are good for paying all

claims in full. The additions on profession of faith are already in advance of last year.

The Advocate acknowledges the honor of an announcement of the arrival of little Miss Judith Allen Harris, weight seven and one-half pounds. Miss Judith arrived at the parsonage in Rayville, La., on September 21. We congratulate the happy parents on the joy of having such a guest for keeps.

Rev. W. B. London, Baton Rouge, La., sends his renewal and with it a dollar for Junaluska. We have forwarded the dollar to the treasurer. We appreciate very sincerely his comment on the Advocate campaign, and his fine tribute to the Advocate as a home investment. Thank you, Brother London.

Rev. Lawrence L. Cowen reports 605 members added to Noel Memorial Church, Shreveport, in less than two years. His church now has a membership of 1,647 members and is the third in membership in the Louisiana Conference. Dr. Cowen was recently elected president of the Ministerial Association of Shreveport.

An event of unusual interest to New Orleans' Methodism was the breaking of ground for the new church building now being erected in Gentilly. Rev. A. W. Townsend, Jr., and his people met on the lot and held formal ground-breaking services. Several of the Methodist pastors of the city were present and participated in the services.

The editor acknowledges, with sincere appreciation, the invitation of Dr. J. Richard Spann, of First Church, Baton Rouge, to present the interests of the Advocate in his church between now and Conference. At the present time, we are quite pressed for time, but we are going to try to make a way to accept the gracious invitation of Dr. Spann.

Miss Sing Butler, Calhoun, La., sends us a report of the dedication and homecoming service held at Indian Village church, on August 9. The church building has been completely rebuilt and the people are happy in the prospect of a new day in the Methodism of that community. A historical sketch will be published at the earliest time possible.

The Community Chest of New Orleans is going out in earnest for its goal of \$703,497. This sum was fixed upon after a detailed study of the unmet community needs. The editor was asked to speak at some of the meetings and is sorry that engagements prevent his acceptance. He wishes to say, however, that he stands four square for the Community Chest.





Mr. T. J. Ferguson, long one of the staunch and dependable leaders of Rayne Memorial Church, New Orleans, died last Thursday morning in a Memphis hospital, following an operation performed the previous Monday. He is survived by his widow, four daughters and three sons. Funeral services were conducted from Rayne Memorial Church Friday morning.

Rev. H. L. Johns, presiding elder of the Monroe, La., District, sends us a tabulation of the first three quarters' reports for his district this year. The tabulation shows 249 received by profession of faith; 310 by certificate; present total membership of 8,086; raised for benevolences \$2,595.28; balance due on benevolences \$4,341.43; and \$20,033.43 due for a full report on all items.

The New Orleans Standard Training School, a fixture in the Methodist year of the city, will be held at Rayne Memorial Church, 3900 St. Charles Avenue, October 4-9, 1936. The School will open at 2:30 Sunday afternoon. Four courses are offered: The Growth of the Bible, taught by Dr. B. M. Bowen, Atlanta, Ga.; Dramatics in Christian Education, Mrs. Joe Brown Love, Baton Rouge, La.; How Christian Growth Takes Place, Miss Frances C. McLester, Nashville, Tenn.; and Beginnings of Religion in the Life of the Child, Mrs. J. C. Burrow, Jackson, Miss.

## THE ADVOCATE—THE SABBATH

By Trudye Suggs

Sunday afternoon,  
September 20, 1936.

Just finished reading Thursday, September 17th, New Orleans Christian Advocate, from which I always get lots of good.

I especially enjoyed "Meditation," by Rev. B. M. Hunt and "My Garden," by Gladys B. Legg.

I always find something worthwhile in the Advocate, something I like to read. Personally, I think plenty of good reading is one of the best ways, in this "big" world to spend the Sabbath day, with the exception of attending church and prayer meeting.

Then another good way I think to spend the Sabbath is going to see and ministering to the sick, doing what little we can to lighten their burdens and make their path-way brighter. "Look all around you, find someone in need, though it be little, a neighborly deed, help somebody today."

## REVIVAL AT TULLOS

The Tullos Methodist Church continues to move along in strides. When Bishop Dobbs dedicated our church in July, he stated that: "When a church had paid for its church building and had it dedicated, it would be a good thing to follow with a revival." This we had already planned to do, but the wisdom of his statement was demonstrated when, as a result of our revival meeting recently held, the membership was more than doubled.

We had with us Dr. Serex of Minden, and he so endeared himself to the people of Tullos, with his jovial personality and soul-searching gospel messages that large crowds came to hear him. He rendered our church a noble service, which we will not forget soon. We shall ever be grateful for his coming.

As a result of this splendid revival we are now making plans for "half time" preaching next year. This young church is demonstrating what can be done when the people "have a mind to work."

EDGAR C. DUFRESNE, Pastor.

## PARCHMAN, MISS.

Dear Readers: Permit me to say "thanks" to everyone who has been contributing to our need here at Parchman in the way of literature! But also to say, that I have Sunday School literature to finish the year, so let this matter rest. But please continue sending magazines of all sorts—Young People's Magazines and any old magazines of the popular kind.

I also want to thank the following, whose names have been passed on to me, for sending in their literature: Mrs. J. B. Conner, Coffeetown, Miss.; The W. M. Society, Daleville, Miss.; The Methodist S. S., Olive Branch, Miss.; Mrs. J. L. Lampton, East Beach, Miss.; W. M. Society, Moorhead, Miss.; and Mrs. Stansbury, Wesson, Miss. I thank you all, and may God bless you in your contribution to the Spiritual interests of these boys up here!

Finally, let me say that we are still doing all we can in this work! Our boys up here are "not sinners above all men on earth." The Christ Who makes Himself known and felt at Home, is at work here! And many of our boys know the Christ of Experience, Who can and does Transform character, even behind the prison walls!

Yours in Him,

J. H. MOORE.

## YAZOO CITY METHODIST CENTENNIAL

My Dear Dr. Duren: We observed Centennial Week here in the Yazoo City church, beginning on Sunday, August 30 and closing on Sunday night, September 6. We have, in fact, been observing the occasion throughout the year. In April we had the District Conference here and on that occasion we had sermons from two former pastors, Revs. L. E. Alford and W. M. Sullivan, also from the editor of the Advocate.

During Centennial Week we had three former pastors with us. Rev. George H. Thompson came up from Lumberton on Monday and preached on Tuesday night. Rev. Wiley J. Ferguson came on Wednesday from Biloxi and preached Wednesday and Thursday nights. Rev. J. L. Neill, of Brookhaven, preached on Friday night, conducted an early morning communion service on Sunday and preached at 11 o'clock the same day. Rev. Victor G. Clifford, of Flora, who was a member of this church during the quadrennium that his father was pastor, preached for us the closing sermon on Sunday night.

Pastors of the other churches in Yazoo City cooperated in the services, which were largely attended. The spirit of the services was like that of a revival meeting. In reality we had a revival without hardly knowing it. No plan that I know will bring about the joyous and happy fellowship that comes with the return of former pastors.

The first Methodist preaching here was done by John G. Jones, the Methodist historian, while pastor of the Warren circuit, in 1828. The community was then a very small village called Hanan's Bluff, on the Yazoo River. A year later a town was laid out and called Manchester. The church here was organized in 1836 while Andrew J. S. Harris was pastor of the Yazoo circuit. The first permanent church building was erected in 1842, the second in 1890, and the third, following the disastrous fire on May 25, 1904, was built in 1905. Only five former pastors are in the active service of the Methodist Church, all of whom have preached here this year. Two former pastors are on the superannuate list, Rev. L. S. Jones, of California, and Rev. N. B. Harmon, of Vicksburg. Rev. T. B. Clifford is still active as pastor of the Episcopal churches at Hermanville and Fayette.

We are happy to have had you with us during our Centennial Year. Make it an annual visit.

Sincerely,

J. B. CAIN.

## Methodist Women

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

Because of the resignation of Mrs. Eurie M. Weston, we have a new superintendent of Christian Social Relations. Please address Mrs. Carl Craig, E. Fortification Street, Jackson, Miss.

#### COACHING DAYS

By Mrs. W. F. Mahaffey

"Let this mind be in you which was also in Christ Jesus": Phil. 2:5.

September 1-10, 1936, Coaching Days were conducted in each of the six districts of our Conference. The attendance was splendid and the programs both interesting and helpful. Each district secretary led the program in her respective district, using her own district workers for the devotions and demonstration class.

Since the fall topic is "The American Negro," a number of well educated, Christian Negro friends contributed to the programs. These messages, right from the heart of our neighbors, discussing the relationship of these two races in the South, so linked together that what is good for one is good for the other, gave the Negroes' viewpoint and will help greatly as we practice the Golden Rule toward all of God's children. Social equality is NOT an issue in this study. The Negro wants: (a) racial integrity, (b) the right to be a citizen, (c) the right to be educated, (d) the right to economic freedom.

Mrs. Mahaffey urged that the approach to this study be made by studying the way of Jesus. We should analyze our own attitude and try to become like Him. Then if the contributions of the American Negro to our civilization are presented sympathetically and fairly, a fine spirit of interest and understanding is engendered and it becomes a real adventure to continue the study, attempting to

find solutions to problems and ways of expressing the mind of Christ in race relations.

Mrs. Paul Arrington, Conference secretary, discussed the basis of new, or Christian relationships and what we can do, closing with a consecration service.

As study leaders, may we search our own hearts, then discover the needs of our particular group; search and discriminate materials; decide on aims or objectives and plan each session with immediate objective in mind, using material and methods to achieve objectives. We are counting on your leadership in this challenging undertaking and we are also expecting the Woman's Missionary Society to do such a far-reaching work this fall that we shall all move forward in Christian race-relations. May we say: "You are not just a Negro—but you are a child of God and therefore my brother by divine right."

\* \* \*

To be a Negro in a day like this  
Demands forgiveness. Bruised with  
blow on blow,  
Betrayed, like him whose woe dimmed  
eyes gave bliss,  
Still must one succor those who  
brought one low,  
To be a Negro in a day like this.

To be a Negro in a day like this  
Demands rare patience—patience that  
can wait  
In utter darkness. 'Tis the path to miss,  
And knock, unheeded, at an iron gate,  
To be a Negro in a day like this.

To be a Negro in a day like this  
Demands strange loyalty. We serve a  
flag  
Which is to us white freedom's emphasis.  
Ah! one must love when Truth and  
Justice lag,  
To be a Negro in a day like this.

To be a Negro in a day like this—  
Alas! Lord God, what evil have we  
done?  
Still shines the gate, all gold and amethyst,  
But I pass by, the glorious goal unwon,

"Merely a Negro"—in a day like this!  
—By James D. Corrothers  
of Cass County, Michigan.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Last week this column gave you ways in which Scarritt Associates might interpret Scarritt College to their church constituency. This week we offer the needs of Scarritt College.

First of all Scarritt needs the choice young life of the church in order that she may train these young people to serve their generation.

Too, Scarritt needs funds with which to assist worthy students who are devoting their lives to Christian work, but who are often very limited in their finances. A fund is also needed for fellowships for graduate nationals who have received first degrees in their own countries and who desire training in the United States for Christian leadership.

Another need of Scarritt is a dormitory. Students are still living in the cottages that partially surround the Bennett Memorial buildings. Through the heroic efforts of the alumni, most of whom are missionaries and receive only nominal salaries, there has been raised what is perhaps one-third of the amount necessary for a dormitory.

An adequate recreation building to meet the demand for trained leadership to direct the recreation life of children and young people should be a part of the Scarritt equipment.

Endowment for the chapel, library, and Chairs of Christian Home-making, Elementary Religious Education, Missions, Recreation Leadership, Rural Life and Social Case Work are urgent needs.

Not needed? Every dollar is needed. Even it be but a small amount given regularly, if given with love and sped on its way by earnest prayer, what release of joy and gratitude may issue from it! What flagging steps may it not quicken! How do you know what mission he may have for your scant store? Have you no offering to bring?

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Avenue, New Orleans.

Mrs. George Sexton, Jr., Conference president, writes as follows concerning the work:

Auxiliaries of the Louisiana Conference have recently honored their active workers with copies of The Methodist Hymnal which were placed in Wightman Chapel at Scarritt College. Special bookplates were put in the hymnals. Our twelve workers with their home address as given in the Council Minutes are:

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.



## Missionaries

Miss Clara Chalmers, Cuba, New Orleans; Miss Ava Morton, China, Cotton Valley.

## Deaconesses

Miss Emma Burris, Franklinton; Miss Mary Daniel, Washington; Miss Ella K. Hooper, Houma; Miss Ora Hooper, Rose-dale; Miss Sophie Kuntz, New Orleans; Miss Sheila Nuttall, Shreveport; Miss Carrie Porter, Zwolle; Miss Willie May Porter, Monroe; Miss Verna Webster, Oxford; Miss Bessie Williams, Shreveport.

Louisiana will have three girls in Scarritt this year preparing for definite Christian service—Miss Marjorie Haggart, of Vinton, who made a splendid record last year; Miss Patricia McHugh, New Orleans, who enters this year on the Peavy scholarship, and Miss Olive Scales, Shreveport, who returns for further study. Miss Ava Morton, returned missionary nurse from China, will spend a part of her furlough in study.

Scholarships provided at Scarritt for accepted candidates actually amount to five hundred dollars. The Conference furnishes three hundred of this and the other two hundred comes from an annual appropriation of the Woman's Missionary Council.

\* \* \*

Mrs. W. H. Martin, vice-president of the Conference, and also chairman of the Finance Committee, has recently sent a letter to all auxiliary presidents. In it she says in part: "This is check-up time. So much depends upon the last quarter's work; if you are behind with your pledge, you still have time to bring it up." She also asks that envelopes for Week of Prayer be distributed in September and reminds the women that our Indian school at Dulac will share in the Week of Prayer offering this year.

She is urging us to help enlarge the life membership roll of the Conference, and says: "Overpay your pledge and make some faithful women life members; that will also help your district to pay out."

Mrs. Martin is now at work on a permanent life membership roll for the Conference and is very anxious to have the records correct and complete. She asks all missionary women of the Conference to assist her by sending her the names of any life members before 1921. This roll of Louisiana Conference life members will be on display at the next meeting of the Conference Society.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

## ESSAY CONTEST AWARDS

Dear Dr. Duren: I am sure you will be interested to know something of the results of the essay contest sponsored by Mr. T. L. James of Ruston. To the thirty young people of Louisiana whose trip to the Mt. Sequoyah Young People's Conference was made possible by him, he offered prizes of \$10, \$5, and \$3 for the three best essays on the subject: "A Better Mt. Sequoyah—How." In addition he offered a dollar each to all who wrote the essays at all.

There were fourteen essays submitted with the following winners:

First prize—Mrs. A. D. St. Amant, Jr., wife of Rev. A. D. St. Amant of Delhi, La.

Second prize—Miss Jessie Scott, Route 4, Baton Rouge, La.

Third prize—Miss Hazel Lea Nowell, Ruston, La.

Others who will receive the \$1 are: Maude McFarland, Alexandria; Audry Bess Hoffpauir, Ruston; Julia Webb McGehee, Downsville; Juanita Funderburk, Winnsboro; Rebecca Raulins, New Orleans; Collins Lipscomb, Hammond; Aralyn Hastings, Hammond; W. D. Boddie, Lake Providence; Edwin Brock, New Orleans; Vance McLean, Clinton; Samford Pearce, Gilliam. Judges: Prof. H. E. Townsend, Ruston; Rev. C. B. White, Hodge; Rev. Guy M. Hicks, Ruston.

It may be interesting to note that the papers were examined carefully by judges whose decisions were made separately without conversation among themselves. When the three decisions were put together it was found that they were unanimous. They declared that every paper was very fine and the deciding votes were cast in favor of those who most closely stayed on the subject and gave the best suggestions for improvement of the conference.

Every delegate praised Mt. Sequoyah for its beautiful setting and natural appeal; for its sympathetic and hospitable leaders and hosts; for its excellently planned and well carried out program. Emphasis on the Bible, fine interest groups, challenging theme: "Go Ye;" recreational features, especially folk games; certain worshipful "high points;" and the fellowship with Christian young people—all these were praised highly.

I am sending the outstanding suggestions taken from all the essays. You may like to use these in some way, although it should be clearly understood these are the reactions of a group of young people, and are not criticisms of the Mt. Sequoyah program. Some of these may not even be fair nor the consensus of opinion.

## Suggestions for "A Better Mt. Sequoyah—How"

1. More initiative on the part of the young people themselves and less adult direction.
2. Less emphasis on problems, more emphasis on solutions.  
Less theoretical ideas, more practical ways and means.  
Less about worship, more real worship.
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4. Greater world-wide missionary emphasis.
5. "Quieter" quiet hours and more time to rest at night.
6. Forty-five minutes directed study and fifteen minutes free time instead of one hour free study.
7. Model programs for local church organizations; model union, camp and assembly meetings, all presented by young people's groups.
8. More emphasis on dramatization and music.
9. Better physical facilities such as showers, paths, dormitory equipment, dining room space, etc. Also swimming pool.
10. More complete explanatory programs to be studied by young people before they go to Sequoyah.
11. Better library facilities or more time to keep books out.
12. Definite goals for discussion and interest groups; definite pledges made for efforts back home, rather than vague, indefinite discussions.
13. More tournament forms of recreation, with state group competition.
14. More Christians of other races urged to attend.
15. More limited subjects for class room study.

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## Christian Education

### CHURCH SCHOOL LESSON, OCTOBER 4.

By Dr. J. R. Countiss

(Those who have enjoyed and profited by the Church School lessons of Dr. Countiss, as prepared for the Advocate, will be interested to note that he has prepared a more detailed and factual treatment for the Senior Quarterly for October-December. There they will find an enlargement on the treatment given in the Advocate.—Editor.)

#### PRESENT CONDITIONS REGARDING THE SALE OF ALCOHOLIC BEVERAGES

(Isa. 56:9-12; Prov. 31:4-7.)

Those who plan our church school lessons have done well to order a five weeks' course on the effects of alcohol. The liquor problem is universal and age-long. It is the parent of a host of other problems, moral, social, and economic. It touches every human being either in person or through the family, the community, or the nation. Only the dead are immune to the ravages of the virus of alcohol. Men have sought to control its use both by legislation and by education. If but one of these measures is to be used, it is far better that we have the latter. Without it the former is either dead or paralyzed. We may be sure that God prefers obedience to conscience to conformity to law; that he desires to have evils eradicated rather than outlawed. However, there is no conflict between God's temperance laws for the building of character and man's prohibition laws for the protection of youth and weakness. Still, men must remember that legislation is not salvation.

The lesson shows a country exposed to its enemies, wide open to devastation and inviting destruction. Its rulers and leaders are blind and ignorant; silent when they should be shouting alarms; asleep when they should be alert; lying down when they should be standing guard; putting their own slumber and ease above the safety of their country. Their greed for gain probably leads them

into graft. With such leadership there is no safety. The only protection society has is personal. The strongest walls may be bored from within. Iron gates may be left ajar. The cashier may "forget" to set the timelock, or to store the cash within the vault. Every mechanism depends at last on human hands and every defense on human character. It is idle to inquire whether we may trust men. There is no other earthly means of protection. No mechanism is more trustworthy than the man who made it.

Israel's leaders were corrupt. Such persons do not long remain sober. They soon abandon reserve and plunge into drunken debauchery and dissoluteness. They seek to drown conscience in drink and to have the orgies of tomorrow outdo those of today. It is doubly hurtful when men in high places set a bad example. Unfaithfulness brings disaster proportionate to responsibility. If a sentinel sleeps, a fortress may fall or an army be captured. If a cocktail is nothing, why cannot a high official refrain from drinking it? Why does the man who boasts his ability to take it or leave it, always take it? Such leaders in America wrecked the Eighteenth Amendment. It was killed by unfaithful officials, assisted by the "best people"—and the worst. Mansions were served by and from the slums. Senators and governors had their favorite—and favored—bootleggers. The "high and mighty" thought to enjoy an exclusive lawlessness, only to find themselves hand in glove with gangsters, thugs, and thieves. It is not altogether loss that the nation is done with such mockery until by sound, scientific education we may train a citizenship that will elect sober officials to enforce the laws it may enact for its guidance and protection.

Denunciation is not education. Youth has a right to know facts and reasons. Laboratory tests as exact as any other chemical experiments make the required data available to the alert teacher. It is the business of church people to teach these facts, since the liquor traffic sends its emissaries to meet them on the highways; to add to the cost of automobile accident insurance; to increase their taxes for courts, prisons, hospitals, insane asylums; and to care for the flotsam and jetsam left by the deadly drug, alcohol. The problem is tremendous and troublesome, but it can be and will be handled by a Christian civilization.

### POINTED PARAGRAPHS

By Rev. John W. Ramsey

Dr. Charles E. Jefferson, in his book "The Character of Paul," gives a diagnosis of the religious attitude of many people thus: "God seems to be a needless hypothesis" and "the doctrine of evolution is attractive because it seems to get rid of God." If evolution were true, which it is not, God would be a "needless hypothesis." The evolutionary theory not only "seems" to get rid of God, but actually does get rid of Him—pushes him off his throne. Therefore, if evolution be true, there is no God—unless we say, God is evolution and evolution is God. Let him who will overthrow that proposition, if he can.

\* \* \*

Among the directions given by the bishop to young preachers who are being received into the Conference is this admonition: "Do not mend our rules, but keep them; not for wrath, but for conscience' sake." Yet quite a number of pastors, especially among our young men, apparently believing themselves wiser than the fathers who formulated the rules and regulations of our church, are both "mending" and ignoring them. For instance, the Order of Worship given in our Book of Discipline, having for its purpose, uniformity in our mode of worship, is being "mended" or ignored to such an extent that a stranger coming among us on Sunday morning would not know what is coming next. In certain places in our Order of Worship the congregation is directed to kneel, but the pastor says, "Remain standing while we pray." In closing the hour of worship, the pastor is directed to use the Apostolic benediction to be found in II Cor. 13:14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." Most, if not all the older preachers follow the order of worship and correctly pronounce the Apostolic Benediction. Let the young preachers take notice, remembering that they have been directed not to "mend our rules, but to keep them."

Just Off the Press

### The Trail of the Circuit Rider

A history of the Methodist Episcopal Church, South

by

REV. W. L. DUREN, D.D.

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## LOUISIANA YOUNG PEOPLE

By W. D. Boddie

D. L. Dykes, pastor of Trees City, closed a young people's revival in his church Sunday night, September 13th. There was held a week of inspirational services closed with the organization of a young people's department of approximately thirty members. The officers elected were Nina Williams, president; Madison Singleton, secretary; and others. We expect a year of excellent work in full connection with the Conference as does the pastor.

The New Orleans District camp at Mandeville closed September 5th. There were approximately fifty present with twenty-seven credits being issued. Three courses were offered, namely: Race Relations, by Brother Grambling; Principles and Materials of Worship, Rev. H. A. Rickey; Story of the New Testament, Rev. D. B. Raulins. The night activities ranged from a camp fire, sing songs, lantern hikes, to plays, mock-courts, a banquet, and a consecration service the final evening. An interesting feature of the camp was the questions which were asked each morning during the assembly and answered by the faculty. The questions embraced many fields including the Discipline, dancing, divorce, etc. The vesper services were led by Robert Carter and one of their features was the talk the last evening given by the Negro dean of Dillard University in New Orleans—Dean Hays. The morning watch services, conducted by Sarah Roland, were quite beautiful and inspirational. The prayer groups were ably led by Robert Crichlow while the enthusiastic singing was conducted by Brother Rickey.

Claudius Mayo, director of the Lake Charles District, states that they effected a splendid organization under the unified plan for an enthusiastic group of young people, ages 12-23, at Moss Bluff Meth-

odist Church, about eight miles north of Lake Charles. Miss Fay White, Lake Charles, was elected president and they are all off to a flying start. Claudius says to "watch 'em." Best of luck to you, Moss Bluff, and let us hear from you often.

The Baton Rouge District has begun work on a definite project and goal for the coming year. The Ava Morton Young People's Fund was started by "Rae" Bagot, vice-president of the district camp and president of the senior department in First Church, Baton Rouge. The district plans to finance a \$1000 bond issue to be used by Miss Morton, a missionary from China, on a year's leave of absence, when she returns to her mission field next year. The interest on the bond will be used by Miss Morton, who was nurse at the district camp, to keep a patient in their hospital in China for a year. The bond lasts indefinitely. This interesting report was supplied by Nannette Dutsch of Baton Rouge.

Donald George, publicity superintendent of the Lake Arthur camp, reports: The Epworth Standard Training Camp for the young people of the Lake Charles District issued twenty-five credits. There were twenty-eight campers and a staff of eleven members present. Rev. Roland Faulk, as dean, conducted the camp splendidly. The three classes of an hour and a half each were taught by Rev. Mr. Faulk, Rev. Jimmy Sensintaffer and Rev. David Tarver. Vesper services were conducted by Rev. David Tarver and morning devotions were excellently led by Bill Fraser of Many. The business manager for the camp and also the intermediate camp of the preceding week was Claudius Augustus "Chuckles" Mayo, director of the Lake Charles District.

The young people's division of the Natchitoches Methodist Church connected with the Normal has been functioning successfully throughout the summer. They have been especially active at the opening of the college. "Big brothers and sisters" went to Natchitoches a few days before school opened to assist in welcoming the new students and to make them feel that each had a definite place in the school and in the church. A party, which had as its aim the formation and renewal of acquaintanceships and friendships among the old and new students, was given at the church on the night of September 15. Many plans are being made for the year among which are the bringing into closer contact the students through the medium of combined daily prayer services of all the churches. They also expect, in the near future, to have a student worker to serve as student leader on the campus. At the present

time Mrs. Bar, counsellor of the young people's division at Natchitoches, is giving her time to this work. Posters are being made, programs are being constructed, and other projects are being perfected which together constitute the religious activities of Louisiana Methodism on the campus at the State Normal.

The Wesley Foundation at Louisiana State University, under the leadership of Rev. Joe Brown Love, as an indication of its progress there has recently published the initial issue of "The Wesleyan," setting forth the purposes and activities of the Foundation on the campus. Brother Love and his staff can justly be proud of the publication. They plan to continue the weekly WESLEYAN as a bulletin. Quoting from page two of the magazine we find that "the Wesley Foundation is the Methodist student movement as it operates in the State College or University. It is the Methodist Church at work in the heart of the University. It seeks to interpret Jesus in such a way as to make religion vital in the life of each student and in the campus community."

## OSYKA, MISS., CHARGE PAYS IN FULL

On September 27, another Mississippi Conference charge came through with a full report. Rev. E. B. Emmerich, of Osyka, reports that they have paid in full the \$235.00 assumed for the Benevolences. We congratulate Brother Emmerich and the Osyka charge.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—Ralph Waldo Emerson.

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

A dreadful disease stalks in our land. Our community has been stirred by the proximity of infantile paralysis, even though the nearest case be several miles away. School openings in the state have been postponed. Children must play in their own back yards. Victims of the "polio" are quarantined. The health authorities have urged that children be kept at home until cooler weather. Many summer plans have been changed. Parents as well as children have foregone their visits and their pleasures. Thousands have used the spray in their nasal passages.

Many times have we thought of another deadly malady—"adult paralysis." Unfortunately, it does not pass away with the coming of cooler weather. The blight of frigid indifference remains with us. The community remains unstirred by the spiritual callousness of adults. Yet this adult paralysis menaces the welfare of us all. We are convinced that many of our evils would speedily vanish if adults would be alert. Not that they are against the church. But too often they "let down." Middle aged people consider themselves established, and the god of comfort and ease results in adult paralysis many times.

Our health departments show us the value of organized warfare against disease. As a result, the spread of infantile paralysis has been checked and schools have reopened. Health departments fight

other diseases. Typhoid shots are given to provide immunity from typhoid fever. Diphtheria is quarantined. Would it not be sensible to quarantine drunkenness? Ought not the community to organize to rid itself of strong drink that is a traffic in death?

When a man builds a house, the community demands a certain quantity of materials. The roof must be fire-proof. The joists and roof must meet under certain specifications. Yet a syphilitic may marry, and the community has nothing to say. Why should there not be community standards for building homes as there are community ordinances for building houses? The house may not last long. The home ought to last forever.

Immortal souls are perishing. And adult paralysis is our greatest enemy. Fatty degeneration of the heart sets in when men and women allow emotion to go unmatched with action.

The medical profession is still seeking a remedy for infantile paralysis, although they have not yet found it. But there is a known cure for adult paralysis. Genuine repentance and steadfast faith in Christ will bring about the needed cure. God's everlasting remedy will effect the desired change. Jesus did something about our need. Christian discipleship means that the Christian will do something about the need of others. May God help us to rescue the perishing.

### PRAYER

Our Father, save us from deadly lethargy. Save us from callous complacency. As we look at the cross of Jesus, we feel the impulsion to do with our might what our hands find to do. Energize us. Accompany us. Inspire us. We offer life to Thee. We offer our petition in the name of Jesus.

### WATERFORD, MISS.

Dear Dr. Duren: A very successful revival was held at Waterford Church recently, with the Rev. E. C. Driskell doing the preaching, and our beloved pastor, Rev. Travis Filgo, the singing.

Brother Driskell is a very sincere and forceful speaker, and we feel sure that all who heard him were inspired to higher and better things in life. He is a true type of the "old time religion" and a very spiritual man in every way. A bulider in every sense of the word. As he travels along life's road he sees things

from a Scriptural standpoint and causes others with whom he comes in contact to see them likewise. The revival was well attended by all denominations in the community as well as the Methodists. There were twelve additions to the church and more may come in later.

We know much good has been accomplished by this revival and we are praying that it may be lasting.

Our pastor has held revivals at all his churches this year, doing all preaching except this one at Waterford. He is loved by all and his "flock" follow him from church to church. He, like Brother Driskell, is a worker and bulider of souls for the Kingdom of God.

We, of Waterford church and community, are thankful for the work of these two dear men and may God bless them both is our prayer.

"A CHURCH MEMBER."

### PROGRAM FOR THE CONFERENCE COUNCIL OF CHRISTIAN EDUCATION

First Methodist Church, Alexandria, La, October 6, 7, 1936.

Tuesday, October 6.

10:00-10:15—"The Upper Room," Rev. G. W. Dameron; 10:15—"The Need for a Vital Christian Education Program in the Local Church," Bishop Hoyt M. Dobbs; 11:15—A discussion on the purpose of Christian Education—some of the present trends in our Christian Education program, led by Dr. J. Q. Schisler; 12:30—Lunch.

### Afternoon Schedule

2:00—Group Thinking about our major objectives in Christian Education in our Conference Program in the Light of our Needs in the Local Church, led by Rev. G. W. Dameron; 3:00-5:00—Group Meetings to work out definite projects: Children's Division, led by Miss Freddie Henry; Young People's Division, led by Dr. Walter Towner; Adult Workers, led by Dr. M. Leo Rippey; Presiding Elders and Members of the Conference Board of Christian Education, led by Dr. J. Q. Schisler; 6:00—Supper; 7:00—Group Meetings continued.

Wednesday, October 7.

8:30-8:50—"The Upper Room," Rev. G. W. Dameron; 9:00-12:00—Group Meetings continued; 12:15-1:15—Lunch; 1:15-1:30—District Staffs meet to plan to meet; 1:30-2:30—Whole Council meet together to schedule program which all are to work together on; 2:30-3:30—The District Staff the Key to the Local Church, lead by Dr. M. Leo Rippey; 3:30-4:00—The Last Word.

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## MID-WEEK BIBLE CLASS— CROWLEY, LA.

In Crowley, La., a group of women, who are unable to attend the Church School on Sunday morning, meet on Thursday afternoon. The class is duly registered and organized according to the Methodist program. They study the lesson in the Adult Student for the following Sunday, and send in their report of attendance and their offering to be included in the regular Church School report on Sunday morning.

The class bears the name, "Wynn Memorial," in honor of Rev. and Mrs. J. F. Wynn, who served their superannuate years in the south section of Crowley. There are twenty-three active members, and visitors drop in frequently. Recently they celebrated the second anniversary. During the winter they meet in a private home; this summer they were graciously permitted to occupy a Presbyterian Mission building in the southern section of town.

The class has social meetings at intervals, and for a "service program" they dress two poor children of the neighborhood for public school and Sunday school attendance. A number of other garments, some new, some remade, have been distributed. Miss Alice Wynn is teacher, and Mrs. Victoria Petrie is president.

MRS. H. A. PARKER, Secty.

## THE HISTORY OF THE INDIAN VILLAGE METHODIST CHURCH

I have been asked to give the history of the Indian Village Methodist Church. In giving this report I shall include the financial and spiritual development for the past seventy years.

The first church was built before the Civil War and was known as the Springhill Methodist Church. It was a log house and set just north of the old school building.

Our community prospered and we desired a better and more comfortable house in which to worship. Mr. Worlds traded a steer for some lumber with which to build this new church. The community helped to erect this frame box house known as the Indian Village Methodist Church. This was about the year 1868. Later the house was repaired and ceiled, and glass windows put in. It served us for twenty years.

In 1888, or near this date, the church was torn down and another one was built, which continued to provide a place of worship until 1936. In this year our present church was erected.

The Indian Village church has been on three circuits—Calhoun, Eros, and Choudrant. It has helped to provide for three parsonages, one at each of the places named.

Of interest to us is the list of the presiding elders for the past fifty years, who have helped to carry on the work at this church. They are: Robert Randle, J. L. P. Sheppard, William Schuhle, Albert Lutz, K. W. Dodson, W. D. Kleinschmidt, R. M. Brown, W. L. Doss, and Louis Hoffpauir.

The preachers who have served this church since about 1867 are: Charles Hodge, John W. Hearn, Robert Parrish, Rev. Mr. Godfrey, Cape Herlong, Ruben Collier, and Charles Hodge. Stivers, who was followed by Nick Crocker after three months, Harry May, Reams, Cornet, Charles Staples, Isbell, R. P. Howell, Jenkins, Mandeville, Wafer, and H. W. Ledbetter.

Then followed these with their years of service: Tom Randall, 1906-1907; Kelly, 1908-09; A. S. J. Neill, 1910-11; G. D. Purcell, 1912-13; Robert Randall, 1914; R. H. Bamburg, 1915-16; J. T. Waltman, 1917-18; W. M. Lantrip, 1919-20; J. L. Lay, 1921-22; H. T. Young, 1923; D. C. Bennett, 1924-27; D. W. Poole, 1928; R. H. Staples, 1929; J. L. Cady, 1930-31; R. V. Fulton, 1932-35; and B. F. Roberts, 1936.

Twelve preachers have received their licenses at the Indian Village church, and from this group have been men who have filled positions in the Methodist Church in the capacity of a pastor in charge to that of presiding elder.

About the year 1873, Frank and William Platte, Nick Crocker and J. M. Griggs received their licenses. Then about ten years later, 1883, Harry May, W. B. Inabnett, J. H. Downs, Joe Rutledge and B. H. Sheppard were licensed. J. L. Sheppard received his license about 1875; Roy, 1890, and Eldridge King, in 1920.

For several years we had a prosperous and religious church. We had class meet-

ings, love feasts, the sacrament, Sabbath observance and prayer meetings in which sinners were converted and some called to preach. We had revivals that attracted adjacent communities. These people visited us, and we had rejoicing.

In recent years we have experienced a sad decline. Our class and prayer meetings are practically events of the past. We have Sunday desecration by partaking of such practices as swimming, baseball and dancing. There has been no general revival or a conversion in the church for many years, that I know of. We can truly sing the song:

"Surely once our garden flourished;  
Every plant looked gay and green.  
Ah, since then a drouth succeeded  
And a sad decline we see.  
Lord revive us;  
Oh, revive us.  
All our help must come from Thee."

Respectfully,

N. L. GRIGGS.

The Spirit of God works everywhere alike, where there is no eye to see, covering all lonely places with an equal glory, using the same pencil and outpouring the same splendor, in the caves of the waters where the sea-snakes swim, and in the desert where the satyrs dance, among the fir trees of the stork, and the rocks of the conies, as among the higher creatures whom he has made capable witnesses of his working.—John Ruskin.

Life was expounded as representing but one stage of a measureless journey, whose way stretched back through all the night of the past, and forward through all the mystery of the future—out of eternities forgotten into the eternities to be; and the world itself was to be thought of only as a traveler's resting-place, an inn by the roadside.—Lafcadie Hearn.

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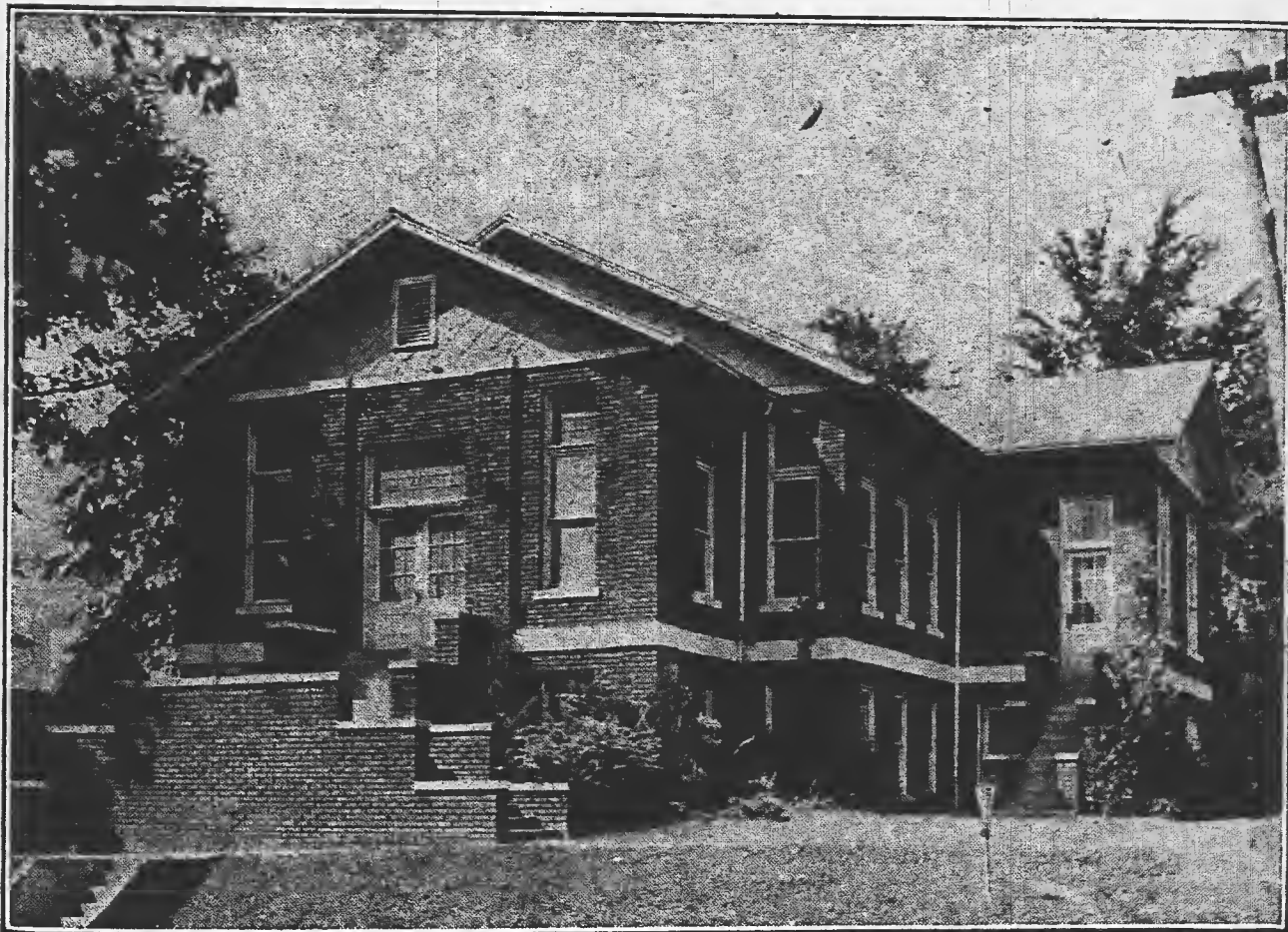
NEW ORLEANS  
**Christian Advocate**

Vol. 83—No. 41.

NEW ORLEANS, LA., THURSDAY, OCTOBER 8, 1936.

Whole No. 41203.

ONE HUNDRED YEARS OLD



Methodist Episcopal Church, South, Ripley, Mississippi

# Wallet of the Week

**TWENTY THOUSAND YOUNG PEOPLE** marched through the principal streets of Mexico City not long ago, says Zion's Herald, carrying banners of protest against the use of intoxicating liquors. The demonstration was a part of the anti-alcohol campaign now being waged by the Mexican Government. In an address to the marchers, who represented the city's school pupils, ranging from primary grades to college, Dr. José Siurob, chief of the department of health, described intemperance as a vice which is a "symbol of degeneration, poverty, crime, and moral and economic enslavement." Evidently the Mexicans believe that there are other things of importance besides a balanced budget.

\* \* \*

**THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION** has determined upon a campaign to raise one million dollars for temperance education—the largest amount ever proposed for such a program. No portion of this vast sum will be used for administrative or legislative purposes, but the entire amount will be used to acquaint Americans with the latest scientific findings as to what alcohol is and what it does. Such centers of research and investigation as Johns Hopkins University, Harvard, Yale, Cornell, the Carnegie Institute, and Mayo Clinic will be used. The fund-raising campaign is being sponsored by some of the most eminent religious, educational, and social leaders of the United States.

\* \* \*

**DR. CHRISTIAN F. REISNER** is authority for a thrilling human interest story of the great American Metropolis. A police rookie and an apartment superintendent captured a man burglarizing the apartment of two elderly women. The burglar was caught red-handed. He told his captors that he had been out of work and his family were starving and he had promised them food that day. Again he had failed to secure employment and he was preparing to fulfill his promise to his family. The culprit piloted his captors to his lodging and there they found the family as he had said. The rookie and the superintendent pooled their money and bought food. They secured a job for the father before they left the house. The rookie is now a high police official and he receives a Christmas remembrance every year. One of the sons of the burglar is a distinguished attorney of the city and two of the daughters are school teachers.

**REV. ENSOR C. WALTERS**, President of British Methodism, in an address at Leatherhead, said: "Methodist Union has yet to justify itself. The whole truth of the matter is that Methodism is living on its capital. Methodism from the first was a tremendous agency of earnest evangelism, and unless in these days it goes back to seek the outsider it is finished. If Methodism has no particular character, I do not see why it should go on as a separate Church. But I think Methodism still has a mission to fulfill and still has a distinct place."

\* \* \*

**THE PRESBYTERIAN CHURCH**, says the Religious Telescope, had more than eleven hundred vacant pulpits in 1935, according to the General Assembly Minutes. That means that about every eighth church was without a pastor. The Minutes also reveal the fact that there are approximately one thousand and more ministers than there are churches. Putting the two facts together, it seems that two thousand Presbyterian ministers are without a charge for some reason or other. After all, it would appear that the itinerant system of the Methodists has its virtues and its merits.

\* \* \*

**THE CHURCH OF ENGLAND** is said to be the wealthiest institution in the British Empire. It owns a quarter of a million acres of land, some coal lands yielding huge mining royalties, some of its holdings are in London and other large provincial cities. The estimated value of its holdings is given as \$1,600,000,000, and the annual income from these holdings is \$40,000,000. The contributions of British churchgoers amount to \$45,000,000, making the total annual income \$85,000,000. In spite of this immense income, the average vicar gets only \$40 per week and the average curate less than \$20.

\* \* \*

**PROTESTANT BODIES** are making great use of the anniversaries of great events in their history which occur this year. On June 12, at Geneva was celebrated the four hundredth anniversary of the publication of Calvin's "Institutes," when 8,000 people partook together the community meal at the Exposition Palace. In October the martyrdom of William Tyndale and the beginning of Protestantism in Belgium will be celebrated at Vilvorde. On October 31, the anniversary of Luther's nailing the ninety-five theses to the church door at Wittenberg will be observed throughout the Christian world.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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## EDITORIAL

### THEOLOGICALLY ANAEMIC

The author of a recent book takes the position that American Christianity is "theologically anaemic." According to his diagnosis, the condition is caused by a conception of the Church as a means of ministering to the human and the temporal, as too much occupied with human comfort and social adjustment. It has been said that the Christ of the Christian Church was an invention of St. Paul, but today He is seemingly too much an invention of individual and local interest and desire. It is obvious, we think, that a church with such a conception of its office and ministry would naturally evolve a theology of a "square deal" rather than that of a regenerated heart and a life consciously and definitely related to God. We wonder if the diagnosis of the author does not deal with symptoms rather than the real cause, the immediate and the apparent rather than the ultimate? Is it not true that an anaemic theology is directly traceable to a superficial faith and a defective experience? In these days, it has come to be somewhat popular to declare independence of any set theology—to assert the abandonment of theology for the practical and the workable. The upshot of that attitude is that many are on a theological journey without chart or compass, and their Christianity has become a romantic adventure in the realm of human interests. Under such conditions, theological opinion gravitates to the level of its inspiration, it becomes an echo of impressions received at the roadhouses of human circumstance. When God is non-existent in human experience one cannot escape being speculative, anaemic, in theology. It is certain that no economic program and no theory of social relations can generate a great theology, for theology reflects an experience and a faith in which God is central and vital. Without a personal exaltation of God, human thinking clings to the ground, theology becomes colorless and hopeless, and religion degenerates into a groveling opportunism. Right-thinking on economic and social matters is wholesome and

important, but one must tap divine resources if the faults of an underfed faith and theological anaemia are to be avoided.

### PREACHING

Preaching has come to be too much of a conventional feature of the ministerial task. In our opinion, the concession is disastrous both to the preaching and to its public effect. It begets in the preacher a lack of conscience on the subject and the subject matter of his message, and the pew loses that element of profound respect without which the pulpit, as an institution for Christian instruction and promotion, must ultimately lose its power if not be destroyed in fact. When a minister comes to a point where he feels that it is not necessary to bring "well-beaten oil" into the sanctuary, then his sermons will be stripped of passion and power. When the pew reaches the conclusion that the oil is stale, reclaimed, or is a product of an indifferent market, the authority of the pulpit is broken. The assent to the conventional estimate of preaching is manifested in a number of ways, among which are the unblushing appropriation of the sermons of others, the becoming an echo of local or popular agitations, clerical professionalism, an unfruitful ministry, spiritual helplessness in the presence of tragic circumstances, and an utterly discouraged minister. It is something not confined to any particular group of ministers, it deadens spiritual force, turns the pulpit into a theatrical rostrum, when it should be the forum of an inspired prophet with a message consciously from God. We believe profoundly in education, but we seriously doubt if the greatest need of the Church is a larger complement of scholarly preachers. We are always thrilled by the winsomeness of personality and the gloriousness of speech which make a church a great Christian rallying place for the community, but brilliant epigrams and the flowing periods of great oratory cannot be made a substitute for a searching gospel courageously delivered. We

need a gospel that will search through the motives of the human heart and lay bare the shams of human living. It is easy to join in a tirade of condemnation against the helpless wretch who finds himself in the toils of the law for some criminal act, but it is no less easy to forget other crimes and criminals of equal guilt. It is horrible to take an innocent babe from its nursery and hold it for ransom, or to stain the ground with its unoffending blood; but who will dare to condone the crimes associated with the sale and the use of drink, or the wrecking of a train and sending men to death, hanging melancholy weeds upon the hearts of widows and reducing hapless children to orphanage? We need a pulpit that dares to preach righteousness without apology and denounce sin without discrimination. We need to get back to the Saviour of men, not just to speculate about what he would do or what would be his attitude to our problems, if he were on earth today. We must lay the emphasis upon redemption by a timeless Christ unto an experience of holy living. If the economic and social storms through which we have passed may serve to rediscover Christ to the men and women of our day, it will be worth all that it has cost. We have heard the cry of anguish—cries of war, cries of suffering, cries of death. O' Lord, give us to hear again the tender but authoritative tones of the Saviour of men saying, "Peace, be still!"

### DR. WEATHERHEAD AND WAR

Dr. Leslie D. Weatherhead, pastor of City Temple, London, comments on war thus: "When politicians and diplomats cannot agree, they call on the young men, in the last resort, to fight for them. The diplomats never fight. My plan is that the young men on both sides who are ordered to fight should first demand a conference. If it is practicable to bring young men near enough to one another to fight with bayonets, it is practicable to bring them near enough to talk. I am certain that they would find a way to the brave, new world and refuse to be a party to the insanity of trying to wipe one another out. Britain would probably lose some of her possessions. Why shouldn't she? How did she get some of them? And does anybody suppose that the Peace of the World can be permanently maintained while the British Lion keeps her paws on India, Ceylon, Irak, Egypt, Australia, New Zealand, Malta, Gibraltar, Canada and South Africa, and then says to the other nations of the world, "Why do you not all lie down in peace together with me?" Whatever else may be said of this utterance, it is a biting rebuke to war makers, and it is an unanswerable argument for regarding the rights and interests of those upon whom the tragedy of war must fall.

## Editorial Miscellany

By Dr. H. T. Carley

### "THE TOTAL DEPRAVITY OF INANIMATE OBJECTS"

Some keen, if cynical, observer of untoward happenings in connection with insensate things has enunciated the doctrine of "the total depravity of inanimate objects," by which he means that mere things deliberately commit diabolical acts, fiendishly and with malice aforethought.

We do not accept the doctrine—but we have had some experiences that make us wonder if there is not something to it. It is a well known fact that a rocking-chair that has been carefully placed out of the way at night can—and does—maneuver itself into position to hit the unwary householder on the shins with both rockers if he ventures across the room in the dark. It is also of record that a wheelbarrow, rolled under the house at eventide, can station itself in front of the steps in perfect position to trip with its handles anybody that ventures down the steps at night and give him a lusty kick with its wheel. There be those who claim to have heard chuckles of glee emanating from said rocking-chairs and wheelbarrows as they witnessed the discomfiture of their victims.

It is an old story that a hammer will maliciously miss the nail and smash the thumb of the nailer.

No later than this morning we had an excellent illustration of how utterly depraved inanimate objects may become. For business reasons, for some weeks now we have been getting up before daylight. We think we know our room to the fraction of an inch. Our bathrobe hangs on a hook behind the door. The door usually stands open at a wide angle. This morning, pitch-dark though it was, we walked confidently to the door to get the robe. During the night the door had shifted its angle to the exact position to enable it to bust us on the right side of the brow with a blow that made us see more stars in the room than were visible to the naked eye in the sky.

Maybe it was only the creak of the hinge—but it sounded like laughter.

After we had recovered somewhat our composure, we started through the door, taking particular pains to veer far enough to the left to be beyond the reach of another blow such as we had just received. Incredible as it may seem, the door-jam leaned far enough out to smite us on the left side of the brow with a smash that made us see comets and fiery constellations.

We do not accept the doctrine—but it has certain elements of plausibility. It is also comforting—we are prone to hold somebody else responsible for our own failures. The simple device of a lighted match would have saved us a busted head.





# News and Views



## HEADLINES

By Dr. D. B. Raulins

Dear Pope Pius XI:

As I suggested in my former letter I am writing this time about Spain and what lies back of her trouble.

Now I realize that Spain is to you not only a pain of the head but an agony of the heart. Furthermore when I think of the momentous and tragic possibilities of her undeclared and unofficial civil war for the entire world it is my feeling that all of us should be fully awake about it. Not only should we pray with you for Spain, but we should do something about it.

It has been difficult for me to get this war straightened out in my own mind. Who is fighting whom and why have been big questions with me and some of my people in this country. Just who and what are the issues involved?

As I am beginning to see it as portrayed in the headlines and what is under the headlines of our papers the conflict appears to be between the present recognized government of Spain, established in 1931 by the free vote of the people, a republican form of government. At this time, if I have it right, the people, the common people, rose up as one man, threw off the yoke of tyranny, sent King Alfonso into exile and created a government guaranteeing to the people certain inalienable rights, among them life, liberty and the enjoyment of political freedom and economic liberty. These our papers usually speak of as Reds.

On the other hand, opposing these, is an army made up of and backed by the church, your church, the despotic nobility and a disgruntled minority of army generals. These are known as Rebels and are being supported by Italy and Germany, fascist states. Why, I read that German and Italian aviators do not so much as put the Rebels' insignia upon their bombing planes with which they pour death and destruction upon the loyal troops of the government.

Now, if I am correctly informed, I can muster almost no sympathy for the Rebels. And notwithstanding the sympathy of Russia for the present government of Spain, and as much as I oppose Communism, I do feel rather tender toward Spain's government. That may be

due partly to some memory I have of the history of the establishment of my own U. S. Government.

By the way, it is true that one of your predecessors many years ago, not content with the loyalty of Spain's Roman Catholic Bourbon Kings, through them caused it to be written into the Constitution a solemn declaration that the only and official religion of Spain should be Roman Catholic? Is it true that the people were prohibited under torture and death from professing any other religious faith?

And is it not true today that the leadership of your church, the disgruntled generals and the despotic nobility are combined in the attempt to overthrow Spain's democratic government?

And is it not true that for hundreds of years before 1931 the public education of Spain was in the hands of the priests of your church, and yet forty-five out of every hundred of the people at that day could neither read nor write?

I must confess that these things disturb me greatly. And I assure you that if I am not correctly informed about this background of the trouble in Spain I shall be glad to be corrected. I desire to be entirely fair in my conclusions and intelligent in the establishment of my sympathies.

In view of the above facts I am very much interested in the great Anti-Red Campaign which you are fostering and promoting. I note that you are appealing to Protestants to assist in this ambitious program. In fact, I am invited to see your play, "Storm Tossed." A great deal is being said in this country about the crusades against Communism.

## DOES A PASTOR SERVE HIS TIME OR EXHAUST HIS CAPACITY?

By C. B. Riddle

The question as to what age a pastor should retire is revived by discussions and plans to retire older men from industry in order to provide places for younger employees. The question as to what age a pastor should retire has been a paramount issue with all religious bodies, but a question that seemingly cannot be settled.

Humanity cannot be standardized because there is no standardization of physical or mental capacity, the two primary requisites with which to carry on any work in declining years.

Some pastors remain students. They are alert to every progressive movement because of their interest in all civic movements, their desire to read, and their willingness to and fondness for study. Their sermons deal with problems of today, interpreted in the light of the Scriptures and seek to apply the spirit of Christianity as it is daily needed. They realize that the hunger for righteousness in their congregations may be a hunger because of problems of the hour.

Age does not debar anyone from being a constant student. Attitude is the hitching-post to which many pastors tie their future. Some pastors are wont to dwell upon the past, to laud the virtues of our forefathers, while equally condemning what they interpret to be the sins of the present generation. It is the good, the virtue in man that lives. No man is perfect, and we do not teach our children the defects in the lives of great men, but hold up to them their virtues their wisdom, and the exemplary things of their lives. In this way history has a kind way of leaving behind the evils of another day. The evils of the day should not be discounted, but if the philosophy of exalting the present-day good were applied more, there would be a greater attraction to that good. It is well enough for a pastor to preach upon "the faith of our fathers," but he should not fail to compliment both the faith and the courage of our young people, as well as to praise that noble host of men and women who do their best, their part, as it appears to them in the light of their teachings, their experience, and the leadership which they are called upon to follow. Pastors who make their messages negative wonder why apparent barriers spring up to check what otherwise would be a unified and glorified success for both pastor and people. Many of us have often had our patience tested to the breaking point on listening to a "sermon" condemning people for not attending church. If the truth were known it would be surprising to know how many sermons have been the means of keeping people away from church. Birds flock to a feeding place where the food is appetizing. It is no

more a man's duty to attend church than it is the pastor's duty to bring a message worthy of the attendant's time. "You cannot catch flies with vinegar" is a wise saying, which has a full measure of meaning in this connection.

Denominations never will be able to set a satisfactory age limit for the retirement of their pastors. The question never will be settled in this way. But it can be settled on the basis of mental capacity if the subject is freely and frankly and honestly gone into. Capacity in this instance does not necessarily depend upon a man's scholarship, but very heavily scores on his willingness, readiness, and ability to continue as a student and be a progressive leader. "Where there is no light the people perish" could appropriately be translated to "Where there is no leader the people perish." Leadership has its fundamentals in being able to think ahead and for the masses. Many pastors do not 'move on'; they deliberately or unconsciously stand in the stream of material, educational, and religious progress and their churches leave them behind. It is frequently the local church that "moves on," not the pastor.

## CENTENNIAL OF RIPLEY METHODISM

The Ripley Methodist Church, of the Corinth District, North Mississippi Conference, will celebrate its centennial on October 15, 16, 18. The church was organized by Rev. C. P. Miller, a local preacher, on September 20, 1836. An appropriate program has been planned for the occasion, with the centenary sermon to be preached by Bishop Hoyt M. Dobbs on Sunday, October 18.

Records show that this church is the oldest in the entire county. The town of Ripley was incorporated in May, 1837.

An interesting history records the progress of the Ripley church. Its founder was a cabinet-maker by trade. Mr. Miller came from East Tennessee, having been licensed to preach at Rocky Springs, Tennessee, in 1827, and settled with his family in Ripley in July, 1836. He erected a log cabin in which to live, and in this modest home the Ripley Methodist Church had its origin. There were twenty-six members of the original organization, the names of whom have been lost.

Since its beginning, descendants of Mr. Miller have been prominent in the Ripley church. Dr. C. M. Murry, Mrs. E. R. Richey, Miss Anna Murry and Miss Etter Murry, grandchildren of Mr. Miller, have for a number of years been prominent members of the present organization. The children of Dr. Murry and Mrs. Richey

are among the outstanding younger people in the membership.

During the century, four houses of worship have been built by Ripley Methodists. Soon after the town was incorporated, the Methodists, having worshipped regularly in Mr. Miller's home, built a log cabin which was used for more than ten years. Sometime prior to 1850 another building was erected on the site where the present building stands. Methodists in Ripley claim with pride that for nearly a hundred years that particular site has been occupied by their church. This building, the first erected on the present site, was burned by Federal troops under Gen. A. J. Smith on July 8, 1864.

The present building was completed and dedicated for worship by Bishop Ainsworth in 1925, during the pastorate of Rev. J. A. George. The building is now being renovated in preparation for the centennial.

The church is being served efficiently by the following as stewards: S. S. Finger, chairman, M. P. Smith, T. C. Hines, Ira L. Clayton, H. E. Finger, Ramsey Nelms, Olin Smith, Dr. C. M. Murry and W. A. Dickerson. Fred B. Smith is chairman of the finance committee. H. E. Finger is superintendent of the church school and Hugh N. Clayton is associate lay leader of the Corinth District. S. S. Finger and Hugh N. Clayton are also members of the Annual Conference. Mrs. Ira L. Clayton is the church organist and choir director.

In the Church School, Miss Marietta Finger is superintendent of the children's division. Mrs. Albert McBride directs the activities of the juniors and Mrs. Ralph McGill has charge of the nursery. Miss Onie Frances Smith is president of the young people's division, and Miss Winifred Finger is pianist.

Mrs. H. E. Finger is president of the Woman's Missionary Society.

The church is expecting nearly all the former pastors to return for the centennial celebration. These include R. P. Neblett, J. J. Baird, J. D. Wroten, P. F. Luter, S. A. Brown, J. A. George, H. P. Lewis, C. A. Northington and W. W. Woollard. Presiding elders who have served the Corinth District and most of whom will be present for the celebration are B. P. Jacob, J. H. Mitchell, E. H. Cunningham, James H. Felts, T. H. Dorsey and J. M. Bradley. Numerous friends other than these are expected to attend the Centenary.

Rev. J. D. Wroten is the presiding elder at present, and Rev. W. J. Cunningham is concluding the first year of his pastorate at Ripley.

At the close of the Conference year, the church will report all obligations met in full.

## ORIGRAMS (Culled from the Orient)

By Walt Holcomb

Japan celebrates fiftieth anniversary with a church-wide evangelistic campaign in October. Their goal is 1,000 additions. Dr. J. W. Lambuth and his son, Bishop W. R. Lambuth, typed the evangelism of Japan. It is still running true to type.

In Central Methodist Church, Kobe, where we are having a Preaching Mission, and an Institute of Evangelism, the communion table is in memory of that great pioneer and founder, Dr. J. W. Lambuth. The pulpit bears a plate to the memory of his illustrious son, Bishop W. R. Lambuth. To me, this pulpit is unusually sacred ground.

Central Church is one of our most beautiful and commodious buildings in The Little Nation of the Rising Sun. It is very conservative and dignified in its worship, with preacher using black robe and choir vested in white robes.

The pastor, Rev. M. Saito, interpreted the sermon Sunday morning and Rev. K. Toku, pastor of Hirano Methodist Church, Kobe, is our interpreter in the Evangelistic Institute. Our object is to help prepare the way for the autumn revival. Rev. J. B. Cobb is presiding elder and Mr. J. S. Oxford, in addition to being principal of the nationally famous Palmore Institute, looks after all the finances of both departments of the mission. For twenty-six years he has been our efficient generalissimo in and around Kobe.

During the day we made a trip up to the mountain resort of Arima, where the earlier missionaries held their conferences. It is the Arkansas Hot Springs of Japan, with famous bath houses and bubbling mineral waters. We met with a group of retreat workers at Oike, where we spoke with removed shoes under a gospel tent on a lofty peak, overlooking the towering mountains and sublime lowlands.

Visits were made at Kwansai Gakuin, Osaka, Nara, and Kyoto, famous as industrial and political centers, and for their Buddhist Temples and Shinto Shrines. Our church is responsible for the religious life of the people in these ancient environments. Kobe, and surrounding cities, is the center and heart of fifty years of consecrated work of the Methodist Church, South. It is also a stronghold of the Japanese Church, which has



grown out of the efforts of Southern Methodists.

Rev. I. L. Shaver, superintendent of Rural Evangelism, arranged a conference for us at Gotemba, located at the foot of Mt. Fuji. This is a high mountain retreat, where the conference on rural work met a few years ago, and outlined the present program of rural evangelism. We had services for the Japanese Christians and some of our foreign missionaries. This delightful spot is nearly 2,000 feet above sea level.

Karuizawa is observing its fiftieth anniversary as a Christian Conference. Elaborate programs have been carried out during the entire summer. It has grown until famous people are included in its summer population. It is like the Mother Chautauqua in New York, and might be called the Chautauqua Lake of the Orient.

It is a great privilege to preach Sunday morning in the famous auditorium and deliver an address during the week on the Liquor Traffic in America, under the auspices of the National Temperance Society and Women's Christian Temperance Union. Dr. S. H. Wainright was generous enough to arrange preaching dates for me in Tokyo and Karuizawa.

## WITH THE NATIONAL PREACHING MISSION

By Grover Carlton Emmons

We arrived in Kansas City Sunday afternoon, September 20, just in time to see the immense crowd leave the municipal auditorium—fourteen thousand people who had assembled for the opening service of the National Preaching Mission. It was a thrilling sight to see this immense crowd which had assembled to hear the simple story of the gospel of Jesus Christ. There was something in the very atmosphere that sent a thrill through one's soul as he stood in the corridor of this great auditorium and watched the multitudes pass by. It enabled one to sense something of what was in store for us during the next several days.

Dr. George W. Truitt had left Pittsburgh and had come on ahead of our party for this meeting. Bishop Ralph S. Cushman joined our party in Kansas City, and he and Dr. Truitt were the speakers at this first meeting.

Dr. E. Stanley Jones remained in Pittsburgh for the concluding meeting there, which was held at the same hour the opening meeting was being held in Kansas City. On Sunday night he took an aeroplane for Kansas City and was with the other missionaries at the breakfast hour on Monday morning in Kansas City. These breakfasts together are most in-

teresting and it is a rich privilege for anyone to share in them. In these meetings all formality is laid aside and the work in hand is discussed with the utmost frankness and sincerity. All discussion of failures and miscarriage of plans and criticism are discouraged outside of the breakfast group meetings of the missionaries, but here one may offer criticism without any thought of offense. The idea is that the interests of the corporate group must take precedence over the individual. Therefore, when a speaker talks too long, as happened one night in Pittsburgh, he is told. On another night one of the most brilliant members of the group gave a very interesting address but there was something lacking—that element of the evangel which challenges one to dedicate his life to Jesus Christ and accept Him as his Lord and Saviour. The matter was brought to this brother's attention without any personal hurt.

As I have sat in these breakfast meetings of the missionaries, I have thought many times over again how much more effectively we all could carry on the work of kingdom building if we would submerge self and personal interest and ambition as we seek in boards, committees, and conferences to work out plans and policies for the spread of the gospel. These breakfasts together are concluded with a very intimate and heart-searching talk by Dr. Jones and prayer by several of the missionaries, usually three.

The Kansas City meetings were by far the most successful of all the meetings which have been held thus far, and have probably set a standard that few if any other city will surpass. The great municipal auditorium was practically filled every night for the mass meetings and on one or two nights many had to stand. The morning preachers' meeting overflowed the hall that had been set aside for it and on the second day this group had to be transferred to Trinity Cathedral.

The afternoon seminars have been most attractive and were open to preachers and laymen, including men and women and young people. During the four days in Kansas City fifty-four meetings and luncheons were held in connection with the Preaching Mission, in addition to the four great mass meetings.

On Wednesday night nine members of the Preaching Mission left for Detroit where a new series was to begin the next morning. In order to make the schedule it was necessary for us to get off the train at McCook and go by aeroplane on to Detroit. Dr. Jones, who had remained behind for the final mass meeting left Kansas City by plane at three-thirty in the morning and overtook us at McCook, the Chicago airport, and we all proceeded on to Detroit on the same plane.

Just after we passed over Lake Michigan, we sighted immense cloud breaks ahead which reminded us of the pictures we have seen of high banks of snow in the polar regions. To the inexperienced it looked as if we were going to head right into a storm. This was avoided by the pilot, however, by going up above the clouds to an elevation of eight thousand feet. From this elevation we were able to proceed without any indication that there was a storm below us. What a parable of life! If we would only spend more time in the upper strata of spiritual life, we could pass quietly over so many of the things that disturb and distress us when we are satisfied with the lower levels.

In Detroit several new faces joined our group, including Dr. John R. Mott and Mr. Francis B. Sayre, son-in-law of the late President Woodrow Wilson, and a very earnest Christian layman. Bishop Arthur J. Moore, who was unable to go to Kansas City because of the necessity of going to Nashville on administrative matters, also rejoined the group in Detroit.

While the meetings in Detroit followed very much the same general pattern as those elsewhere, yet they have been by far the least satisfactory of all of those held thus far. One reason for this is that Detroit, itself, is a different type city to any we have visited and with a background which is not particularly conducive to things of this character.

In the judgment of some of us a very serious mistake was made in planning the Detroit Preaching Mission. It was made a joint affair with the meeting for the merger of the Michigan Council of Religious Education and the Michigan Council of Churches. This meant a divided interest and undoubtedly worked to the disadvantage of the Preaching Mission.

There was also in Detroit an apparent lack of faith in the possibilities of the Preaching Mission and the local leadership seemingly failed to plan for it in a big way. In things of this kind, it is quite certain that you will not go far beyond the state of expectancy which has been created. It is impossible to build a skyscraper within the frame work for a single story building.

The Upper Room has been given very gracious recognition in each of the three missions held thus far. In these three centers we have distributed ten thousand copies of the issue for October, November, December. One pastor in Pennsylvania has just written to us as follows: "If the Preaching Mission did nothing more than stress the Upper Room in Pittsburgh last week, its whole cost was most worthwhile."

## Mississippi and Louisiana

We appreciate the splendid work of Miss Mabel Cheatham, of Philadelphia circuit, in behalf of the Advocate. Rev. T. E. Nicholson is the pastor.

Rev. S. W. Hemphill, Wier and McCool, Miss., charge, says that he has had a great year and that it looks now as if he will be able to report everything in full at Conference.

Rev. H. W. Rickey, Winnsboro, La., with characteristic humor calls the editor on the "N. B." of the letter sent to the pastors. The editor in turn made the response planned for in the notice.

Rev. J. B. Cain, Yazoo, City, Miss., reports a good meeting at Lake City church, in which he was assisted by Rev. J. H. Jolly, of Jackson, Miss. Lake City was the home church of the late Rev. T. B. Cottrell.

Dr. Robert W. Vaughan, superintendent of the Methodist Orphanage at Ruston, La., has sent out a very informing and appealing issue of his Orphanage paper, as a kind of forerunner of Harvest Day which is scheduled for October 11.

Rev. Harry S. Allen, now in a meeting with Rev. James Whittaker at Athens, La., has an open date beginning October 18, which he would like to assign to some pastor in this section. Any person desiring his help can reach him at Athens, La., care of Rev. James Whittaker.

We acknowledge the receipt of an urgent request from our good friend, Rev. G. W. Dameron, to attend the Council meeting at Alexandria on Tuesday of this week. We are sorry that we had to disappoint him, but we were faced with conditions which we could not control.

Mr. W. L. McDuff, Chase, La., writes an appreciative comment upon the Advocate and its contributors. The editor, on behalf of Dr. Carley, Dr. Raulins and

himself, acknowledges the gracious words regarding the contributions, editorial and otherwise, to which direct reference is made.

Rev. J. Cude Rousseaux, Zachary, La., says that this is the better of his two years at Zachary and Slaughter, and he and his people hope to meet every obligation in full. Brother Rousseaux has been loyal to the Advocate and has consistently observed all special features of the Church program.

Rev. Lester M. James, preacher in charge at Myrtle, Miss., says, "We are happy to report benevolences more than half paid, balance in good subscriptions. All claims will be met in full, no doubt." He adds that pastor and family are well and happy, and that he is making plans for next year's work.

Bishop Hoyt M. Dobbs dedicated the new church at Golden Meadows last Friday. Golden Meadows is in the French Field and is also in a recently developed oil field. Brother Elmer C. Gunn, the presiding elder, is having a very successful year in that section where Rev. W. C. Mason is the pastor.

We regret to learn of the illness of Brother A. M. Mayo, for forty-four years the superintendent of the Church School at Lake Charles, La. We learn that he had an attack of ptomaine poisoning and he was not able to be present at the Promotion Day service. We hope to hear soon that he is entirely recovered.

Dr. Theodore Copeland has just closed a very successful revival campaign at Bowman, Georgia, according to a report sent to this paper by Rev. A. W. Bussey, pastor of the Baptist Church. The meeting was held in the Methodist Church, Rev. W. E. Purcell pastor, but we understand that all denominations co-operated.

We regret to learn of the sorrow which has come to our good friend, Rev. J. J. Garner of Water Valley, Miss., in the loss of his wife. We are not informed as to the time of her death, as we did not hear of it until we received resolutions touching her going. We join the many friends of Brother Garner in sincere and heartfelt sympathy.

Mayo Citadel, the new Salvation Army Center at Lake Charles, La., was dedicated on Sunday afternoon, September 27. This new structure is named in honor of that worthy veteran of every good cause, Mr. A. M. Mayo, of the Methodist Church. We regret that Brother Mayo was unable to be present to take part in the elaborate dedication ceremonies.

Rev. T. J. O'Neil, Crawford Street, Vicksburg, reports a great Promotion Day in his Church School on September 27. Mr. Robert Selby is the general superintendent. Brother O'Neil has added 94 to the church membership this year, has paid more than \$5,000 on church and parsonage debts, and has made considerable improvement on the parsonage property.

Dr. H. M. Bullock, head of the Department of Religious Education at Millsaps College, has just published a History of Emory University, according to a news story in the Atlanta Constitution of September 30. The author divides the history into six periods or books each dealing with a distinct phase of the life of the University. The book is profusely illustrated which will add much to its attractiveness.

Rev. Seamon Rhea sends us an encouraging report from Como, Miss. An increase in pastor's salary, a good revival, Grenada College quota raised in full, a training class with fifteen credits, and the completion of the Advocate campaign are some of the items included.

The New Orleans Standard Training School opened last Sunday afternoon with an enrollment of seventy. This number will be increased by some who were kept away from the first session by a funeral service in one of the churches. The weather on Monday was far less favorable than it has been—there was a downpour of rain all day.

Rev. B. C. Taylor, Homer, La., writes: "At our fourth quarterly conference Sunday night, we were able to report all benevolences in full. This is something new for me and for the church and we are all very happy about it." That splendid achievement gives the pastor and people two whole months for spiritual cultivation and constructive planning for the church.





Rev. Martin Hebert finishes the Advocate list which he had reported previously and adds, "We have still a few renewals that I will try to get." We greatly appreciate the fine loyalty of Brother Hebert.

Rev. E. W. Wedgeworth has our thanks for a list of six and one-half subscriptions from Barlow, Miss., charge. In addition to this fine response to our appeal, he says that he has four more which he expects to send in soon.

Rev. D. R. McDougal, pastor at Hickory Flat, Miss., sends us resolutions touching the services of Rev. J. D. Wroten as presiding elder of the Corinth District. The resolutions passed by the quarterly conference appear elsewhere in this issue.

Rev. B. F. Roberts, Choudrant, La., gives evidence of his interest in the Advocate by sending a list of three renewal and one new subscription. Loyalty like that counts in the closing days of the Conference year. We appreciate this list from Brother Roberts.

Rev. E. S. Lewis is in the midst of "Church Promotion Week" at Pascagoula, Miss. The design of the service is to build and inspire the members of the church, young and old. Dr. and Mrs. L. J. Power are sharing with Brother Lewis in this promotional work.

## SULPHUR, LA., CHARGE

Dear Dr. Duren: I will appreciate it very much if you will give space in your valuable paper to report some of the things that the people and pastor have been trying to do on the Sunflower charge this year. If this is a good report, you may give the Advocate credit, for we have twenty-five homes on the charge taking and reading the New Orleans Christian Advocate; if it isn't a good report, don't blame the pastor.

We had good revival meetings at all the churches on the charge, with twenty accessions to the three churches, making a total of thirty-eight accessions during the year. Rev. S. H. Caffey, our pastor at West Point, did the preaching for us at Sunflower and did it well. Rev. W. D. Bennett, our pastor at Schlater, preached for us at a union meeting of the Methodist and Baptist churches at Fairview and did us a great piece of work there. The Blaine church suffered under the preaching of the pastor for their meeting at their own request.

We are very happy over the work of our Church schools. At Sunflower we had a Daily Vacation Church School put

on with twelve workers, all members of our church except two who were from the local Baptist church. We enrolled more than ninety per cent of our children under fifteen years of age in the school, which ran for two weeks. Rev. R. A. Grissom, our pastor at Horn Lake, taught a training class in the Fairview Church School and issued eleven certificates of credit; but we had more than twenty people to attend some of the class meetings. Brother Grissom is a splendid teacher. Rev. R. G. Lord, our Executive Secretary of the Conference Board of Christian Education, just completed a training class at Sunflower last week, issuing seven credits, with more than twenty people attending at least one class meeting.

A drive has just been completed to raise \$350 for repairs on the church at Sunflower and we went "over the top" before soliciting all the membership. The Woman's Missionary Societies at Sunflower and Blaine have raised and spent more than \$50 on the parsonage this year; the society at Blaine was organized in June. We have every reason to believe that we will be able to report all finances in full at the Annual Conference.

Our Epworth Leagues were represented at both the Assembly at Grenada and the Christian Adventure Camp at Castalian Springs this summer, which means that our young people are making progress in their work.

The pastor and his family are very happy and pleasantly situated with these good people and, Dr. Duren, if you hear of any of the brethren planning to come to Sunflower as pastor, please tell them they will have to postpone it for three more years.

Yours faithfully,

J. O. DOWDLE.

## SOUTHERN METHODIST UNIVERSITY NOTES

By Alonzo Monk Bryan

The largest enrollment, since 1931 (over two hundred more than last year), the construction of the new library about to begin, a strengthened scholarship by the addition of new professors, and a richer spirit are facts which indicate the S. M. U. has really had an unusual opening.

The Formal Opening was in McFarlin auditorium Monday, September 21. After the responsive reading, led by Vice Pres. C. Q. Smith, and the prayer, led by Prof. J. T. Carlyon, President C. C. Selecman

gave the address of the morning, centering it around his visit to the Harvard tercentenary celebration. The rest of the morning was occupied by music, and the benediction, led by Prof. Ernest C. Webb.

Tuesday, September 22, the School of Theology had its first chapel service in Kirby Hall. President Selecman, assisted by Dean Hawk, Prof. Goodloe, and Prof. Seneker administered the Sacrament of the Lord's Supper to the students. Dean Hawk himself set the pace the next day for the year's chapels. This same deep spirit was continued Thursday by the President of the Student Body of the School of Theology, Quay Parmer. A sermon by Prof. Emeritus W. D. Bradfield made up the fourth chapel of the week.

The Divinity School has an increase of twenty-one per cent in enrollment over last year, with a fifty per cent increase in the number of first year men. There are nine from Missouri and some twelve from Oklahoma. Eleven states are represented. Our friend, Shamada, from Japan is still with us; there are two other foreign students expected to come. The Methodist Churches North and South and the Presbyterian denominations are represented in the student body.

Taking Dr. Bradfield's place as Lohman Professor of Christian Doctrine is J. T. Carlyon, formerly of Iliff at Denver. He has received the A. B. and D. D. from Missouri Wesleyan, the S. T. B. from Boston, the A. M. and Th. M. from Harvard, and the Ph. D. from Chicago. Has been prominent not only in school but church and conference affairs.

The other new Divinity Professor is William Henry Bernhardt, A. B. from Nebraska Wesleyan, B. D. from Garrett, M. A. from Northwestern, and Ph. D. from Chicago. A member of the Nebraska Conference, he has been both pastor and author.

Dean Hawk and President Selecman are visiting all Annual Conferences west of the Mississippi.

The eleven o'clock hour, September 27, with the Highland Park Church, was the formal opening of the Church for the University year. The sermon was by President Selecman, who was assisted in the service by Dean Hawk and Vice President Smith.

People will discover at last that royal roads to anything can no more be laid in iron than they can in dust; that there are, in fact, no royal roads to anywhere worth going to; that if there were, it would at that instant cease to be worth going to—I mean so far as the things to be obtained are in any way estimable in terms of price.—John Ruskin.

## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Avenue, New Orleans, La.

Mrs. E. C. Gibson, District Secretary of the Monroe District, writes as follows:

"Auxiliary presidents and study leaders of the Woman's Missionary Society throughout the Monroe District met at the First Methodist Church, Monroe, on September 1 for 'Coaching Day'—a day of instruction and discussion on the new mission study book, 'A Preface Toward Racial Understanding,' by Charles S. Johnson.

Mrs. E. C. Gibson, Monroe District Secretary, opened the meeting with a devotional based on Paul's admonition to Timothy to 'Study to show thyself approved,' stressing especially the need of mission study for information regarding needs and conditions existing among other races to bring about a more sympathetic understanding and better racial relationships. A fitting climax to this devotional was a solo, 'Brotherhood,' from the new Methodist Hymnal, sung by Miss Bonnie Burge, accompanied by Mrs. Nelson.

"Mrs. S. M. Collins, State Superintendent of Bible and Mission Study, was in charge of the day's program. She introduced Helen Riley, of Dyer's Chapel, Colored M. E. Church of West Monroe, who gave a report of the Leadership Conference at Tyler, Texas, to which she was a delegate. Although she said, like Hambone, 'when she was called up, her thoughts set down,' she gave a most interesting report of the Conference and expressed appreciation to the auxiliaries of the district for making it possible for her to attend.

"Mrs. Collins introduced the book, stating the aims of mission study and emphasizing the need of study to promote better racial understanding.

"Mrs. Poindexter spoke of 'The Negro's Contribution to Music.' She told of the different types of Negro songs, viz: the work songs, slave songs, spirituals and folk songs. She mentioned several out-

standing composers and musicians and the place of the Negro music in American music. She introduced Pershing Foster, from the C. M. E. Church of Monroe, who gave a splendid rendition of 'I've Been in the Storm so Long,' 'Deep River,' and 'Lindy Lou.' He was accompanied by Rotina Wilson, also of the C. M. E. Church.

"The Negro's Contribution to Literature' was very ably given by Mrs. Frank Hatch, of Buckner. She gave quotations from several outstanding writers and poets and spoke of their literary attainments and the popularity of their prose, poetry and dialect.

"After a fellowship hour, when the ladies of the First Methodist Church served lunch, the afternoon session was opened with a devotional by Mrs. Fred St. Amant, of Delhi. She reminded those present that as children of God we have responsibilities as well as privileges, and the supreme purpose of every Christian's life should be to express God, by living as Jesus lived in our every contact. Miss Bonnie Burge sang 'Where Cross the Crowded Ways of Life.'

"Mrs. A. R. Holloway reviewed the book, 'Along This Way,' the autobiography of James Weldon Johnson, tracing his colorful career as teacher, lawyer, poet, composer, colonel on President Theodore Roosevelt's staff, consul to Nicaragua, and his present position in Fiske University.

The day's program was ended with the presentation of a model mission study class conducted by Mrs. C. K. Smith and the Tallulah auxiliary. They gave a most interesting discussion of the last chapter of the book entitled 'Conquest of Racial Prejudice.'

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

"I tremble for my country when  
I reflect that God is just—that  
His justice cannot sleep forever."

—Thomas Jefferson.

#### "THE AMERICAN NEGRO"

Suggested Outline for Study

1. History of the American Negro.
2. Race Relations and prejudice.
3. Social Factors.
4. Labor, industry and economic status.
5. Contributions.

6. Some ways out—basis of new relations.

Some references: "The Missionary Voice," Oct., 1931, page 11; April, 1932, page 8; "The World Outlook," Oct., 1932, page 28; entire issue Feb., 1933. Notice the article on page 18, of this number.

Dr. G. C. Emmons says:

"Our fathers were trail blazers and sought to extend frontiers as they penetrated uninviting forests and crossed expanding plains. But today we are beginning to realize that the frontier of our Home Missions task may be at our very doorstep with a challenge no less intriguing because of its immediacy than that which faced our fathers. . . . Modern Home Missions is thinking in terms of an ever enlarging program, one that becomes more intensive as we sense more deeply the spirit of Jesus, a program that concerns itself with the totality of life, a program which faces up squarely with the urgency of making the spirit of Jesus operative in all of our social relationships."

Zone No. 5, Hattiesburg District, held its third quarter's meeting with the Waynesboro auxiliary. Mrs. W. W. Moore, chairman, presiding. The program was unusually interesting and the new district secretary, Mrs. R. E. Rollings, gave an instructive message.

The Meridian Wesley House began its 1936-37 activities this week, under the direction of the new head resident, Miss Jennie Congleton. At its September meeting the City Mission Board re-elected the officers who served during the past year. Mrs. A. L. Brothers is president.

#### HAVE YOU MAILED YOUR THIRD QUARTER'S REPORTS?

A letter from Dr. M. F. Wilson, 118 Murat Street, New Orleans, expresses sympathetic interest in our study of the "American Negro." Dr. Wilson says: "We of the Southern Methodist Church, I fear, will have a lot to give account for in the Judgment Day, for our neglect of the Negro. I have been among them considerably and I find them the most grateful, patient and easiest people reached in personal work that I have ever contacted. It is high time we were awakening from our sleep."

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

At the School for Christian Living, Scarritt College, Nashville, Tenn., September 16-20, there were three of our Conference officers. They were Mrs. Neblett, Mrs. G. A. Brown, and Mrs. Dan Comfort.

This "School" was conducted jointly by

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the Spiritual Life and Message Committee and the Bureau of Christian Social Relations of the Woman's Missionary Council. Each morning the worship service was led by Dr. Lester Rumble, using the topic, "Meditation on the Inner Life of Jesus." From 10:45 to 12:15 each day Dr. Albert E. Barnett spoke to the group on "Jesus' Evaluation of Personality." This was followed by open discussion. On three afternoons Dr. Arthur Raper led the thinking of the group and directed the discussion of the group on the topic "Our Forgotten Folk." Each evening the programs consisted of quiet corporate worship and an address by Bishop Paul B. Kern on "The Present Day Challenge for Christian Living."

Saturday afternoon was given over to sectional meetings. The conference of spiritual life leaders was led by Miss Daisy Davies. The conference for superintendents of Christian Social Relations was led by Mrs. W. A. Newell. The committees of the Bureau of Christian Social Relations were led by their respective chairmen. These meetings were well attended for only four out of the total number of conferences failed to send representatives. Saturday evening the "Findings" of these committees were read at a service in Wightman Chapel.

Sunday was a day different and long to be remembered. Silence for the entire morning was the request printed on the programs. At nine thirty there was quiet corporate worship in Wightman Chapel. This was followed by communion service conducted by Bishop Paul B. Kern and Dr. J. L. Cunningham. At eleven thirty Dr. Elza Jones addressed the meeting, using the topic "My Experience of God." Quiet and rest in the early part of the afternoon, followed by a fellowship hour conducted by Dr. Lester Rumble on "What Does Christian Living Mean Today?" and tea at 5:30 made up the afternoon. The last service of the day and of the school was led by Bishop Kern using the topic "The Present-day Challenge of Christian Living."

## REVIVALS ON ADAMS CHARGE

The Adams charge, Brookhaven District, continues its traditional revival activities. The Smithdale meeting, recently held with the Rev. Charlse Assaf effectively speaking the messages, closes the campaign of specific revival effort for the season.

Pastor Lester T. Nelson and his co-laborers see much in the net results to give encouragement. Most of those of

Methodist persuasion within the charge area were already members of the church; hence the larger results must be expected in spiritual benefits to those within the fold, individually and collectively. This objective was gratifyingly realized. Howbeit the sixteen promising persons uniting with the church amply repay all efforts expended in their behalf.

The guest speakers wrought faithfully, delivering excellent messages that leave abiding imprint upon the large numbers who were appreciative hearers of the Word.

The co-pastors who assisted at the several churches, in addition to that mentioned, were J. A. Wells at Pisgah, Algie S. Oliver at Ebenezer, Van R. Landrum at Adams and D. T. Ridgeway at McCalls Creek.

S. E. CARRUTH.

## BOOKS

**John Wesley and Modern Religion**, by Umphrey Lee, Cokesbury Press, Nashville. Price \$2.50.

The ecstasies of some reviews seem to indicate unfamiliarity with the subject matter rather than a discriminating appraisal of the work of the author. On the other hand, it is not easy to give an understanding review of a book of this character in such a brief summary as is here made necessary, and one who has a degree of familiarity with the work of Mr. Wesley and the story of the great Revival may show less enthusiasm than the book deserves. We find in Dr. Lee's book a substantial charm of style and treatment, but few surprises as to the theological position of Mr. Wesley. The author exhibits genius in solving the riddle, as to what may be regarded as the opinion of Mr. Wesley, by choosing certain periods in which he is held to have expressed mature and fixed judgments, and he maintains judicious poise in dealing with some of the questions which have been somewhat hotly debated in more recent years. To us the least satisfactory chapter in the book is that dealing with Mr. Wesley's Doctrine of Salvation. On the whole, however, Dr. Lee has given a thoroughly readable and informing study of Mr. Wesley, and our Methodist people will find in this book a vast fund of reliable and gripping material for the interpretation of the story of the founder of Methodism.

**The Life Story of Lizzie H. Glide**, by Julian C. McPheeters, Eagle Printing Company, San Francisco. Price, Leatherette \$1, paper 50c.

The Life Story of Lizzie H. Glide is truly a romance of Christian devotion and unselfish benevolence covering a period of approximately four score years. Mrs. Glide, who is now eighty-three years old, lives in Berkeley, Calif., but through her philanthropies she has a home in many hearts and many lands. The book will be of particular interest to people of Louisiana, since Mrs. Glide was born at Fillmore, near the present town of Haughton in Bossier Parish. She was a daughter of Dr. Thornton A. Snyder, a graduate of Tulane Medical School, himself a deeply pious man. The book is a memorial volume, is beautifully printed, well illustrated, and it fittingly records the achievements of a worthy life.

**Twenty Years With Billy Sunday**, by Homer Rodeheaver. Cokesbury Press, Nashville, Price \$1.

A human interest story in twelve chapters by the man best qualified to write such a study of one of the most remarkable and unique personalities of recent years. After Moody and Sam P. Jones, Billy Sunday was probably the best and most widely known American evangelist. His evangelistic style was vehement and original, and it obscured in a measure the cultural attainments of the man. Mr. Sunday probably wished to make what he knew secondary to the end which he sought. This intimate and sympathetic study will bring joy and satisfaction to the friends and admirers of the great evangelist.

**Here's Money for Churches and Societies**, by William H. Leach, Cokesbury Press, Nashville, Price \$1.

The book begins with a discussion of the equities in budget reductions and shows how the effect of unstudied retrenchment usually falls upon the pastor. The chapter on the Every Member Canvass brings out not only the values, but also the weakness developed through failures to carry it to completion—a fact responsible for unjust and unnecessary cuts. The book demonstrates conclusively, we think, the fact that the virtue of any plan of church financing depends upon the thoroughness of its execution and its appeal to the imagination. It details plans from which every church, great or small, ought to find a measure of help, and it proposes that "specials" be financed independently of the general budget, by memorials or a separate campaign. The treatment is exhaustive as to its use of all units of the organization, and in methods for reaching every resource of the church.

## Christian Education

### CHURCH SCHOOL LESSON, OCTOBER 11

By Dr. J. R. Countiss

#### THE EFFECTS OF ALCOHOL ON THE HUMAN BODY

Gal. 5:16-25; Eph. 5:18.

Even the best of men have not found it easy to be righteous, especially at the beginning. Perhaps an easy righteousness is not more worthwhile than other easy victories. Strength gained by light exercise would perform no marvelous feat. Character is built by taking options, by putting aside some things in order to obtain others. Good character is developed by choosing worthy means to noble ends; by putting the Spirit above the flesh; the good above the evil. For this heroic task man needs all his resources. His passions need no stimulants; his powers of control no sedatives.

Self-control by use of his reasoning powers is the chief distinction of man, as control by appetite is characteristic of the animal world. Surely it cannot be difficult for youth to decide between the lists of activities given in the text of the lesson. Reason informs us that one list will inevitably shut the door to the kingdom of God, meaning thereby, to everything fine and good; while the other opens the door to a freedom that feels the restraint of no law and the pinch of no penalty, because there is no law, human or divine against the virtues mentioned. The man whose aim in life is to

help people to live is hardly conscious that there is a statute against murder. A right heart needs no corrective.

Alcohol the deceiver. No other drug or drink has deceived mankind so long and so completely. For ages accounted a stimulant, laboratory tests now prove it to be a depressant; accounted a food, it is proven to be a poison; accounted a cell-builder, it turns out that it takes up the water from the cell and dissolves its fats, leaving it dessicated and impoverished. Long administered by physicians to accelerate heart action, alcohol is shown to deaden the nerves regulating the heart, leaving it to run away as would a car without brakes on a hill. Prescribed by doctors to keep up warmth, it actually lowers the inner temperature of the body while it benumbs the nerves of the skin so that its victims often receive a fatal chill while feeling comfortable. It makes the poor man feel rich, though it leaves him poorer; it makes the failure judge himself to be so successful that he throws away the little job he has. It makes the foolish feel wise, the dumb feel witty, the coward feel brave, the slow feel alert. Promising to relieve the troubles of today, it carries them over to the morrow with compound interest. It slows down muscular reaction and retards mental perception. It conceals fatigue and makes the tired worker feel that he is capable of the impossible. It dulls the senses and at the same time creates a feeling of superior skill that dares dangers no sober man would risk. One bottle of beer or one ordinary cocktail will make the driver of a car going at usual highway speed require thirty feet more distance for an emergency stop, and emergency stops rarely afford that extra thirty feet; else American cars would not kill at the rate of 100, nor cripple at the rate of 3,000 a day.

Alcohol the narcotic. Alcohol is closely related to chloroform. It puts to sleep first of all the finest and highest powers of its victim—moral judgment, modesty, delicacy, refinement, reserve, caution. Meantime, every animal appetite and passion is released from all guidance and control, though the drinker imagines himself a more elegant gentleman, a more desirable companion, a shrewder business man, a more skillful workman than ever. All this and much more is shown conclusively by laboratory tests made by distinguished physicians and scientists, but once the habit is formed, the grip of

alcohol is like that of the octopus. Nothing short of the grace of God is likely to break its hold.

### RESOLUTION

Whereas, we, the officials of the Hickory Flat Circuit, Corinth District, North Mississippi Conference, in session September 29, 1936, take this method of expressing our love and appreciation for our much loved and efficient presiding elder, the Rev. J. D. Wroten.

Whereas, we thank him for his labors among us, his wise counsel and faithful leadership under God, in his untiring efforts in the service of the charge. His life as he comes and goes reminds us of the Apostle Paul and his expression, "Follow me as I follow Christ." We thank God for his life and the benediction and blessing he has brought to the District.

Whereas, we hope and pray, if it is God's will, that the approaching Annual Conference may see fit to return him as presiding elder to the Corinth District.

Resolved, That this resolution be placed on the record of our fourth quarterly conference, and that a copy be sent to the New Orleans Christian Advocate.

B. F. HAYDEN,

For Committee.

Phone, MAIn 2333

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## RESOLUTIONS REV. H. A. WOOD

Whereas, the Mississippi Annual Conference appointed Rev. H. A. Wood Conference Evangelist; and

Whereas, Brother Wood is a flaming evangelist and a blessing to any congregation who has the privilege of hearing him preach the gospel of our Lord.

Now, therefore, be it Resolved:

1. We hereby commend our Annual Conference in choosing and appointing Brother Wood to this high and responsible position.

2. That we most sincerely congratulate Brother Roberts in being able to obtain Brother Wood to assist him in the holding of this revival.

3. That we have been profoundly impressed, moved and animated by the eloquent and godly preaching of this man of God.

4. We have been profoundly impressed, stirred, and revived by his loving spirit and his untiring zeal for God; that we have especially been impressed, touched, and made better by reason of his having preached his gospel of "the Joy-filled Heart," realizing that the joy-filled heart is the greatest possession possible to a human being.

5. His masterful sermons on the following topics have influenced us greatly and we shall meditate upon them long after he has gone from our midst: "The Greatest Dynamo for Efficiency in the Christian Church Today Is Prayer;" "The Greatest Achievement for any Human Being Is To Lead a Soul to Christ;" "My Soul Follows Hard After Thee, O God;" "There Must Be Some Wholesome

Authority in the Home Life." "Nurse the Child, and I Will Pay Thee Thy Wages;" "A Live Church Is the Need of Every Community in all this Land."

6. That all of our people who missed hearing his discourses on these great subjects are the losers therefor.

7. That his singing with the choir and congregation and especially his favorite song, "The Lily of the Valley," has elevated our souls and placed within us a longing for sweet song.

8. That we pray for Brother Wood as he goes hither and thither preaching the Glad Tidings of Joy, Peace on Earth and Good Will Toward All Men.

9. That we present a copy of these resolutions to Brother Wood and give Brother Roberts a copy with request that he send it to the New Orleans Christian Advocate for publication.

Respectfully submitted,  
DR. G. C. TERRELL,  
KIRBY THOMPSON,  
C. C. BRYANT,  
MRS. W. I. GRIFFITH,  
JUDGE W. H. LIVINGSTON,  
Committee.

## MILLSAPS COLLEGE NEWS

(Millsaps College News Service)

The Association of American Colleges will hold its annual district meeting here October 16-17 with Millsaps College, a member college of the group, as host.

The conference has as its general theme "Change and Permanency in the Liberal Arts College," and a committee on arrangements composed of Dr. A. B. Butts, University of Mississippi; B. L. Parkinson, Mississippi State College for Women; D. M. Nelson, Mississippi College; G. T. Gillespie, Belhaven College; and Dr. D. M. Key, Millsaps College, has announced the two-day program as follows:

October 16, "Change and Permanency in the Liberal Arts Curriculum," Dr. A. B. Butts, presiding; Address of welcome, Governor Hugh White; "The General College," R. A. Kent, president of the University of Louisville and president of the American council on Education; discussion by Hamilton Holt, president of Rollins College; "Evolution of pre-professional courses in liberal arts colleges," R. H. Oppenheimer, M. D., dean of Emory School of Medicine; discussion by M. L. Brittain, president of Georgia Tech; "The College as a Center of Musical Art and Culture," Eric T. Clarke, director of concert project, the Association of American Colleges; discussion by Henry W. Stopher, L. S. U. School of Music; Guy E. Snively, Birmingham Southern College.

"The Liberal College and the Development of the Social Sciences," O. C. Carmichael, dean of Vanderbilt University; discussion by H. N. Snyder, president of Wofford College; L. H. Hubbard, president of State College for Women of Texas.

Afternoon session, "Current Attitudes Toward Academic Freedom," Pierce Cline, president of Centenary College, presiding; "Present Points of Danger," A. J. Carlson, president of the American Association of Colleges; discussion by Charles E. Diehl, president of Southwestern; B. F. Finney, vice chancellor, University of the South; "The Federal Government and Freedom of Instruction," J. H. Reynolds, president of Hendrix College; discussion by Alexander Guerry, president of the University of Chattanooga.

Evening meeting, D. M. Nelson, president of Mississippi College, presiding; "University Centers in the South," J. R. McCain, president of Agnes Scott College and president of the American Association of Colleges; "Developments in the Association of American Colleges," R. L. Kelly, executive secretary of the association.

October 17, "The Evolution of College Education in the South," B. L. Parkinson, president of Mississippi State College for Women, presiding; "Developments in the Relation of Catholic Institutions to the Standardizing Associations," J. W. Hynes, president of Loyola University; "Developments in the Southern Association," M. C. Huntley, executive secretary of the Southern Association of Colleges and Secondary Schools; "The Significance of the Southern University Conference," W. P. Few, president of Duke University.

The ninth regional conference is the second such meeting to be held in the South and the first to be held in the Southwest. Three other meetings will be held in the East and West.

It was the hymns of Ambrose, not his eloquence, which conquered Augustine. Bernard, Savonarola, Palestrina, Luther, Marot, Wesley, and an army of hymning evangelists have since wrought greater things for Christendom than the exploits of those priestly trumpeters of Jericho, or of de Lisle with his Marseillaise. —John Harrington Edwards.

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

I Samuel 7:3—Prepare your hearts unto the Lord and serve Him only.

We have just attended the opening exercises of a college. We have seen young men and women start a college career on faith alone. It is inspiring to think of the inner resources of some young men and women. To prepare the heart for an education is a strategic victory that is the earnest of every subsequent achievement.

Bunyan wrote of the town of Mansoul in his famous allegory, "The Holy War." "For here lay the excellent wisdom of him that built Mansoul, that the walls could never be torn down nor hurt by the most mighty and adverse potentate, unless the townsmen gave consent thereto."

"Out of the heart are the issues of life," Prov. 4:23. The same verse therefore bids us "Keep thy heart with all diligence." All right living roots in a belief in a just, holy, impartial, personal God. Man's sense of rectitude is alive when there is strong spiritual life. But lowered spiritual life results in benumbed conscience and consequently an ethically flattened world.



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FOR

## MALARIA

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The Church has faced bloody persecutions and emerged stronger than ever before. The Church has confronted specious philosophies and conquered. Outward opposition cannot vanquish the Church. The greatest menace lies within. Laodicean indifference and inner corruption bring ruin. We are reminded of the words of an ancient prophet, "O Israel, thou hast destroyed thyself, but in Me is thine help," Hosea 13:9.

Therefore let us prepare our hearts and serve the Lord only. The prepared heart has no divided allegiance. Here is the secret of power. Here lies the key to the full exercise of all ingenuity, resourcefulness, energy, and talent. Serving only the Lord unifies and glorifies all of life. Here is also the secret of happiness.

Francis Thompson has written a striking poem on "The Kingdom of Heaven is Within You."

"O world invisible, we view thee,  
O world intangible, we touch thee,  
O world unknowable, we know thee.  
Inapprehensible, we clutch thee.  
Does the fish soar to find the ocean?  
Does the eagle plunge to find the air  
That we ask of the stars in motion  
If they have rumor of thee there?  
Not where the wheeling systems darken  
And our benumbed conceiving soars!  
The drift of pinions, would we hearken,  
Beats at our own clay-shuttered doors.  
The angels keep their ancient places—  
Turn but a stone, and start a wing!  
'Tis ye, 'tis your estranged faces  
That miss the many-splendored thing.  
But (when so sad thou canst not sadder)  
Cry, and upon thy so sore loss  
Shall shine the traffic of Jacob's ladder,  
Pitched between heaven and Charing  
Cross.

Yea, in the night, my Soul, my daughter,  
Cry clinging heaven by the hems,  
And lo, Christ walking on the water,  
Not of Gennesaret, but Thames."

### RESOLUTIONS CONCERNING DR. GEORGE S. SEXTON

Whereas, our presiding elder, Dr. Geo. S. Sexton, of the Shreveport District, has proven himself capable and efficient and won the confidence and affection of all our people by his genial loving character and splendid sermons and Christian spirit; and

Whereas, we have found him wise in counsel, safe and sane in judgment, fair and brotherly in all his official duties, tireless in his efforts, unfailing in his sympathy, faithful to every trust, and deeply consecrated to the Master's cause; and

Whereas, we know that we will have to lose him at our coming Annual Conference according to the laws of our great Church; therefore be it

Resolved, that we, of the Grand Cane charge of the Methodist Episcopal Church, South, assembled in our fourth quarterly conference, September 27, 1936, do resolve that we do greatly regret the necessity of his removal, and wish to convey to him our love and sincere appreciation for his wise and efficient leadership of the affairs of our District, for his loyalty and devotion to the program of our Methodism, and for the wonderful progress our District has made during his term as our beloved elder.

Be it further Resolved, that a copy of these resolutions be spread upon the minutes of the quarterly conference, a copy be given to our presiding elder, and a copy be sent to our New Orleans Christian Advocate for publication.

S. E. JOHNSON,

C. C. PAYNE,

O. A. EADDY, M. D.,

MRS. P. P. KEITH,

REV. A. R. HOFFPAUR,  
Committee.

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The Blosser Co., Dept. 168, Atlanta, Georgia.  
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## In Memoriam

### RESOLUTIONS OF APPRECIATION

Whereas, it has pleased God in His infinite wisdom, to call to her heavenly reward our friend and co-worker, Mrs. J. J. Garner, and

Whereas, we feel a deep sense of sorrow and personal loss at her removal from us, while bowing in humble submission to the Divine Will; therefore be it

Resolved, that we, the members of the Missionary Society of the North Main Street Methodist Church of Water Valley, Miss., express our appreciation of her whole-hearted devotion to the Society, to the work of the church and her untiring zeal in the Master's cause. Although in our midst for three years with impaired health preventing active duties, her gentle personality and faithfulness in every relation to the work, make her absence keenly felt. She was ever ready to help those in need or in trouble and her godly life and conduct were an inspiration to all who knew her. Be it further

Resolved, that we extend our deepest sympathy to her loved ones and that a copy of these resolutions be sent to the

New Orleans Christian Advocate and a copy spread on the minutes of the Missionary Society and a copy sent to the family.

MISS NELL MYERS  
MRS. J. H. CARROLL,  
Committee.

### CLYDE WESTBROOK—IN MEMORY

In the early morning on July 4, 1936, Clyde Westbrook was called to his eternal home. God let Clyde stay on this earth for only a short while—thirteen years and six months. But in spite of his being only a child, his was one of the sweetest and most conscientious Christian characters I have ever known. His true loyalty to his church and his loving devotion to his parents and his two younger brothers won for him the admiration of all who knew him.

Yes, it is true that the home of Mr. and Mrs. B. T. Westbrook will never be the same again, that the vacant place in Prospect Church can never again be filled, and that Clyde's many friends will miss him greatly, but there is still that assurance that someday, somewhere in the great beyond we shall see him again. So, resting in that hope, let us dry our tears and rejoice in the sweet memory of Clyde.

A FRIEND.

### DESOTO, MISS.

Dear Dr. Duren: Will you allow me space in the Advocate to say a few words about our work on the DeSoto charge this year? May 10-16, we held our revival at Crandall, with Rev. H. A. Wood, Conference evangelist, doing the preaching.

July 5-10, Brother O. C. Hull, lay evangelist, was with us in our meeting at DeSoto.

July 19-24, the pastor did the preaching in the meeting at Andrews Chapel.

August 9-13, Rev. A. W. O'Bryant, of Coalville, was with us in the meeting at Hopewell.

August 23-28, Brother O. C. Hull was with us in our meeting at Manassa.

As the result of these meetings we have had thirty accessions to the church on profession of faith and seven by certificate.

While we have been making spiritual progress, there has been an advance on all lines. We have presented ever claim of the church to our people and have met with a generous response, and we hope to report "everything in full" at Conference.

T. R. HOLT, Pastor.



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## COVINGTON, LA.

Dear Dr. Duren: For two weeks the people of Covington church and community were greatly blessed by the labors of "Uncle" Van Carter. God used him in a very effective way. His messages were interesting, inspiring, and challenging. In years to come many will bear testimony of the valuable influence of his personal contacts. Many doors were opened to this consecrated layman and he always entered with courage and love, and he never failed to be the means of a great blessing.

Eight new members were received into the church and several others are to follow, but that was a very small part of the results of the revival. Our people will long remember "Uncle" Van for the earnest, constructive work that he did in this community for the extension of the Kingdom of God.

Yours sincerely,  
IRA W. FLOWERS, Pastor.

## A RESOLUTION

Dr. E. B. Chappell was the editor of the Sunday School literature of the Methodist Episcopal Church, South, for a quarter of a century. He was also General Secretary of the General Sunday School Board for a number of years. His progressive attitude and skillful leadership did much to make possible the onward march of Christian education in our Church.

His leadership was also strongly felt in the activities of inter-denominational lesson-making bodies. Thirty years ago Dr. Chappell helped to formulate the

plans for the International Graded Lessons. A few years later he was one of the progressives who helped to produce extra-biblical as well as biblical materials for the Sunday school.

When the International Sunday School Association came to be dominated by a backward-looking leadership and threatened to block the progress of Christian education in America Dr. Chappell helped to organize the Sunday School Council of Evangelical Denominations. The activity of this progressive body forced the creation of the International Council of Religious Education under a forward-looking leadership. In the International Council Dr. Chappell stood for progress. Often he was compelled to fight the forces of reaction. More than once he stood with a minority to prevent action looking to the official approval by the International Council of attempts to adapt Uniform Lessons to meet the religious needs of children.

Much might be said concerning the early field organization and training program planned and carried out under Dr. Chappell's direction and of the work which he did to bring about our present unified plan of Christian education. As chairman of the Curriculum Committee of the General Sunday School Board, he exerted a powerful influence on the curriculum and program of the Church. His accomplishments as editor and writer of church school literature provide a permanent testimony to his outstanding leadership in this area.

For two decades Dr. F. S. Parker furnished leadership to the Epworth Leagues of the Methodist Episcopal Church, South. As General Secretary of the Epworth League Board and editor of the publications of that Board he exerted a strong influence upon Methodist youth. To those who looked to him for leadership he furnished a convincing example of Christian living. His Counsel was wise and freely given. Those who worked under his guidance appreciated his wisdom, ability, scholarship, and deep devotion to Christ and the Church. Dr. Parker's books are well known and widely circulated. His administrative leadership made him a powerful influence in the councils of the Church. His work in the areas of church ritual and hymnody has helped to make him one of the most highly regarded of our churchmen.

Dr. Parker was a member of the Committee on Curriculum and Program. Even in his declining years he worked effectively at the tasks assigned him and contributed heavily to the progress of the committee.

In view of the fact that both Dr. E. B. Chappell and Dr. F. S. Parker have gone

to their reward since the last meeting of the committee; therefore be it

Resolved, First, that we record our sorrow and sense of personal loss over the passing of these two leaders in the field of Christian education.

Second, that we acknowledge the important debt which the cause of Christian education owes to each of them.

Third, that we propose to the General Board of Christian Education, the General Educational Council of the Methodist Episcopal Church, South, and the International Council of Religious Education the consideration of appropriate resolutions giving recognition of their outstanding achievements.

Respectfully submitted,

WM. F. QUILLIAN,  
JOHN Q. SCHISLER,  
W. M. ALEXANDER,  
W. E. HOGAN,  
C. A. BOWEN.

The fame of the moment is a dangerous possession and a bastard motive; and he who does his acts in order that the echo of them may come back as a soft music in his ears, plays false to his noble destiny as a Christian man, places himself in continual danger of dallying with wrong, and taints even his virtuous actions at their source.—John Morley.

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# NEW ORLEANS Christian Advocate

Vol. 83—No. 42.

NEW ORLEANS, LA., THURSDAY, OCTOBER 15, 1936.

Whole No. 41204.

## Ellisville Methodist Church

Ellisville first appears in the Annual Conference appointments in November, 1859, listed as "Ellisville Mission," in the Biloxi District, with Geo. Jackson as pastor and R. J. Jones, Sr., as presiding elder. Ellisville was then a little town on the banks of the Tallahala, about one and one-half miles east of its present location. The Methodists did not erect a church building in old Ellisville, and the preaching was done by the circuit riders in the court house. The name of the circuit was changed several times during the next two decades.



In 1882 and 1883, when Lazarus J. Jones was serving Ellisville as pastor, the town moved to its present location on the Northeastern Railroad, and Capt. W. H. Hardy and Mr. Berry Jordan purchased and gave the Methodists of Ellisville the whole block which the church and parsonage have occupied ever since.

The first building on this site was a neat frame one, erected in 1883, largely through the efforts of Mr. Bura DuBose. In 1884 a parsonage was erected during the pastorate of J. H. Holland.

The present church and parsonage were built in 1898 during the pastorate of N. B. Harmon. Two large rooms were added to the church in 1932, and additional rooms and improvements have been

(Continued on page 16)



# Wallet of the Week



THE PUBLIC SCHOOL BOARD of Bridgeport, Conn., upon the complaint of two Catholic members of the body, has banned as required reading a number of books proscribed by the Vatican Index, according to quotation of a dispatch carried in the Supreme Council Bulletin. Among the works named as banned are *Les Miserables*, *The Three Musketeers*, and *Twenty Years After*. A school board with no wider intellectual horizon than that could ill afford to offer criticism of the "Monkey Statute" and the "Scopes Trial" in Tennessee.

\* \* \*

A BUDDHIST PRIEST of Indo-China, who is seventy-two years old, was recently baptized into the Christian faith at the Cathedral of Hue, and with him his entire family also. It appears that the priest's son had married a Catholic and her conduct finally won her father-in-law to her faith. It is said also that the granddaughter of Minh Mang, who was notorious for the persecution of Christians, was a recent visitor to the same cathedral for religious instruction. Backgrounds offer no insuperable barrier to divine grace.

\* \* \*

THE REPUBLIC OF MEXICO is taking high ground along many lines of social and cultural activity. In addition to temperance activity, it is said to be erecting on an average of one thousand schools a year. The latest educational feature to be introduced is a school for soldiers' children. Two such institutions have been functioning in Mexico City with a student enrollment of 1,250, and others are in operation at Guadalajara and Patzcuaro with 300 students each. Another is to be erected in the State of Puebla, and the plan contemplates an extension of the experiment to other parts of the country.

\* \* \*

SENATOR REYNOLDS, of North Carolina, is quoted as saying that he would introduce at the next session of Congress a bill to restrict immigration and to force the deportation of aliens illegally in the United States. He holds that there are five million aliens in this country who constitute a threat to our national security. The peril of possible alien activity may not be so great as the Senator believes, but we are inclined to think that some whose presence has been legalized, do not constitute a very dependable asset in American society. Perhaps there is food for reflection at that point, Senator.

THE MOVIE BUSINESS is said to be one of America's major industries, as measured by money. Its capital investment is listed at \$1,750,000,000; each year it spends more than \$110,000,000 on 6,000,000,000 feet of film which are seen in 13,750 theaters by a weekly audience of 80,000,000 persons, who pay \$1,540,000,000 annually for their seats. We doubt if the contribution of the industry to the moral idealism of the nation could be considered as keeping pace with its financial success.

\* \* \*

THE CATHEDRAL OF ST. JOHN THE DIVINE, when it is finished, will be the third largest in the world, according to a bulletin of the National Geographic Society. The seating capacity is estimated at ten thousand with standing room for forty thousand more, and its exterior length will be exceeded only by St. Peter's in Rome. Its central tower will be four hundred and fifty-five feet high. This is the greatest of a number of Cathedrals now under way in the United States—a cathedral building movement which bids fair to rival that of the middle ages.

\* \* \*

FIRST COLORED METHODIST CHURCH, Birmingham, Ala., holds each year a service conducted by ex-slaves of Alabama. This year the service was held on September 13, and consisted of two hours of singing. The songs were the unwritten hymns familiar to the slaves of the Southern plantations nearly a century ago. The number of ex-slaves is rapidly decreasing and the richness of voice with which they chanted those repetitious melodies of slave-days is a lost art with that handful of feeble and faltering men and women whose service to their masters has now become a romance of Southern life.

\* \* \*

LETTERS OF DAVID LIVINGSTONE, the renowned missionary to Africa, are among the most precious treasures of the mission enterprise. At Livingstone House in London, may be seen the letter in which he set forth the reasons why he should be sent to Africa rather than to the West Indies; and near Livingstone's case of surgical instruments, is the famous letter in which he expressed his readiness to go "anywhere, provided it be forward." Livingstone letters also form one of the interesting exhibits in the Rhodesia Pavilion at the Johannesburg Exhibition in South Africa.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

## EDITORIAL

### UNGUARDED SPEECH

One of the serious faults of the human race is manifested in unguarded speech. Declarations of disinterestedness and even charity often serve to conceal the iniquity of anonymous stories, and there is everywhere the need of moral censorship and moral refinement of talk. Carelessness of speech is not confined to people of depraved minds, neither is it registered alone in stories which are wholly and altogether false. Often the worst betrayals of character are in the telling of half truths, and the least Christian attitude is that which assumes finality for an unexplained incident. We often hear the expression, "Talk is cheap." So it is if only the physical effort is to be considered, but it is not true as respects the damage which careless and unguarded speech may do to the character of people who may be altogether innocent of its implications, and talk is not cheap as respects the damaging reaction upon the life and character of one who indulges in it. To become a malignant offender in this matter, one need only repeat the rumors which are everywhere to be heard. A person who indulges in indiscriminate talk, independently of any personal antipathy or wish to do harm, definitely aligns himself with the worst elements of society. One who simply peddles the rumors which he hears, no matter what his disclaimers, makes himself the active agent of scandal and multiplies the baleful and destructive effects of that which he repeats. No one is so innocent as to be immune from the force of unguarded talk, and it makes no exception of those whose souls have been made stark and bare by the anxieties and the distresses of human circumstances. For the most part, such talk is unanswerable because of its anonymity and its weapon of attack is innuendo, not direct charge. Paul told the Corinthians that he would rather speak five words with understanding than ten thousand words in an unknown tongue. Appropriating the suggestion, it were better, in dealing with character, to speak one word whose implication and meaning are certain than to repeat a thousand

rumors whose source and destination alike are wrapped in obscurity. Character is too precious a treasure to be made the pawn of reckless speech.

### THE AMERICAN TRADITION

Political factors in the United States are seemingly trying to create a tolerance and a hospitality for philosophies and social theories which have not hitherto made large appeal to the American public. Aspirants for office are charged with an effort to create an impression that the political Communism of the present time is a parallel of the "having all things in common" spoken of in the Acts of the Apostles. The difficulty of such an effort arises when one tries to reconcile the teachings of Karl Marx, the dominant apostle of Communism, with the spirit and purpose of Christianity. Not less embarrassing is the practical phase of Communism as it is embodied in political experiments now on trial in the world. It is needless to say that the apostolic thought of property was vastly different from the theory of Karl Marx and the political philosophers who have espoused his cause. No motive of the apostolic church has the slightest parallel in the Marxian theory of property and its use, and no one should allow himself to be deceived by such comparisons. On the other hand, the equally interested supporters of political dictatorship are sparing neither toil nor effort in polishing the bust of Caesar that he may be made to appear, not in the forbidding armor of the middle ages, but that he may wear the jaunty nonchalance of an eighteenth century democrat. No devotee of popular liberty should be deceived as to the ultimate aims of such systems of blood and iron, no matter by what names they may be called. Once in power they will say with Rehoboam, "My little finger shall be thicker than my father's loins. . . . my father hath chastised you with whips, but I will chastise you with scorpions." America would do well to refuse everything that bears the impress of Marxian Communism, and no less should it spurn every

variety of oligarchy and dictatorship. Ours is the open road of freedom—personal, political and religious. We do not need either an adaptation of or a revolution against that which roots in autocracy.

### REV. W. W. MITCHELL

On October 7, after last week's issue of the Advocate was off the press, we received a telegram from Dr. V. C. Curtis, of Aberdeen, Miss., stating that Rev. W. W. Mitchell, of the North Mississippi Conference, had undergone an operation in a Memphis hospital. We learned later that he had lost both his legs as a result of diabetic trouble from which he has long been a sufferer. Aside from the seriousness of the operation and of the disease, Brother Mitchell is quite advanced in age. When he joined the Conference in 1892, he was already in his thirties. He gave thirty-seven years of active service in the ministry, and upon superannuation he went to make his home in Clarksdale, Miss. Many warm personal friends scattered over Mississippi will sorrow to learn of the serious illness of this veteran of the Conference and many prayers will be offered that his life may be spared, even though he is broken in health and the glow of the sunset is already on his face.

### PULASKI DAY

On last Sunday, by authorization of Congress and the proclamation of the President, the American flag was displayed on all Government buildings in commemoration of the 157th anniversary of the death of Casimir Pulaski, the Polish patriot who fell in the cause of American liberty. Although Pulaski fell in a struggle for political liberty, his alignments were always of a high order. His alignment with the people in the unsuccessful resistance of the designs of Catherine the Great of Russia resulted in a practical exile from his native Poland. It was through his contact with Benjamin Franklin in Paris that he became interested in the cause of American freedom. He was held in high esteem by General Washington and he was his trusted counselor and aid in the dark days of the Revolution. He fell in the siege of Savannah, October 8, 1779, and died of his wounds on October 11 following. He lost his life, but through his participation in the American struggle he gained political immortality. In Washington there is an equestrian statue erected to his honor, the foundation of the monument in Savannah, Ga., was laid in 1825 when General Lafayette presided over the ceremonies, his name is perpetuated in connection with towns in thirteen of the states of the Union, and by every indication he is an American national hero.

## Editorial Miscellany

By Dr. H. T. Carley

### GETTING READY FOR CONFERENCE

Perhaps only Methodists in general and Methodist preachers in particular know what "getting ready for Conference" means. To them it means plenty!

Maybe that "plenty" needs explanation. It certainly does not mean plenty of money to meet all assessments and apportionments, or "acceptances," as we say today; rather, it means plenty of work and worry.

But not all Methodists either work or worry with the approach of Conference—they don't know enough about their own church affairs to be able to tell the difference between a quarterly conference and an Annual Conference, or to be aware that a Bishop ought to be addressed by his official title and not called "Mr." Some of them think the official church organ is a musical instrument.

However, those who do know and care are concerned at this time of year (if at no other) about paying the preacher's salary in full and making at least a creditable showing on the Benevolences. Faithful stewards are magnifying their office, and loyal members are remembering their voluntarily assumed obligation to "support the institutions of the church." They are paying as well as praying—they are paying whether they are praying or not.

Some congregations are hoping that Conference won't move their preachers—and some are hoping that it will. In some cases, the hope that they will get a better one is offset by the fear that they might get a sorrier one. What a fix they are in!

But the hopes and the fears are not confined to the people—the preachers and their families have their feelings involved. To some of them, to have to move would be an affliction—and to others, any change would be a promotion. The preachers are in a fix, too!

But the Methodist plan is hard to beat. With all its mistakes, the itinerant system is the best that has yet been devised for ministerial supply—"every church with a preacher and every preacher with an appointment."

All those who do their best—preachers and people—will be ready for Conference.

Here's hoping that every preacher will be able to go to the annual gathering with a new suit of clothes and "Everything in Full, Bishop." And that every church will get the best preacher it deserves!





# News and Views



## THE SUPERANNUATE

### II

By Luke E. Alford,  
Director of Mississippi Conference  
Superannuate Endowment Fund.

This message is prompted by the fact that we will have two or more of our preachers to take the superannuate relation at the coming session of the Mississippi Conference.

### I

Let us examine this average salary business, referred to in the first message. I stated in that message that for the past five years the average salary of the effective preacher had been \$1328, while the average pension for the superannuate was only \$253.00 for the Mississippi Conference.

A brief analysis of our salary budget gives us the following facts taken from the payments—not assessment—as reported in the 1936 Journal. We have a total of 160 effective preachers serving as pastors and presiding elders. Thirty-five of these receive an average salary of \$2,534.00, counting those from \$1,800 up. That leaves one hundred and twenty-five preachers whose average salary was \$870.00. Add to that the Home Mission supplement and you would probably add \$40.00 to that amount.

In other words, 20.87% of the preachers receive 45% of salary paid, while 79.13% of the preachers receive the other 55%.

To make it more pointed we will state it this way. Thirty-five preachers receive on an average of three times as much per preacher as does the other 125 preachers. I do not believe that we preachers in this smaller group are worth to the kingdom of God three times as much as the 125 preachers in the larger group.

If it was not for the faithful work of these men on the country circuit and in the small towns, we would have no strong city churches to pay adequate salaries. The men and women converted under the ministry of the small salaried group, moving to the cities make our church in the cities strong. And if they are not converted and made loyal to the church, before they leave the country, the city preacher will rarely touch them. Further-

more a goodly number of these men in the small salary group, would fill acceptably these churches that pay a more adequate salary, if they were only given a chance to do it.

And most of us who have been in the larger salary group, would receive very little more, if any, than those in the smaller group receive, if we were sent to where they are. No matter how big the preacher, a very large per cent of our charges are not going to pay an adequate salary. Of course we all recognize the differences in the capacity and adaptability of men, and doubtless there are some men in the ministry who are not much of an asset to the kingdom of God.

But the weak spot in our Itinerant System, that which hurts more than any thing else, and which causes some of our preachers to become discouraged and dissatisfied, is this rating of preachers on the basis of salary, or class of appointment, and that because a preacher received a certain salary this year, he must be placed in a charge that pays approximately the same salary another year, whether he is the man for that particular work or not. There are not enough adequate salary charges to go around to those who merit them.

At least 75% of our preachers have been, during the past, in the lower salary group, and will continue to be in the under paid group, until we adopt some equalizing basis of support for our preachers.

### Here is the Special Appeal

In all probability, there will be two or more preachers superannuated at the coming session of our Mississippi Conference. And these men will all be from the 125 group, whose average salary has been approximately \$900.00 including Home Mission supplement. Take out of that sum \$250.00 for upkeep and operating expense of a car, and you will see that these men will not have the means even to furnish a home, should some one give them a home. The average pension we paid these superannuates last year was only \$272.00. It will not exceed \$300.00 this year, even if we pay in full the accepted askings for the benevolences. For several years, while the Board of Finance was getting a larger per cent of the Benevolent Budget, than we get today, the Board paid an average pen-

sion of \$600.00 and in addition to that gave each man a Bonus of \$150.00 at the time he was superannuated, with which to help him in getting his new adjustments made.

We have been unable to give that Bonus during the past few years. We made an appeal on the Conference floor last year for this Bonus money, but most of the preachers and laymen present had given all they felt able to give before coming to Conference, hence we only received enough to give a Bonus of \$25.00 each.

Now, in behalf of these men, I am asking all who read this message, if you have some money to give, extra, please send a contribution to me or to Rev. C. A. Shultz, chairman of the Board, whose address is Hattiesburg, Miss., between now and the 15th of November, that we may be able at this Conference to provide this Bonus for these men who will be retired at this time.

Yours in Behalf of the Superannuate.

## RULES OF THE ROAD— JAPANESE-AMERICAN

The Japanese who laid down these rules of the road thinks straight, even if his language does have some difficulty getting around the corners. Just as often his rules have been printed we do not know, but they are worth repeating. So here they are—again:

1. At the rise of the hand of the policeman, stop rapidly. Do not pass him or otherwise disrespect him.

2. When passengers of the foot hove in sight, tootle the horn, trumpet to him melodiously at first. If he still obstructs your passage tootle with vigor and express by word of mouth the warning, "Hi! Hi!"

3. Beware of the wandering horse that he shall not take fright as you pass him. Do not explosion the exhaust pipe on him. Go soothingly by or stop by the roadside till he pass away.

4. Give big space to the festive dog that make sport in the roadway. Avoid entanglement of dog with your wheel spokes.

5. Go soothingly on the grease-mud as there lurk the skid-demon.

6. Press the brakes of the foot as you roll around the corners to save the collapse and tie-up.—Exchange.

## SAFETY SIGNALS

St. Paul, no doubt you have heard of him, declared to the great city of Rome that he was not ashamed of the gospel. His reason and his conviction for this were "It is the power of God unto salvation." Critics tell us his preaching was Christ centered. Not only so, it was also Christ circled. From Antioch to Rome and to the uttermost out posts of the empire he knew no other theme, To him, the Christ of his gospel, of heavenly mercy and grace, of saving power and universal love, predicated on redeeming faith, was sufficient. Bishop DuBose was telling me of a man who felt his call to preach, but hesitated on account of limited education. The Bishop said to him: "You can read, and to a man who can read the broad field of knowledge is open." Give me a man who is educated in the ministry rather than one who is educated for the ministry. B. D's. and Ph. D's. are often more ornamental than educational when it comes to real preaching. Study is good, but training is better on this line or vocation. Too many of our preachers are rather holding the fort, and they hold the citadels of leading churches fairly well, even tenaciously, rather than shelling the enemy. An aggressive gospel, akin to that the fathers of Methodism preached in this church that we so love and honor, is needed to awaken sinners and call them to repentance and conversion. One man of these pioneers was a reader, when it came to preaching the gospel and had no special need of a movement or campaign from the Council of Churches to start him on a preaching tour. He had already begun his mission. Yet I am glad to hear that Bishop Arthur Moore, Stanley Jones, Dr. Truitt and others are in this movement. It, no doubt, will awaken the church and its ministry to saving efficacy of the spoken word. It is a great mission and a mission that meets the approval of all past history in the saving of souls. If the whole world is now included in the missionary campaign of this age, surely we of these United States are no small part of God's Kingdom in the Earth. And there are thousands of unchurched heathens in our home land.

Arise and arouse, ye ministers of saving grace and power and find a way to reach them and save them.

S. J. DAVIES.

628 Kings Highway,  
Shreveport, La.

## GOD'S SUPREMACY AND LOVE —ONE'S ATTITUDE TOWARDS HIM

How powerful! how holy! how reverent is our God, whom angels adore. They cast their crowns at His feet, and fall on their faces before His throne proclaiming "Holy, holy, Lord, God almighty! heaven and earth are full of Thy glory!"

In the beginning He spoke the words: "I am a jealous God." "Be still and know that I am God." "I have loved thee with an everlasting love." Oh, what unfathomable love He manifested, to give His only begotten Son to suffer a cruel death, to redeem a fallen world. This fact should awaken a greater desire for one to worship, love, and serve Him.

A foreigner, while visiting in our land, said: "Americans are not Christians—I never hear them talk about God." What a rebuke to those who profess to know Him, yet fail to proclaim the honor due His holy name.

One's first duty on awakening should be to thank and praise Him for protection through the night. His dear heart must ache many, many times when His loved followers place their minds on temporal affairs before communing with Him, in consulting human advice in preference to His, and by forgetting Him when the heart is bubbling over with happiness.

He asked, "Can a maid forget her ornaments or a bride her attire? yet my people have forgotten me days without number." Jer. 2:32.

One's greatest duty is to love God with all the heart, mind, soul and strength and praise, honor, obey, and serve Him.

Morning, noon, and night our prayers should ascend to Him. Songs should ever be "Praise God from whom all blessings flow." And exclaim as did the Psalmist, "Let everything that hath breath praise the Lord."

A SUBSCRIBER.

## ANNOUNCEMENT

Jackson, Miss., is offering to the radio audience its second of a six months' series of religious broadcasts, beginning Sunday, October 11, 4:30 to 5 p. m. These programs are made possible through the co-operation of the various pastors and their choirs, also the public spirited business and professional men and women of the city.

The management will gratefully receive any communications of apprecia-

tion from time to time by those who are getting the gospel spirit of the Capitol city over the air. Address The Gospel Radio Voice, care Station WJDX, Jackson, Miss.

## TALLULAH REVIVAL

October 6, 1936.

My dear Dr. Duren: I have never thought very much of the fellow who writes up his own charge and by so doing attempts to boost himself; and yet I believe that when something of interest happens in any charge it is well to let the Conference know about it.

We have just closed our revival in Tallulah and I believe this meeting to be one of the greatest ever held in this church; that is, if I am to believe the people who have lived here many years.

Rev. and Mrs. Ralph E. Johnson, of Nashville, Tenn., assisted the pastor in the work of the revival from September 20 to 30 inclusive. I do not hesitate to say that I believe these people to be the greatest helpers in the work of the church to be found in the United States. Rev. Mr. Johnson is without any doubt the most versatile worker in Southern Methodism, a great musician in every thing that one could hope for in that field, a fine and winsome worker with children and young people, a great speaker and organizer of every branch of church life. Rev. Mr. Johnson insisted that I do the preaching while he and Mrs. Johnson directed the music and children and young people's work. Mrs. Johnson is a wonderful musician and the most attractive and successful worker with her talented husband. I preached morning and evening for the ten days of the meeting.

Last Sunday I received into the membership of the church forty people and with many others to be received next Sunday, over half the number by profession of faith. There were several hundred people came to the altar for re-consecration.

We will have a fine report to make at the Annual Conference of everything in full and a great gathering of new members into the church. We will also be able to say that we have reduced the church debt to less than \$4,000.00 which will be paid soon.

Your brother in Christ,

C. K. SMITH.

The one eternal and immutable delight of life is to think, for one reason or another, that we are better than our neighbors.—George Moore.



## TAYLORSVILLE CHARGE

Dear Dr. Duren: I shall appreciate it if you can find space in your paper to allow me to make a brief report of the work that we have been doing at Taylorsville charge of the Hattiesburg District this year.

The charge has certainly been up and doing. The Woman's Missionary Society have raised and collected enough money to add much to the appearance of their parsonage. New coats of paint have been added and the pastor and his wife have papered four of the rooms.

At Fairmount the old church has been torn away and completely rebuilt and we are very proud of our new building. We expect to soon paint it and finish it up.

The church at Taylorsville has been almost completely remodeled, adding three new Sunday school rooms and it has been painted inside and out, a new porch built, a new covering and windows. The pulpit and seats have been rearranged and we feel like we are worshipping in a new building. There has been a generous response to the call for help among our Taylorsville people, both Methodist and Baptist in the beautifying of this church.

At Mize the church has also been repaired, putting on a new roof, making more Sunday school rooms and a new coat of paint has added much to the appearance of this nice building.

We have had successful meetings at the four following churches with several additions to our church: Rev. W. C. M. Baggett, of Pachuta, assisted the pastor at Mize; Rev. E. W. Ulmer, of Lena, at Gitano and Rev. W. W. Murray at Hebron. The pastor did the preaching at Taylorsville.

The pastor has tried to make calls in every home where we have members and the program of the churches have been carried out in every way as far as it was possible to do so. Laymen's Day was observed in Taylorsville with Rev. H. L. Smith as the principle speaker. Offerings have been made for the following causes: Golden Cross Enrollment, Superannuate Christmas Fund, Memorial Mercy Home, for Brother Williams' salary at Sanatorium, Church School Day and Orphanage. Orphanage work day will be observed.

We are very happy over the work of our Church Schools. At Taylorsville we had a union Daily Vacation Bible School which was very helpful to our young people.

We have every reason to believe that we will be able to report all finances paid in full or mostly so any way at Annual Conference.

Pray for me that the work God has called me to do may prosper.

W. M. TABB, Pastor.

## WISNER, LA., REVIVAL

We had possibly the best revival meeting in years. Brother Bentley did the preaching, with the music in charge of Miss Ella Ruth. The church was filled to capacity at almost every service, which of itself is unusual—especially on account of the extremely warm weather prevailing at that time. Several times it was necessary to borrow chairs from the school to seat the people in the aisles, along the walls, and in every open space available. There were ten additions to the church, among them being a leading business man and his wife, the high school coach and his wife, and several others from the Turkey Creek community out in the rural section where Brother Bentley has been preaching. These people came from ten to twelve miles in trucks. As a result of Brother Bentley's work at Turkey Creek community, including a revival meeting out there, plans are now being made to build a church there. So you see we not only talk missions, we really do something about it. A Sunday school has been started out there, meeting Sunday afternoons—teachers from our own Sunday school going out there and holding classes. The work is very much appreciated by these people and only God knows the possibilities of our efforts in that field.

At present we are laying stress on Alcohol Education, in every department of the Church, Sunday School, World Club, Epworth League, etc. We have bought a stereopticon with illustrated lectures on this subject and are giving the lectures to each separate part of the church. We are doing this, first because we realize the importance of it; second, it is a part of our church program, and we do make an effort to carry out the general program of the church; and last, because at this particular time we want to prepare our people to vote right when the election on the liquor question comes up in November. We will then vote on local option, and there is every indication that we will drive the legal sale of intoxicating liquor from our Parish.

Pray with us that God may crown our efforts with victory, and we have faith enough to believe He will, and know He will if we will do our part.

Sincerely yours in the service of  
our Master,

S. E. POOL, Lay Leader.

## THE PROPAGATING POWER OF THE EARLY CHRISTIANS

It was not in great sermons and dialectic discussions by learned apostles, that early Christianity found the supreme secret of its amazing progress. Christ can never find and save this lost world of humanity if He is to be carried only by professionally prepared men. It was not so in the first hour of the church's history; it will not be so in her last hour. Only when the total collective body of Christ can be illumined and ignited and spiritually inflamed with an apostolic passion for this gospel and its full application to all the needs of lost men will the church come again into Pentecostal experiences. Only then will her deep penetration through all life and her progress around the whole world take on proportions that are commensurate with her hopes and her spiritual powers. It was when "they took knowledge of these Christian groups that they had been with Jesus" that something dynamic and spiritually contagious began to work in others.

The record is plain. In the overflowing life and back of the propagating power of those early Christians we find:

1. There was always singing, keyed to the pitch of gladness and voicing themes of praise ("did eat their meat with gladness and singleness of heart, praising God," Acts 2. 46).
2. There was sharing, touched with the Christian passion for unselfish mutuality and brotherhood ("neither said any of them that aught of the things which he possessed was his own. . . . Neither was there any among them that lacked," Acts 4. 32-34).
3. There was healing, a human service made spiritually significant through motives of Christian love ("silver and gold have I none, but such as I have give I thee. In the name of Jesus of Nazareth, rise up and walk!" Acts 3. 6).
4. There was corporate praying, made real by the presence of a spiritual oneness and a believing Christian faith ("continued with one accord in prayer and supplication," Acts 1. 14).
5. There was preaching, suffused by the power of the Holy Spirit and radiating the personality of Jesus ("when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge that they had been with Jesus," Acts 4. 13).—Rev. William Chalmers Covert, D.D., in Christian Advocate, (New York).

## Mississippi and Louisiana

Rev. J. O. Dowdle, of Sunflower, Miss., charge, has our thanks for a generous word of praise regarding the Advocate.

Rev. A. S. Lutz, of Hammond, La., in writing the editor about another matter, remembered to say a good word for the Advocate.

Rev. J. W. Thompson reports a fine meeting in progress at Longbeach, Miss., in which he is being assisted by Rev. O. H. Scott of Raleigh.

Rev. W. W. Milligan, pastor at Marks, Miss., sends in a list of nine subscriptions from his charge, which brings his total up to thirteen.

Mrs. H. B. McEachern, of Haynesville, La., has our thanks for a list of subscriptions from that charge. Rev. B. H. Andrews is the pastor.

Rev. J. F. Wilson, Logansport, La., sends us a good list of subscriptions from his charge for which we are duly grateful. He adds that others are to be sent later.

Mrs. Sallie Phillips, Pineville, La., renews her subscription and says she is a shut-in and can't get along without the Advocate, from which she derives so much comfort.

Rev. J. F. Dring, Dubach, La., asks for mailing lists for his charge, and then adds a word which we sincerely appreciate: "I will try to get all the old ones back on the effective list."

Rev. C. E. McLean, of Franklinton, La., was among the Centenary rooters last Saturday. He was also for the "Corn-Huskers" against the "Gophers," so that makes two in a row for him.

Rev. Otto Porter, of Centenary Church, McComb, Miss., along with his accustomed good cheer, brought a list of sub-

scriptions when he came to the meeting of the Publishing Committee.

Rev. J. E. Lawhon, pastor at Macon, Miss., circuit, sends us a list of subscribers and says that he hopes to have the full quota for his charge before Conference convenes next month.

Dr. Pierce Cline, President of Centenary College, Dr. and Mrs. John Crebbin, and Mr. and Mrs. T. C. Clanton, all of Shreveport, were interested spectators at the Centenary game Saturday.

Mr. S. E. Pool, of Wisner, La., sends five subscriptions to the Advocate. This brings the total number above the quota for the charge. Brother Pool's report of their revival appears in this issue.

Rev. Virgil D. Morris, Columbia, La., one of the most faithful and effective campaigners for the Advocate, responds to our letter by saying: "I'll clean up my remaining Advocate subscriptions this week."

Fifty years ago next Sunday, Rev. Ellis Smith was licensed to preach. His people at Abbeville are having a special day in his honor. He is very popular with his congregation and with the citizenship of the town.

Mrs. O. E. West, of Caledonia Charge, says: "The dear old Advocate has been in my home so long I don't want to miss a single copy of it." The affection which is the growth of the years does much to make the Advocate possible.

The meeting of the Advocate Publishing Committee, with a full attendance from all three of the Conferences, was held last Thursday. Bishop Dobbs was in attendance also. A report will be made by the secretary, Dr. V. C. Curtis.

Rev. A. Joe Beasley, Carthage, Miss., sends in six subscriptions for the Advo-

cate, and says that he and his people are in the midst of a charge-wide rally closing out a successful year—the best record in the history of Carthage circuit.

Rev. B. F. Rogers, presiding elder of the Lake Charles District, is assisting Rev. A. D. George in a meeting at Vinton, La., this week. Brother Rogers is included in the 1936-1937 issue of the American Who's Who which is just off the press.

Dr. Lawrence L. Cowen, Noel Memorial Church, Shreveport, had a special service on October 4, at which the faculty and student body of Centenary College were the "honor guests." Bishop Horace M. DuBose was the preacher for the occasion.

Rev. Sam E. Ashmore, pastor at Iuka, Miss., held an installation service for the officers and teachers of the Church School, on Sunday evening, October 4. There were approximately twenty-five who were installed for the Church School year.

The Advocate acknowledges the invitation of Dr. and Mrs. Charles Bunyan Bray to the marriage of their daughter, Martha Loutie, to Mr. Hoyt McWorther Dobbs, Jr., the wedding to take place at South Highland Presbyterian Church, Birmingham, Ala., on October 24.

Two errors occurred in the last issue of the Advocate for which we make apology. The caption of the article, "Sulphur, La., Charge" should have been "Sunflower, Miss." The charge of Rev. H. W. Rickey is Gilbert, La., instead of Winnsboro, as it appeared in the personal column.

A note from Mrs. R. H. Wynn, Dallas, Texas, informs us that "a daughter was born to Mr. and Mrs. W. F. Allen, on October 2, in Dallas. Baby will bear her mother's name, Pauline Wynn." We respond to this information with sincere good wishes for the entire circle made happy by this event.

The people of the federated church at Hackberry, under the leadership of Rev. O. G. Davis, Presbyterian pastor at Jennings, have almost completed a parsonage and have asked Dr. Rogers for a pastor for next year. Rev. T. F. King will look after the work there till the Annual Conference. This church will be linked with Cameron and Grand Chenier next year.

Dr. George S. Sexton, presiding elder of the Shreveport District, was a visitor in New Orleans last Saturday, and the editor had the privilege of sharing his hospitality and delightful fellowship at





the football game between Centenary and Tulane. We picked Centenary to win and we rooted for Centenary, but we failed to convert our zeal into touchdowns.

Rev. Charles E. Downer, Clinton, Miss., charge, reports that prospects for closing the year satisfactorily are encouraging. The Richmond church has been moved a short distance and practically rebuilt, the Ridgeland church has been repainted largely through the generosity of three participants in the recent "Bonus" payment, and the Greenfield church has the money in hand for a new roof.

Rev. G. H. Jones, the diligent pastor at Ellisville, Miss., says that he is looking forward to the successful closing out of the Conference year in every phase of his work. His church held a successful Vacation Church School, the workers in the Church School received ten credits in the Laurel Training School, two short training courses have been held, and the church has had a good revival.

Mr. John F. Neblett, son of Rev. and Mrs. R. P. Neblett, Brooksville, Miss., and a graduate of Louisiana State University, School of Journalism, was recently made a member of the staff of the Courier-Journal and the Louisville Times, and is one of the announcers of station WHAS, Louisville, Ky. We congratulate the young man and his parents on the splendid beginning he has made. He was graduated in the class of last year.

We have an inquiry as to the date of the North Mississippi Conference and the report that it had been changed to November 11. The editor of the Advocate has no authority to make announcement concerning the date of the Conference, but it is his understanding that it will convene on November 5, organizing the evening previous. We feel reasonably certain that this is the date fixed for the beginning of the session.

Please announce in the paper next week, says Rev. B. F. Rogers, P. E., that we are holding a Stewards' Institute at Leesville each evening on the 20, 21, and 22 of October. Mr. S. H. Porter, district lay leader of Many, Rev. A. L. Gilmore and Rev. G. W. Pomeroy will assist me in leading the discussions and study of the book, "The Methodist Steward," by Mr. Morelock. The institute is to be for the northern half of the district and will include the following charges: Zwolle, Many, Leesville, DeRidder, Elizabeth, Merryville, Hornbeck and Oakdale.

Rev. C. K. Smith, of Tallulah, La., was called to Hattiesburg, Miss., for a funeral and remained over and preached at Main Street church last Sunday.

Rev. L. C. Lawhon continues his good work for the Advocate at Sallis, Miss. We have a second list from him in two weeks, and we deeply appreciate his faithfulness.

Rev. G. P. White Hammond, La., who is now seventy-one years of age, has read the Advocate from his earliest recollection. He is the last surviving member of a family of eleven children.

Rev. J. M. Bradley, Grenada College Commissioner, filled the pulpit at Grenada Sunday morning and evening. He is a real preacher and leader. He had a great hearing. His work for the College is most heartening.

Mr. and Mrs. Joseph Donaldson have issued invitations to the marriage of their daughter, Elizabeth Ellen, to Dr. Richard Leonce Buck, which is to take place at Rayne Memorial Church, New Orleans, on the afternoon of October 31. The Advocate joins with many friends in extending congratulations and good wishes.

Rev. C. W. Newman and Rev. E. M. Sharp are conducting a series of services this week at Indianola, Miss. They are a most delightful and helpful team. Any church is fortunate to get the help of these brethren. Not often during school activities can they give such help. Good things are expected of this visit to our church at Indianola.

Mr. David L. Bingham died in Memphis Saturday night, according to a telegram received by the editor last Sunday evening. We do not know any of the particulars beyond the bare fact of his death and that the funeral was held in Memphis Monday morning. Mr. Bingham, who was the eldest son of the late J. R. Bingham, of Carrollton, Miss., is survived by his wife and daughter, his mother, two brothers and three sisters. The news of his death is to us a distressing sorrow, for we had no better friend than he was. We share the grief of his own family and particularly do we remember the mother, now stricken in years and infirm, upon whom this blow has fallen.

Rev. Carroll Varner, of Memphis, Tenn., writes: "I have just a bit ago come from the Methodist Hospital where I went to see Brother W. W. Mitchell, who came there some days ago to have his other leg amputated—you recall that he had one amputated there about two years ago, possibly longer—and I thought it might be of interest to the brethren of the North Mississippi Conference to know that he is doing remarkably well for so serious an operation. It is a little short of remarkable to see how finely he holds up under the pain and the shock of such

a serious handicap. He looks well, everything considered, and is cheerful and optimistic. Indeed, when one considers the condition he is in, both limbs amputated and at his age, he cannot but be filled with admiration for the plucky spirit he displays."

From Rev. A. T. McIlwain comes this notice: "Please make note of the fact that our pastor at Acona, Rev. G. W. Robertson, lost his dear wife Sunday morning, October 11. She died in the hospital at Lexington, Miss., where she was operated on Tuesday morning of last week. A service was held in the Methodist Church at Acona Sunday afternoon, conducted by the writer, assisted by Rev. A. R. Beasley, of Tchula, and Rev. G. R. Williams, of Ebenezer. There will be another service in the Methodist church at Ackerman Monday afternoon, conducted by the writer, assisted by Rev. A. Y. Brown, W. L. Robinson and others. Interment in Bethlehem cemetery, near Ackerman, the old home of the deceased. Sister Robertson was a real helpmeet and a fine pastor's wife. She was very active in all the work of the local charge and was District Director of the Children's Work. She was a most efficient worker in all the activities of the church."

## THE METHODIST HOME

"If you love me, feed my lambs."

Love, expressed in words, can accomplish but little for needy humanity. Love expressed in deeds can do wonders for the needy ones in our Home. Verbal expressions of sympathy are not to be despised, but such expressions can give no bread to the hungry or clothing to the naked. Sympathy that is translated into deeds of love and mercy can completely transform neglected childhood. If you love orphan children you will want to do something to give them a chance in life.

Express your love by making a liberal contribution on WORK DAY, October 17.

FRED J. McDONNELL, Supt.

Just Off the Press

## The Trail of the Circuit Rider

A history of the Methodist Episcopal Church, South

by

REV. W. L. DUKEN, D.D.,

Editor, N. O. Christian Advocate

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New Orleans Christian Advocate  
619 Camp Street New Orleans, La.

## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Avenue, New Orleans, La.

Mr. Lyle W. Martin, of MacDonell School, writes as follows concerning the activities of the School:

"The beginning of the school year for the MacDonell School was more of an enlarging than an opening, for during the summer months there was no time when some children were not present. Wherever there are children there must of necessity be school in one form or another, for they must always be learning, not only from books but informally through directed activities and working experiences. The association with the teachers and workers is naturally closer when the group is small. Consequently those who remain in summer know and are known quite intimately, so that together we had a very enjoyable and profitable summer.

The opening date for school was officially set for Wednesday, September 2, but could you have been here as early as the Friday preceding you should have seen automobiles bulging with boys, boxes, and suitcases unloading at our door, having come early to help us make preparation for other early comers. In they poured, Saturday, Sunday Monday, Tuesday, those present gleefully greeting all arrivals, new or old.

"Our workers were all present ahead of time, and fortunately so, for the influx of those needing their supervision was also ahead of time. The one new worker, Miss Susie Teel, who comes to us from Texas, has been taken in as one of our number, and we are glad to have her aiding in the work. We met Miss Teel at the train in the customary conveyance, the Ford truck, which has proved its usefulness many times for hauling heavy baggage, coal, wood, supplies and children. When the carload of coal, which we needed for the winter, was to be unloaded the little truck made

many trips, and with another its equal in size we were able to unload the car in time to avoid payment of demurrage charges.

"Sunday, too, is a busy day for the truck. The rural churches at Lockport, Point au Chene, or Dulac must be reached by workers and teachers from the school. Then, too, the missionary meetings at Griffin, Bayou Blue, Golden Meadow, Thibodeaux, and Point au Chene are better attended because members along the road can be given a ride when the truck comes along. We see also other needy fields around us where in the near future we expect to begin work. Surely God expects us to enlarge our borders, and depend upon Him for the reaping of the increase.

"The School family this year is the largest yet, totaling ninety-five children. As might be presumed, our facilities are all in use to their full extent, and in some quarters near overflowing. No small family size laundry will suffice for the work that must be done here, and we feel very much the need for larger and more efficient laundry equipment. Someone told us once that cleanliness was next to godliness, and we believed it and try to carry out in practice what we believe.

"Though not all our former students came back to us, the vacancies were quickly filled from a large waiting list, all anxious to be in school. We are looking forward to a year of progress, a year of growth, physically, mentally and spiritually. Do not fail to stand back of us with your prayers, for except God prosper the work, we labor in vain who try to build."

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

The following is an outline of a program for the Fourth Quarter's Zone Meeting as suggested by our Conference secretary, Mrs. Paul Arrington, Petal, Miss.

Quarterly events—Week of Prayer and Harvest Day.

Theme — Following Jesus Christ through meeting humanity's need, with prayer, material gifts and service.

1. Meeting our Orphanage needs with Octagon Coupons.

(a) Kinds of Coupons.

- (b) How to get them.
2. Some things we can accomplish through a study of the American Negro.
  - (a) Intelligent appreciation of the Negro.
  - (b) A Christian attitude.
  - (c) A sense of our responsibility.
3. Meeting a need through an effective Week of Prayer.
  - (a) Opportunity for sympathetic study.
  - (b) Prayer, available to all—for helping others.
  - (c) Sacrificial giving.
4. Our Conference pledge must be redeemed this year.
 

Why?

  - (a) Because of greater demands on Christianity.
  - (b) Because conditions in our land have improved.
  - (c) Because Jesus is looking to us, Council is counting on us and WE CAN DO IT.

How?

  - (a) By stressing Baby Specials.
  - (b) By Life Memberships.
  - (c) By observing Harvest Day.
  - (d) By every member giving a little more than she pledged.
5. Song: "Take My Life," sung as a prayer of dedication.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

From New Albany comes most interesting news items of the week. One concerns a zone group; the other a local auxiliary group. This latter will be of special interest to those who are studying "A Preface to Racial Understanding" and are wondering what projects they might undertake. Real pleasure and profit in a mission study speaking in every line of this report. These are Mrs. Hall's words: "Altogether, I think this has been one of the most interesting studies we have ever had—partly because of the methods used, but largely because it is our own problem and one which we shall have to work out some time."

The third meeting of the New Albany Zone was held at Sherman, September 24, 1936. Representatives from Sherman, New Albany, Myrtle and Ecu were present. The theme of the program was "Individual Kingdom Building," and was presented by New Albany and Myrtle Auxiliaries. Mrs. L. K. Carlton gave the president's message. Mrs. H. E. Davis, Sherman, presided. The next meeting will be with the New Albany Auxiliary.

Two circles of the New Albany Missionary Society have recently finished a study of the book, "A Preface to Racial

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.



"Understanding," by Charles S. Johnson. The mission study leader of circles three and four, Mrs. J. L. S. Rogers and Mrs. J. G. Houston, met, planned and assigned the work several days in advance. Four lessons of one and one-half hours each were planned for four consecutive days. Each lesson covered one of the four major divisions of the text, namely: Problem of the Negro, Education of the Negro; Health of the Negro, and Religion of the Negro.

Members of the classes were assigned projects to work out and report on in class. The Negro school was visited and comparison made of white and Negro opportunities. An investigation was made to find out what percentage of Negro people own their own homes and the value of these homes. The County Health Department was visited to find out what it was doing for Negroes and how the Negroes were co-operating with the department. The Tenant Farmer Problem was investigated and reported on. Two interesting posters were made and a very instructive scrap book was compiled from newspaper clippings about Negroes.

A thirty minute, carefully conducted discussion of questions based on the book was a high light of each session.

A list of outstanding achievements, "Did You Know," in the field of art, literature, music, drama, and education proved very informative.

The last session was presented by the local Negro church. Rev. N. J. Golding, pastor of New Albany Methodist Church, gave a beautiful devotional which was followed by an address by the local Negro pastor, who spoke on what their church is trying to do for the Negro race. A report from the representative sent to Mississippi Institute at Holly Springs, Miss., was read and a group of touching spirituals were sung by a well trained Negro choir. There were about forty Negroes present and a good congregation of local church women, together with some visitors from other churches.

At the close of the study each member was given an opportunity to pledge herself to undertake some project for improving local Negro conditions. This met with hearty response. All who attended these classes agreed that it had proved a very worth while study.

## RECORD SET IN EMORY ENROLLMENT

By L. H. Snyder, Jr.

With the enrollment of 1,326 students for the fall quarter, the registration figures for Emory University set a new all-time record.

This figure, given out at the end of the second day, shows an increase of approximately four per cent over the 1,268 enrollment of the same day of last year. Of the 1,326 students in all divisions of the school, 1,085 are on the Atlanta campus, and 82 are in the School of Theology. This is the largest the Theological student body has been in a number of years, but is not a record figure.

Although some of the new men took

courses in the school this summer, exactly half of this year's theology students are beginning their seminary work.

Fourteen states, including California and Massachusetts are represented in the School of Theology, although nearly one-fourth of the students come from Georgia. Virginia, running second, is closely followed by Kentucky and Tennessee in the number of men in the Candler School of Theology.

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With every initial subscription of five or more copies of CARGO FOR EACH CLASS, we will send a **BEAUTIFUL BIBLE PICTURE OF "JESUS IN THE CARPENTER SHOP,"** size, 14x18 inches, suitable for framing. It is a familiar scene and will appeal to every boy and girl. Be sure to get a copy of this picture for each Intermediate classroom—remember it's **FREE.** (This offer good for the October-November-December quarter only.)

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Send Your Order **NOW** for October, November, and December. Don't Let Your Boys and Girls Miss a Single Issue.

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## Christian Education

### CHURCH SCHOOL LESSON, OCTOBER 18

By Dr. J. R. Countiss

#### LIQUOR AND SOCIETY

More than thirty centuries bear record to the implacable enmity between alcohol and human society, and that enmity is enhanced as society becomes more complex. Isaiah observed the folly and the penalty of those who gave themselves to strong drink. They were inflamed but not inspired. Wise in their own sight, they ate, they drank, they made merry, but lacked discernment to regard the work of the Lord or to consider the inexorable operation of his laws. They even thought to revoke God's law and reverse his decree by calling evil good, and good evil. To their befuddled brains this is an evidence of their wisdom and originality and they hasten to practice that philosophy of fools by justifying the wicked and penalizing the righteous—"for a reward"!

Society cannot create character nor control private conduct by legislation,

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but it can give character an opportunity for growth and prevent private conduct from becoming a public nuisance. It can punish or reward private citizens according to their character and conduct. Civilization cannot commit suicide by permitting the predatory to destroy the weak, or by allowing drink-crazed madmen to hurl their Juggernauts through the crowded traffic of modern highways. Every day it becomes increasingly true that "no man liveth unto himself," and the man who by drink makes a wild hog of himself makes himself dangerous in many ways to his fellows.

Those who object to the work of the church and of the temperance forces in trying to instruct and protect the youth of America from the curse of alcohol as being "officious meddling," have no word of complaint against the propaganda for the open saloon and the increase of the traffic through high-powered advertising. Such persons approve the pictures of a beautiful young woman and her handsome companion, smiling and attractive with cocktail glasses raised. That is "good advertising." They criticize the companion picture of the same couple, bleary-eyed, disheveled, driveling, the raving girl perhaps tearing her own clothing from her body and the young man sprawled beside a wrecked car, though it belongs to the same "happy evening," the same "gay party." The same people object if righteous men even discuss a worthy candidate for office, but "whoop it up" for some candidate selected in a liquor "tavern."

The curse of the liquor traffic, legal or illegal, is perpetuated solely for profit. Besides the fortunes for those who make and sell intoxicants, there are millions in profits for the papers, magazines and radios that advertise them. It is said that the income from liquor advertisements in a single issue of a great daily sometimes runs as high as \$10,000. The revenue received from taxation appeals to the greedy citizen who does not stop to think that he must feed the family of the drinker who pays a dollar for gin that the state may gather a dime for taxes.

So poisonous, so dangerous, so deceitful is alcohol that moderation in its use is urged by advertisers. Some saloons are said to display a placard reading: "If you drive don't drink; if you drink don't drive." Its most earnest advocates know it is dangerous. Even President

Roosevelt in his Repeal Proclamation said: "I trust in the good sense of the American people that they will not bring upon themselves the curse of excessive use of intoxicating liquors, to the detriment of health, morals, and social integrity." What ground had he to suspect danger to "health, morals, and social integrity"? He had the recorded history of more than thirty centuries. It was as if one should pour out a basket of serpents among little children, or release a cage of hungry tigers on the streets with the hope that nobody will get hurt!

#### MILLSAPS MEN

A Millsaps alumnus, Hugh H. Clegg, is the founder and director of the Federal Bureau of Investigation Training School of the United States Department of Justice at Washington, D. C.

Under the direction of J. Edgar Hoover, director of the Federal Bureau of Investigation, Clegg bosses the three training schools and laboratories where "G-Men" are taught how to "get their man."

When Clegg graduated from Millsaps, he went to George Washington University, where he received his LL. B. degree. From George Washington he went to Northwestern University for a course in scientific crime detection. He was at one time fellow instructor at Millsaps College.

\* \* \*

A gold medal and a prize of 1,000 crowns was recently awarded a Millsaps College (Jackson, Miss.) alumnus, Henry B. Collins, Washington, D. C., by the Royal Danish Academy of Sciences and Letters for a paper on the "Origin of Eskimo Culture." After spending the summer in an archaeological expedition around Bering Strait, sponsored by the National Geographic Society, Collins, who is connected with the department of ethnology of the Smithsonian Institute, expects to make a brief visit to his alma mater this fall.—Christian Education Magazine.

## Kenneth Brereton Fails Headache

"I woke up with a throbbing headache," writes Mr. Brereton. "Took Bromo-Seltzer, was amazed how fast it works!" This sparkling remedy has brought millions faster headache relief. Soothes the stomach, too—calms nerves. Reduces excess lactic acid in the blood.

Get Bromo-Seltzer at drugstores, soda fountains. Keep it at home.



## AGAIN—THE SABBATH

By Trudye Suggs

What are we coming to?

None of us can tell. But if things keep on, like they're going, why, it will not be long before the rising generation will have no more regard for the Sabbath day than a pig—and a rake-straw at that.

Only this afternoon (Oct. 4, 1936) we went to see some sick folks and stopped by to view the new highway that is now under construction, from our State Capitol (Jackson) to Gulfport. It's pitiful to see how they're working right on through Sunday, day and night.

Many of them fine looking young men. Some of them say: "I hate to work on Sunday, but it's that, or lose my job, and if I fail there are plenty waiting to take my place and I need that money 'too bad' to throw up my job."

So, there you are, the boys have got to go or be fired. If the men who contract these "big jobs" were all Christians, and would absolutely refuse to work on Sunday—then these men and boys would not have to say: "I've got to go or lose my job."

But instead they would have a day of rest and could attend church.

My friends, why can't we do something to stop this work on Sunday. Still, sometimes when we seriously think of the way the world is going—I often think it's really better for the boys to be working on the Sabbath than to be off out yonder in a world of sin, drinking liquor, cursing, swearing, smoking and oh! so many other sinful things. Going to places, many of them boys and girls—what a shame!—going to places where they can't ask mother to go, much less ask Jesus.

Why not? Men, women, boys and girls, let's make it a life habit never to go anywhere that we can't take Jesus with us. I'm sure the world will be better off if we will adopt the above rule 100 per cent. "Let's do it."

## COMMANDMENTS FOR PREACHERS PROPOSED BY DR. PEALE

Advocating "hot sermons," the Rev. Dr. Norman Vincent Peale, in a recent sermon opposed the suggestion of a preaching moratorium and proposed ten commandments for preachers which he said, would be better than a moratorium. The commandments are as follows:

1. Thou shalt make thy sermons interesting. This is the first and great commandment.

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2. Thou shalt be simple so that people will know what thou art talking about.

3. Thou shalt use language that is up to date, understandable by the man in the street.

4. Thou shalt be brief, remembering it is real art to say a great thing in few words.

5. Thou shalt not air thy doubts, in the pulpit, but fearlessly thunder forth honest convictions, prayerfully felt to be the will of God.

6. Thou shalt preach to the needs of the individual man—remembering life is hard for him.

7. Thou shalt seek to apply Christianity to the needs of society, but remember thou art a preacher before thou art an economist.

8. Thou shalt preach individual and social salvation from sin through Christ.

9. Thou shalt love people with all thy heart.

10. Thou shalt be a surrendered man on fire with the power of God—then thou wilt thyself be a sermon.

—The New Outlook (Canada)

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

## GEORGETOWN CHURCH DEDICATION

The new Methodist church of Georgetown will be dedicated Friday, November 6. Dr. Charles W. Crisler, presiding elder of the Brookhaven District, will preach the sermon at 11 a.m. and will dedicate the church just after the sermon.

A basket dinner will be prepared by the members of the entire charge and will be served on the church grounds.

An adjourned session of the fourth quarterly conference will be held in the afternoon.

A special invitation is hereby extended to all former pastors to be present.

This church was built under the leadership of Rev. L. T. Nelson during his fourth year as pastor of this charge but was not completed until after the session of the Conference in 1934. The first service held in this building was my first service in Georgetown.

G. E. ALLAN, Pastor.

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Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

## FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.

2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.

3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$3.00 per set. New but shelf-worn. Supply limited.

4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Crystal Springs, Miss.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Our present parsonage is directly across the street from the Mississippi Deaf and Dumb Institute. We have witnessed many interesting scenes there. We have marvelled at the wonders accomplished by the boys and girls. Little ones are received into that institution. Under skilled instructors, they are taught sight reading of lips. They learn to make various sounds by imitation. They become skilled in handwork that would prove creditable to anybody not handicapped by the lack of auditory and vocal gifts. Their ingenuity, their resourcefulness, their talent, their quick insight into situations is truly marvelous. If deaf and dumb persons can educate themselves, then there is little excuse for the rest of us to fail to train ourselves.

Let us not forget the power there is in a single human personality. Think of what Pasteur, Koch, and Walter Reed have done in medicine; think of what Raphael and Michael Angelo have wrought in art; consider what Bach and Beethoven have composed in music; think of the masterpieces of Shakespeare, Milton, and Goethe in literature. We can see the possibilities that are to be found in the development of persons. Think of the potentialities for the King-

dom of God when the children of light are as wise in their generation as the children of this world. Think of the glorious possibilities when men and women dedicate their intelligence to God; when they bring their personal qualities with a genuine religious attitude toward life to organize their resources with sympathy and understanding.

Yes, there are forces to be reckoned with. We would not minimize the powers of evil. Paul wrote: "Finally, brethren, be strong in the Lord and the power of His might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." (Eph. 6:10-12). Sin abounds, but grace doth much more abound. Paul also knew what Christ could do. Therefore he wrote, "I can do all things through Christ which strengtheneth me." (Phil. 4:13).

God Almighty is still at work. As long as God is with us, "they that be with us are more than they that be with them" (2 Kings 6:16). "It is your Father's good pleasure to give you the kingdom" (Luke 12:32).

Eleven men went out to "turn the world upside down." The modern missionary movement was initiated by a handful of consecrated souls.

Then let us go out to do with our might what our hands find to do. Let us be "workers together with God."

### TO THE PASTORS OF THE NORTH MISSISSIPPI CONFERENCE

Dear Brethren: In looking after the many claims before our Church, please remember our superannuates. If your charge has a balance on the adjusted quota, why not make an effort to finish paying it this year? If you do not have a balance, please take a free-will offering, that every charge may report something on this worthy cause. I will be prepared, as usual, to receive money for the Board when Conference meets at Kosciusko. Thanking you always,

A. T. McILWAIN,  
Conference Director.

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In 2 seconds by stop watch, a genuine BAYER Aspirin tablet starts to disintegrate and go to work. Drop a Bayer Aspirin tablet into a glass of water. By the time it hits the bottom of the glass it is disintegrating. What happens in this glass . . . happens in your stomach.



When you wake up with a headache, do this: Take two quick-acting, quick-dissolving BAYER ASPIRIN tablets with a little water.

By the time you've finished dressing, nine chances in ten, you'll feel relief coming.

Genuine Bayer Aspirin provides this quick relief because it is rated among the quickest methods for relief science has yet discovered.

Try it this way. But ask for it by its full name, BAYER ASPIRIN; not by the name "aspirin" alone.

15c FOR  
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DOZEN

Virtually  
1c a tablet



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Sample free Resinol, Z. Balto., Md.  
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## In Memoriam

### MRS. W. C. LEE

On the morning of September 5, there passed from the Prospect community a saint of God whose place will be hard to fill. Born in Vernon Parish, Louisiana, January 30, 1866, Mrs. Nancy Hughes Lee was married to Brother Lee in the year 1886. The following year she joined the Holly Grove Methodist Church. Later she moved to the Prospect church, where she remained a member until the day of her death.

Last March Sister Lee was stricken with paralysis, and for five months or more she bore this affliction with a cheerfulness and Christian grace that was both a challenge and inspiration to those who were with her. During those months many times I was in her home, and I never heard one word of complaint. Those who were with her constantly testify to the same thing. Always before the preacher left she would ask for a word of prayer.

Sister Lee's faith was fixed in God, and her husband, son, and daughter have the assurance that they may find her over there in the "better country." Burial was in the Prospect cemetery, the pastor being assisted by the Rev. Mr. Bailey, the local Baptist pastor, and Rev. L. P. Moreland.

H. G. CORRY, P. C.

### HENRY G. STRONG

Henry G. Strong was born in Alabama April 27, 1856. He came to Mississippi in young manhood, being educated in the schools of Mississippi. He married Miss Annie Mayfield, of Chickasaw County, in 1879. At the early age of eighteen he joined the Methodist Church and lived a loyal member until his death September, 18, 1936.

As a Christian gentleman the Golden Rule was simply applying the law of life and love to the conduct of life. He was perfect and upright, and one that feared God and eschewed evil. He was a man of tireless energy, boundless patience, and abiding faith. As a man he did justly, loved mercy, and walked humbly with his God.

In addition to his wife he left the following children: Mrs. Vora Parker, Derma; Mrs. Boyce Crabtree, Okolona; Mrs. Susie Pyne, Shelby; Mrs. Willie Hardin, Calhoun City; Walker Strong, Gulfport; Mrs. China Doolittle, Catteretta; Mrs. Greer Buys, Grenada; Mrs. Loretta Shell, Okolona.

His pastor,

G. R. MEADERS.

### MRS. ANNIE SIMPSON DENNIS

On the early Saturday afternoon of August 1, 1936, at the old family home on the Greenwood Road the spirit of Mrs. Annie Simpson Dennis took its flight into "the land of pure delight, where saints immortal reign." She was born near Keachi, DeSoto Parish, August 3, 1853. She was the daughter of James Alexander and Ann Tharpe Simpson. In early life at the tender age of eight, she joined the old Friendship Methodist Episcopal Church, South, which was one of the outstanding churches of North Louisiana. She was a highly accomplished woman, having had a great many advantages of the day. Her early education and training was obtained in keeping with the prevailing custom in wealthy ante-bellum homes, from a governess and private instructor. She was privileged to attend the following schools: a locally well known high grade school for young ladies called the "Merry Oaks," under Dr. Stuart; the Mansfield Female College; and Minden Academy for young ladies, under the presidency of Dr. Young. Her vacations were spent in visiting friends and making trips in the old family carriage with one of the ever faithful colored servants driving. Often trips were made on the steamboat to New Orleans, sometimes for recreation but frequently with her parents, going to buy supplies for the plantation.

On December 15, 1871, she was married to the late Dr. H. S. Dennis, with whom she lived most happily for over fifty years. In celebration of this couple's golden wedding many friends and neighbors assembled around the festive board—recalling pleasant memories and reciting pleasing experiences of by-gone days. While memory lingers in the subdued glow of life's sunset hope catches the morning light that gilds the dawn with the glory of another day.

Mrs. Dennis was a most devout Christian. Her every thought was for others and the welfare of the church. She was active in old Friendship church and took great interest in the founding of Caddo Chapel and was a charter member in the establishment of Flourney Church. She was untiring in her efforts, having filled the office of Sunday school superintendent and teacher and when necessary that of a steward. She worked in the Missionary Society and the other organizations of the church. It was never too cold, too hot or too rainy for her to carry on the Lord's work. She had a courageous faith, an undaunted zeal and a cheerful optimistic spirit to urge her on to do great things for the Master. She was a person of charming personality and one who loved peace and harmony. Her coun-

sel was often sought and her advice was followed throughout the neighborhood. To know Mrs. Dennis was to love her and in her going away her friendship will be missed. Truly one of God's chosen vessels lived among us and has gone to the better land to be gathered with the loved ones and the saints who have gone before. Her memory will be cherished and her works will follow her and be carried on by the oncoming generation.

Surviving Mrs. Dennis are two sons, Tom Ford Dennis and Gordon A. Dennis, and two daughters, Mrs. Annie Dennis Graham and Miss Eugenia Dennis. Also a host of relatives and friends.

Her funeral was conducted from the Flourney Methodist Church by her pastor, Rev. J. E. Selfe, assisted by the presiding elder, Dr. Geo. S. Sexton. Interment was in the Epps cemetery, where the body will rest until the glorious resurrection morn. ALBERT S. LUTZ.

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

## CAPUDINE

Back of a hearty appetite

. . . A Clean System

A hearty appetite is something to be proud of, because it usually indicates that the digestive system is in a healthy condition. Without a real desire for good, wholesome food, the body cannot be properly nourished.

Biliousness and sluggishness dull the appetite and tend to make men and women finicky about what they eat.

Slowing up of the work of the digestive system (ordinary constipation) sometimes is attended by such disagreeable symptoms as bad taste in the mouth, coated tongue, sensation of fullness after meals, distension of the abdomen, eructations of gas, sick headache, dizziness, spots before the eyes, and a dull, tired feeling.

Black-Draught revives activity of the lower part of the digestive system, relieving constipation. It is purely vegetable in composition—a reliable, natural remedy for sluggish elimination. Sold in 25-cent packages.

## ELLISVILLE METHODIST CHURCH

(Continued from first page)

made during the present year, providing a room for every Sunday school class.

At the present time Ellisville is a thriving town of more than two thousand population, the county seat of Jones County, and situated in the geographical center of the Hattiesburg District. Ellisville is the home of the Jones County A. H. S. and Junior College which has 1150 students, of the State School for the Feeble-Minded, of the County T. B. Colony, County Home, and County Convict Farm. The pastor and the church strive to serve these in an adequate way.

The church is well organized and has a loyal membership of three hundred, fifty-four additions to the membership having been made during the first ten months of this Conference year.

W. J. Moody is General Superintendent of the Church School, R. P. Webb is Chairman of the Board of Christian Education, and Mrs. W. B. Entekin is President of the W. M. S.

The members of the Board of Stewards are T. F. Bailey, chairman; Miss Esther Carter, sec.-treas.; Mrs. J. S. Calloway, Mrs. A. J. Carter, Prof. J. W. Elmore, Prof. L. C. Graves, C. T. Haynes, Mrs. Ida Meador, Prof. W. J. Moody, and Prof. R. P. Webb.

Beginning in 1882, the pastors have been: L. J. Jones, J. H. Holland, J. W. McLaurin, H. J. Harris, T. W. Adams, W. W. Simmons, R. B. Downer, H. B. Trevillion, F. M. Keen, N. B. Harmon, B. F. Lewis, R. D. Norsworthy, J. A. Moore, W. J. Dawson, J. C. Chambers, Lyman Carley, E. H. Mounger, J. F. McClellan, J. E. J. Ferguson, J. S. Purcell, P. H. Howse, H. J. Moore, J. B. Cain, Percy Vaughan, F. B. Ormond and R. A. Allums.

The present pastor is Geo. H. Jones,

and the present presiding elder is W. B. Alsworth, and the church is making every effort to build up and become one of the most delightful appointments and one of the most active of the smaller station churches in the Conference.

## HOW TO MAKE SERMONS IMPRESSIVE

Dear Sir: I have just returned from a visit to Winnipeg, where I had the opportunity of renewing old friendships of many years ago. I stayed for about ten days in Wesley College and "listened-in" to some of the sessions of the Summer School, although I am but a layman.

In talking with some of the ministers I ventured the remark that very few sermons that I hear seem to leave any lasting impression upon me. They did not, so to speak, "get under my skin."

In the short conversation which followed I was challenged to publish some of the reasons for this failure, and since your paper was specifically named, I am inflicting this epistle upon you.

It is, of course, well known that you cannot impart to others an enthusiasm which you do not feel yourself and I am of the opinion that one of the reasons why the Church has lost so much of its appeal is this lack of fervor, of enthusiasm, on the part of the pulpit.

Now I may be charged with callousness and perhaps the indictment may be partly true, yet I protest at being regarded as merely cynical.

I do not mean by enthusiasm, a gymnastic display, a windmill behavior, or a habit of Bible pounding or pulpit thumping. I mean that a preacher must first himself be gripped by his message before he can hope to grip others.

We have had enough, and to spare, of academic discussions and book reviews. These may be all right occasionally, but they fail to meet my need. They lack practicality or present-day application, and, interesting as they may be from a purely literary standpoint, they are not the vitalizing messages for which I long.

For example: On Sunday morning, August 2, I went to church hoping and expecting great things from an imported D.D. and, instead, heard a dissertation on Ezekiel's wheels. In the evening I heard an old college acquaintance, who, though not nearly so academically accomplished, left me with something to carry away and ponder on.

I have in mind a minister whose sermons are punctuated by all sorts of errors, grammatical, inflectional and factual, but so intensely did he feel the importance of his utterance that he never

failed to leave upon me the sense that here was a man with a message from the Almighty.

The Soviet's charge is that religion is an opiate for the masses. Of course we repudiate that charge, but there are scores of ministers and thousands of sermons which seem to substantiate the Soviet pronouncement.

I fear that I am making this letter too long. May I, therefore, close with a few suggestions to ministers?

1. Do not spin out Bible stories and call them sermons. Your congregation doubtless knows the story as well as you do.

2. Do not pad your sermons. Stop when you have finished.

3. Avoid the use of any phrase which tends to become a habit, otherwise the good you would accomplish may be destroyed. I felt that I must shriek when I heard a perfectly good phrase repeated in the same discourse for the twentieth time.

4. Let nothing detract from your reputation for strict morality and honesty.

5. Avoid coarseness in private conversation, otherwise it will creep into the pulpit no matter how watchful you are.

6. Cease making the churches into miniature editions of theatres, especially on Sundays.

7. Get to know the problems of your town and your own people and make these the subjects of your pulpit endeavors.

8. Let us hear less quotation and more personal testimony.

"What we have seen and felt,

With confidence we tell,

And publish to the sons of men,

The signs infallible."

Now, Mr. Editor, I have delivered myself of some of the burdens laid upon me by the ministerial challenge. I am not bitter, I am no cynic, but I long for a revitalizing of church utterances and a filling of church pews.

A LAYMAN.

—From The New Outlook

## METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE (Chartered 1903)

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# NEW ORLEANS Christian Advocate

Vol. 83—No. 43.

NEW ORLEANS, LA., THURSDAY, OCTOBER 22, 1936.

Whole No. 41205.



TRUE CHRISTMAS CHEER . . .

HELP TO MAKE OTHERS HEALTHY



The National, State and Local Tuberculosis Associations of the United States



# Wallet of the Week



DR. W. E. STRANGWAY, missionary from the west coast of Africa, made the statement that in that land which was once called "the white man's grave," every native suffers from disease in some form. One hundred per cent of the people suffer from malaria and many other tropical diseases. But he says that the white death rate has dropped in thirty years from seventy-six per thousand per year to slightly over three per thousand; and he adds that as the mission doctors replace the "medicine men, will the native death rate continue to decrease."

\* \* \*

WHEN THE TRANSVAAL GOLD FIELD was opened fifty years ago there was a rash of adventurers to the new El Dorado. An observant newspaper correspondent at Kimberley, South Africa, issued this warning: "The metal for which souls are bought and sold is undoubtedly existent in considerable quantities in the land of the Boers, but it is found, not in nuggets, which may be picked up by any casual finder, nor in grains in the sandy beds of rivers, but in quartz, requiring expensive machinery to crush and wash." May not such be said of all the precious ores of life? Difficulty of possession is a factor in the value of every treasure.

\* \* \*

BABY BANKS is the popular name for a system of five thousand credit unions in the United States. They are cooperative credit agencies organized mainly among the employees of trade and industry and are not to be confused with the farm credit cooperatives of the Government. Less than one-third of these unions are under federal charters, and they are said to have been started on the "thesis" that an ordinary community group has within itself enough of savings to supply its own short-term credit needs. Substituting a "thesis" for capital and stringent regulation is something new in banking, and savings may suffer from a high rate of infant mortality.

\* \* \*

THE MILLION UNIT FELLOWSHIP MOVEMENT of the Methodist Episcopal Church, announced by the Board of Bishops on September 24, is to be led by Bishop F. T. Keeney. Aside from the "unit" subscriptions of one dollar per month to Methodist missions and benevolences, the movement seeks to so steer the Church as to contribute to a "third way"—a Christian adjustment of the social order that may help to avoid Communism on the one hand and Fascism on the other and at the same time promote more just social standards and secure a more equitable use of the wealth of the country in the interest of all classes of people.

THE SALE OF PAPER GODS is said to be an important industry at certain seasons in China. It is alleged that the most popular stand at a fair at one of the mission out-stations near Kaifeng was one at which paper gods were sold. The god factories in the town near by sell annually more than ten million paper gods at this season of the year. In this day of enlightenment and progress, it is difficult to conceive of a people, having any contact with civilization, who still maintain such an idea of the divine Being. Certainly our mission task is not yet finished.

\* \* \*

THE FLOOD SUFFERERS IN SOUTHERN KOREA have enlisted the sympathy of and are securing support from many lands. The Government gives force to its appeal for help by recommending a contribution of a percentage of the salaries of civil officers, teachers and other officials. The churches have taken steps to secure help for destitute missionaries, and also for the many in the stricken area who have lost all that they possessed. More than two thousand people lost their lives and many thousand homes have been swept away by the relentless floods.

\* \* \*

A FRAGMENT OF PAPYRUS discovered in a pile of musty manuscripts in a Manchester, England, library is said to be the most important scrap of paper in existence. It contains five verses of the eighteenth chapter of St. John in Greek and is said to be the earliest known fragment of any part of the New Testament in any language. Its slight variations from the present text make no material alterations in the meaning of the passage. It is believed to have been written in the second century and, if that be true, it is about two hundred years older than the ancient Codex Sinaiticus.

\* \* \*

THE FOUR HUNDREDTH ANNIVERSARY of the martyrdom of William Tyndale has been made the occasion for reviewing his life and the work for which he was distinguished. His translation of the New Testament into English was done on the Continent, and he was forced to move from place to place to avoid seizure by the representatives of the king and church of his own country. His translation, the first volume of the Scriptures to be printed in the English language, was published eleven years before his death. He was finally arrested and imprisoned, and after a year and a half of incarceration, he was strangled and burned on October 6, 1536, for giving the New Testament to the English people in their own tongue.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

## EDITORIAL

### THE LAYMAN AND THE CHURCH

One of the unfortunate trends of church progress is the fact that laymen are too much restricted to the material and the mechanical factors of church work. There exists no such bar in the law of the Church, but there is, nevertheless, a restraint in our thinking which operates practically and effectively toward securing that end. Men are thought of in terms of raising money and of finding their vocation, as churchmen, almost entirely within what might be called the immediate responsibilities of the organization. The women perhaps have a somewhat larger freedom, but the restriction upon their service is really no less limited and defined. No one would say that there is anywhere a fixed purpose to impose such a limitation upon any group. It may be that the ministry fails to find a means for coordinating the energies and the spiritual power in the rank and file of the laity in church-wide planning that might enlarge the effectiveness of his own work. He perhaps fails to realize the length to which he might extend himself through such a directive process. For the most part, the layman is content to take the easier and the more modest role, and through a lack of self-assertiveness, he has contributed to his own restraint. There are signs appearing which indicate a general awakening on the subject of the layman as a too little used force of our church life. Not long ago we saw a statement to the effect that two really interested laymen could crowd any church in America Sunday after Sunday, regardless of pulpit deficiencies. We know a church where two such laymen have more than quadrupled the attendance at prayer meeting. Only last week we noticed where a lawyer, addressing a purely social gathering of his fraternity, bore eloquent testimony to the value of this neglected asset in these words: "If you ask a man to have a drink with you, he probably will. If you ask a man to go to church with you, he probably will." Ordination confers upon a minister certain rights and responsibilities in the church, but personality, the gift of God, is creative capital which no one has a right

to ignore. It seems to us that there is room for some constructive thinking and some wise planning along this line.

### THE CHURCH PAPER

The campaign for the church paper has come to be a necessity in our water-tight division of the church year, but we believe that it is an unfortunate and an unconstructive practice. The campaign tends to create in the minds of the people the idea that the paper is an incidental and a secondary interest of the church. It comes to be rated, therefore, as one of the options of the church member. The development of such an attitude is a damaging factor and it militates seriously against the maintenance of the paper. Not many people are going to be loyal enough to invest in what they have been made to feel may be left alone without personal loss. The fact is the church paper is not an option—it is itself an institution and a cause. Its editor is a passing phase of an enterprise which is vital to the life of the Church. In the general sense it is not a newspaper. Like the ministry, it is dedicated to a spiritual function about which all its interests revolve. It is first of all and always the authoritative and the militant defender of the program and purpose of the Church. If that institution is to be kept up to normal in its efficiency and effectiveness, the church paper will be an essential resource, an arm of strength. No one should think of it as an incident or an option, but as an integral part of the enterprise. Its voice and its support should be coordinated with that of the pulpit. To consider it as belonging to a zone within which it is legitimate to practice economies is short-sighted and suicidal. It means to take from the diet of the church member an element which is necessary to the building of stalwart Christian character. It means to make fatal subtraction from the inspirations which make for a dependable church loyalty. It means to impoverish the soul of the individual and to narrow the outlook of the church of tomorrow.

## MEETING OF THE PUBLISHING COMMITTEE

The Publishing Committee of the Advocate assembled in its annual meeting in the office at 512 Camp Street, New Orleans, October 8, with all members present. Bishop Hoyt M. Dobbs was a distinguished visitor and gave some very encouraging reports and valuable suggestions.

The reports of the editor, Dr. W. L. Duren, and the business manager, Mr. C. Milton Chalmers, showed splendid progress. These reports revealed that the Advocate was in better favor and financial condition than it had been in several years. The reports that had come to the office from some other Conference organs showed a heavy loss, while the New Orleans Christian Advocate showed all but a clean balance sheet. Taking into consideration the unsettled conditions prevailing the last few years, which conditions have made it hard on many institutions and especially on church papers, these splendid reports were very gratifying to the committee. Whether or not we maintain this high standard and keep out of the red depends upon the faithfulness of the pastors in taking care of the subscription list in their respective charges. The paper cannot run without subscriptions, and we will not have the subscriptions unless the pastors look after them.

The editor announced that some interesting features are to be added to the paper within the next few weeks. Two full pages are to be devoted to each of the patronizing Conferences to take care of their local matters. We believe that this will increase the interest of the people in their Conference organ.

Resolutions commending the editor and business manager for their splendid work during the past year were passed enthusiastically and went to record. Both were reelected unanimously.

V. C. CURTIS, Secretary.

## SWINDLERS—A WARNING

The Post Office Department has issued a warning against a band of oculists and "eye specialists" who are operating from coast to coast. They seek out old people in the country, and other country people who have some form of eye trouble. They travel in automobiles, usually with a confederate, sometimes a woman who poses as a trained nurse. They represent themselves as eminent specialists, or as connected with some well known hospital or institution. They pretend to remove cataract and to operate for cancer of the eye, and they pledge their victims to secrecy and destroy any incriminating evidence. They are collecting large sums of money for cheap glasses and fake operations. In the event of such a caller, notify your postmaster at once, or some constable or sheriff. DO NOT BE DECEIVED.

## Editorial Miscellany

By Dr. H. T. Carley

## FALL GARDENS—AND REFLECTIONS THEREON

Agricultural experts—so far as we may judge by a more or less desultory reading of their recommendations—are insistent believers in the virtues of the fall (or winter) garden. We are the more inclined to agree with them because fresh vegetables are always palatable and beneficial, and because personally, we like turnip greens and pot-liquor, with a hunk of pork, at all seasons of the year.

These same experts advise, however, that a good fall garden is like a pearl of great price in one respect—it is not to be had merely for the asking. It takes some planning and plenty of hard work in the late summer months to have a supply of garden sass later on, "when the frost is on the punkin and the fodder's in the shock."

So, believing in the fall garden and wanting to demonstrate its practicability, we entered into a compact with Harrison, our handy-man-of-all-work-around-the-place, that we would furnish the brains if he would supply the labor to make a garden that would be the pride of our own household and the admiration of our neighbors.

We went to work—we with our brains and Harrison with his brawn. We laid off the rows, beds and plots, selected the varieties of vegetables, and procured the seed; Harrison spaded, hoed and raked, fertilized, and planted. Herewith is a report in detail of the results to date:

Five (5) carrots (left over from the summer garden).

Three (3) pepper plants (left over from the summer garden).

Nine (9) Swiss chard plants (left over from the summer garden).

One (1) row of butterbeans (left over from the summer garden).

Two (2) tomato plants (left over from the summer garden).

Six (6) small turnip plants (planted this fall).

One (1) lettuce plant (planted this fall).

One (1) beet plant (planted this fall).

Eight (8) mustard plants (small—planted this fall).

One thousand or more (1,000 or more) radishes (planted this fall). (We do not eat radishes, but like their ornamental effect).

Of all other varieties planted—none (0).

We attribute the partial failure of our fall garden to excessive dry weather. Harrison says the brains gave out.

But the experts are right—everybody ought to have a good fall garden.





# News and Views



## HEADLINES

By Dr. D. B. Raulins

Do you know what M. F. stands for? It stands for "Master Farmer." I saw it in the headlines some weeks ago. It struck me as quite unusual. We are not in the habit of thinking of farmers as being in the class of "masters." He plods down his long rows without thinking so much about public notice, honors or degrees. And yet why not "master farmer?" When you come to think seriously of it, it is the first degree that the God of the universe authorized. When he had finished creation he placed man in the middle of it and said, "Have dominion."

Mr. Tait Butler, editor of the *Progressive Farmer and Southern Ruralist*, Memphis, Tenn., seems to have started the thing. Some years ago, about 1930, he instituted a search for good farmers, determined that they should have some recognition and honor. He found a few at that time. But it seems that the crop was rather thin from then till this year, when he discovered four in the State of Louisiana. So he came down to Baton Rouge and made a speech.

(Detour: Now, friends, I do not write as a stranger to the farm or the farmers. If there is anything that clings close to my best memories it is the soil, the seasons on the farm, and those who turn and till the soil. I said to my city friend the other day, Don't you think the leaves are falling from that tree a little early? He turned and replied, "Farmer, I hadn't noticed that there were any leaves on the tree." He hardly knew which end of a tree grew in the ground or that it had leaves.)

I was interested to know what this farm editor considered a "master farmer." Here are some of the things he regarded as marks of such a being:

1. He saves his soil. He will not let it wash away. He protects it from erosion. And that set me thinking. Some years ago I noticed in my paper that several fine plantations had been found down here at the mouth of the Mississippi River covered up in water in the Gulf of Mexico, salt water at that. They had washed down the river from the delta of Mississippi and some other states. They are worthless now.

And another fellow wrote like this: "Twenty-one times as much fertility of the soil as it takes to produce a crop washes away in the course of a year." That's pretty strong language.

2. The master farmer improves his soil. He diversifies, or rotates his crops, so that he is putting something back in to the soil all the time. One of these master farmers had brought his soil up to the production of a bale of cotton to the acre. It had been poor land. Now we farmers had better think about this.

3. The master farmer is not a "one-crop" farmer. He grows his feed. And he grows many other things, including stock of different kinds, chickens, fruit, sugar cane, potatoes. He determines to spend as little money as possible on the things the soil will produce.

4. He goes in for conveniences and beauty about the place. We farmers used to think we could get into the Kingdom of Heaven because we worked very hard many hours. We made farm life just about as hard and unattractive as possible and then complained when our boys and girls left the farm. Little wonder. Our wives put out a rose bush and we let the calves come in and eat it up. But the master farmer goes in to save his wife as many steps as possible. He helps her terrace the yard and put out shrubbery. Yea, he finally learns the difference between a lily and a bitter-weed.

Now this editor did not say anything about a farmer's religion or if it had any place in the life of the master farmer. I insist that this is necessary, and that one is not worthy of the degree unless he give attention to it. A man must be master of himself as well as his soil. He must plant flowers of grace in the soil of his soul. Some of the finest crops of Christian living I have ever seen grew on farm land and in farm homes.

Farmers, let me exhort you. Let us save our soil, let us improve, let us diversify our crops, let us make convenient the farm home and let us make our yards beautiful with flowers. But above all, let us keep the Bible clear of dust and on the main table. And let us maintain the fires of the farm family altar. Let us build and beautify the country church. Then shall we be masters indeed.

## ARMISTICE SUNDAY—A CALL

The Federal Council of the Churches of Christ in America, through its Department of International Justice and Goodwill, has issued a call to the churches to rally against the ominous threats of war on Armistice Sunday, November 8. Militarism and fascism have kept peace and democracy on the defensive most of the time during recent years. The present international cooperation for the stabilization of currency has shown that it is possible to turn the tide.

The annual Armistice Message to the Churches declares that the churches, by loyalty to their convictions, could save the world from war even now. The title of the Message is "The Churches of Christ in a World of Conflict." The crisis in international relations is seen as a challenge to the churches—"To accept a counsel of despair when clouds gather and storms break is to deny faith. The Christian's faith in justice and goodwill is as valid and necessary when violence and hate become active as when they are quiescent."

The causes of tension and the areas of conflict in the world scene are reviewed in a realistic acknowledgment that the situation is grave. However, along with this, is a program of action looking toward the solution of the difficulties in the interest of justice and goodwill among the nations.

The message quotes some of the resolutions of the churches renouncing war and then makes these comments: "The world has heard these bold pronouncements which represent the conscience of the churches. Serious-minded people ask what meaning such statements have in the face of the terrible facts of the present international situation. To what extent will the behavior of the churches be consistent with their conscience when conflict deepens?"

Many churches distribute copies of the message to congregations on Armistice Sunday. Portions of the document are suitable to be read as part of the service. It can be secured from the Department of International Justice and Goodwill, Federal Council of Churches, 105 East 22nd Street, New York City, at 5 cents a copy, \$2.00 a hundred, and reductions for quantity orders.

## AN ANNIVERSARY INVITATION

By Brother Madison Shaw

Dear Friends: Wednesday night, October 14, was the forty-second anniversary of my preaching career. I will give my anniversary message Sunday, at Gilliam, 11 a.m., October 18. The acrostic poem below welcomes you and your friends:

A-nother anniversary has come and gone;  
N-o pen can put in terms of human  
speech my joy.

N-o record has been kept on earth of how  
the boy

I was has tried, succeeded, battled, lost,  
and won.

V-ain oft appears the struggle in the  
cause of truth;

E-ach year of all the forty-two has  
brought its pain.

R-eligion often seems to me more loss  
than gain—

S-orrows have taken toll of vigor, hope  
and youth.

A-nd yet, I do not wish that it had been  
otherwise!

R-ise, soul, thy God is here, not prisoned  
in the skies;

Y-ield not thy sword till thou hast won  
the victor's prize.

## HIGH DAY FOR LOUISE AND HOLLY BLUFF

Dear Dr. Duren: On Sunday, September 6, Bishop Dobbs came and dedicated the two churches on the charge, Holly Bluff, at 11 o'clock, and Louise, at 3 o'clock. This was a high day. His messages and brotherly spirit left a lasting impression with these good people.

We had with us H. A. Gatlin, the presiding elder, who is always at his post of duty, Dr. H. T. Carley, associate editor of the Advocate, I. H. Sells, Christian Education Secretary, and also a former pastor, L. F. Alford, pastor at Silver City; F. J. Jones, pastor at Satartia. These brethren added much to the spirit of the day.

I feel that I should say something about the effort on the part of these people in paying these long-standing debts. We worked for two years on the hit-and-miss plan and we missed more than we hit, but we came home from Conference at Laurel with a goal set to pay for these churches this year and this was reached by September. The thing that made this possible was the spirit of co-operation on the part of these loyal people; the membership of the charge numbers less than two hundred.

They have paid more than six thousand dollars on debts and repairs since we came on the charge, the church at Holly Bluff has been painted at an additional cost of two hundred dollars, the parsonage has been painted and had a new roof put on and is now being renovated inside; a piano has been bought for the children's division at Louise church.

We are counting on having everything in full at Conference, clearing all indebtedness on the charge and making way for greater progress in the new year.

The Lord has done great things for us in a financial way this year, and to Him we give the glory.

L. J. SNELGROVE, P. C.

## RESOLUTIONS OF APPRECIATION

Whereas, the quadrennium of service of the Rev. Walter L. Storment, presiding elder of the Sardis-Grenada District, has come to a close; and

Whereas, we, the members of the fourth quarterly conference of Marks, Belen and Darling churches, convened in Marks, October 6, 1936, deeply appreciate Brother Storment both as a minister of the gospel and as a wise and fair executive in dispensing the laws of our Church, we desire to give expression to the following:

Resolved, First, that we express to him our love and appreciation for his faithfulness and untiring service on the District, and that we assure him that our prayers will follow him as he goes to his new field of service and remind him that the influences for good that he has created will never die, but will live on in the hearts and lives of those who knew him, to be cherished as a sacred memory.

Resolved, second, that a copy of these resolutions be sent to Brother Storment, to the New Orleans Christian Advocate, and spread on the records of the quarterly conference.

Respectfully,

W. J. PETTYJOHN,

Secretary of Quarterly Conference.

## OLIVE BRANCH, MISS., APPRECIATES BROTHER STORMENT

Since at the close of this Conference year, Rev. W. L. Storment, our presiding elder, closes his quadrennium with us and, according to the laws of our Church, will be assigned to other fields of labor, therefore be it

Resolved, by the fourth quarterly con-

ference of the Olive Branch charge, that we hereby express to Brother Storment our appreciation of his faithful service and leadership, and that the blessings of God may follow him and his family in his new field of service; and be it further

Resolved, that a copy of these resolutions be spread upon our minutes and a copy be sent to the New Orleans Christian Advocate for publication.

MRS. M. W. FLINN,  
MRS. JAMES F. COUGER,  
MRS. C. E. DANIEL,  
F. L. LOONEY.

## A NOTE OF APPRECIATION

Dear Dr. Duren: As I cannot write each one a personal letter, I want to use this method of expressing to my brethren and friends my deep appreciation of their love and sympathy for me in my sorrow; your letters were a comfort to me. I never knew so fully what brotherly love meant as I do now. The going away of my wife has left me lonely. I am trusting the Lord. He has promised that His grace is sufficient for us. Some time when we meet our friends and loved ones in our Father's Kingdom above we will understand. God bless every one of you. Pray for me.

Your brother,

J. J. GARNER.

## CARD OF THANKS

We are deeply grateful to the presiding elder and fellow ministers, physicians, nurses, and all the other friends who ministered to our loved one during her illness, and to us since her going away.

The flowers that she loved so well fulfilled a double mission in their messages of cheer in the sick room, and of comfort to our aching hearts.

While mere words are utterly inadequate to express our appreciation, we assure you that we shall never forget your loving kindness, and we pray heaven's richest blessings upon you.

REV. G. W. ROBERTSON, SISTERS  
AND BROTHERS.

If the law supposes that, said Mr. Bumble, squeezing his hat emphatically in both hands, a wife acts under her husband's direction, the law is a ass—a idiot. If that's the eye of the law, the law's a bachelor; and the worst I wish the law is, that his eye may be opened by experience—by experience.—Charles Dickens.



## LOUISIANA YOUNG PEOPLE

By W. D. Boddie

The most important thing that has happened in our Conference recently was the state conference at Alexandria, October 6 and 7, at which plans for the next Conference year were formulated, problems were discussed, and a tentative program of Christian Education for the Louisiana Conference was set up. Naturally, in order to best accomplish the above-mentioned program, the group divided into their respective divisions: Department of Schools and Colleges, led by Rev. Joe Brown Love; presiding elders and members of Conference, Board of Christian Education, led by Dr. J. Q. Schisler, of Central Office; Adult Workers, led by Dr. M. Leo Rippy, of Central Office; Children's Division, led by Miss Freddie Henry, of Central Office; and, of course, our own Young People's Division, led by the one and only Dr. Walter Towner.

Among the topics discussed were the purpose of unions, the program for the Union Leaders' Council, set-up of District camps, particularly the Christian Adventure; place to hold these camps, information regarding Epworth Training Conference and Christian Adventure Institutes, training program in general of young people in general in relation to the regular school, getting pastors and local presidents to respond, objectives for the Young People's Department in the local church, how to secure the cooperation of adult counsellors in the local church, how to insure a counsellor in each local church department, information on and promotion of assembly and Mt. Sequoyah, how to aid unions in the development of programs, how to improve our service to intermediates, relationships between: (1) student groups and local church set-ups, (2) district director's responsibility regarding students, (3) local church and students who move, local department meetings—possibilities in mid-week activities, organization and program problems in the small church, and the subject of missionary education. Probably the outstanding trend in the discussions was the application of all these problems particularly to the one-room church. The entire educational program of Louisiana Methodism should profit from this conference.

On September 21 was held the Shreveport City Union meeting at the Noel Memorial Church. With preliminary remarks by Bill Fleming following the devotional, the meeting was turned over to the vice-president, Ed. Trickett, who conducted the election of officers, the

following being elected: President, Ed. Trickett; vice-pres., Laura Brown; secretary, Dorothy Eagle; treasurer, James McDowell; publicity superintendent, Jas. Greene, and chairman of the program committee, Thomas Lunsford. Following the election of officers the group retired to the basement, where several games and delicious refreshments were enjoyed by all, C. E. Ewing directing the games.

John Rinehart, Director of the Ruston District, tells us that they have combined and reorganized the Ever Ready and A. W. Townsend Unions. The new union will be, "His Builders." They plan to apply for a charter immediately. Nell Hester is president of the young people and Faye Barr is president of the intermediates.

Now for some news from Sammy Kohara, director of the Alexandria District. The September meeting of the Charles N. White Union was held in Pineville, with about eighty-five attending. A good devotional was conducted with interesting talks being made. The training program was discussed, folk games were played, and refreshments were served.

The non-credit institutes held in Pineville were quite successful. Among the outside speakers were Mr. and Mrs. Charles N. White, Vivian Roberts and Sammy Kohara. All young people's departments in the District have recently elected, or will, in the near future elect officers. The Alexandria church school and training school is for all leaders, including those in the union. Mr. Towner, of Nashville, will have charge of the young people, with other outstanding personalities for the other divisions. This church lost seventy-two young people at the opening of school but they are still progressing in their department. By the way, Sammy sent out an interesting letter to the local presidents in his District, giving them report blanks to fill out, instructions, etc. His District should secure good results by following up this letter.

Here are some more details of the activities of the Young People's Department of Natchitoches at the opening of the Normal. They gave a party for the freshmen and upper classmen who had arrived on the campus, Tuesday, September 15. Miss Leo Cowley, of Mansfield, chairman of the recreation committee, was largely responsible for the success of the party. Rev. A. L. Gilmore, of Many, assisted by his wife, delighted the students with his Arkansas Traveler's act. There were about one hundred and fifty persons present.

The officers of the Natchitoches Young

People's Department are: President, Nelwyn Williams; vice-pres.; Roy Bass; secretary, Georgie Pickett; treasurer, Helen Sexton, and publicity superintendent, Mable Clair Lancaster.

According to Martha Blackwell, publicity superintendent, the Wesley Union met at Lake Providence, Sunday, September 27. An interesting program was rendered, after which the regular business session was conducted. The new officers were elected and installed. A partial list of officers includes Evelyn Bonner, president, and John Huggins, secretary. Chairmen of the various committees were also selected. Miss Shelia Nuttall made a short talk to the forty persons present.

Robert Crichlow has sent in an encouraging report for Carrollton Avenue, New Orleans. A pledge system has been adopted. Robert expects the work in the department to go smoothly as a result of this new financial program. The new officers which were elected in May went into office on October 1. They held a council meeting even before they went into office, placing special emphasis on the work and purpose of the department. A young people's night was conducted on October 2. Such things as a supper, the committee meetings, business meeting, and recreation comprised the evening's program. Similar occasions will be on Carrollton's calendar the first Friday night every two months. The young people's choir is doing excellent work.

## MILLSAPS COLLEGE

Dear Dr. Duren: I am sure you would be interested in the following statement from the Purple and White, which statement is also to appear in Jackson daily papers and on the radio before our football games. This statement and its promulgation before the general public was initiated by the Y. M. C. A. and Y. W. C. A. cabinets, the Student Executive Board, and the faculty of Millsaps College. It received the unanimous support of each of these bodies and will put us on the contemporary record as being against drinking at our games, and the high school games played on our athletic fields.

"It is traditional on the Millsaps campus that we have no drinking. Our guests at Millsaps games and other games played on our campus are particularly requested to refrain from violating in this important matter, the wishes of trustees, faculty, students and the many friends of the college."

HENRY M. BULLOCK.

## Mississippi and Louisiana

Rev. W. W. Milligan, Marks and Belen charge of the North Mississippi Conference, says that he and his people are expecting to have level columns at the roll call in Kosciusko.

A six-fold inaccuracy is the charge which a friend of ours brings against us for a recent statement in the Advocate. The genuineness of his friendship, however, robs the charge of terror.

We sincerely appreciate the Advocate's conscience of our good friend, Rev. Dan P. Yeager, of Camden, Miss. The gold of character is often as truly registered in our disappointments as in our successes.

Rev. W. H. Lewis, pastor at Lucedale, Miss., responds graciously to our recent letter to the pastors. He encourages us by the words: "The Advocate is serving a great purpose in the work of our Church."

Rev. G. E. Allan, pastor at Georgetown, Miss., is doing some high-class and attractive "Go to Church" advertising in his charge. In addition to the earnestness of his appeal, the printing is artistically done.

Rev. W. M. Tabb, pastor at Taylorsville, Miss., is putting forth every effort to carry the whole program of the Church in his field, and he does not overlook the church paper as a coordinate responsibility.

Rev. B. M. Hunt, Capital Street Church, Jackson, Miss., is getting out an impressive bulletin for his church. It is a neat eight page folder which gives evidence of activity and aggressiveness on every page.

Dr. V. C. Curtis, member of the Advocate Publishing Committee from the North Mississippi Conference, was ill

from a cold after his trip to New Orleans, but we are glad to be assured that he is on the way to recovery.

Along with a generous word of praise for the Advocate, friend M. H. McCormack, Jr., of Lambert, Miss., sends us seven subscriptions to the paper. The editor appreciates the loyalty and the good opinion of Brother McCormack.

The many warm friends made by Rev. W. L. Stormont, on the Sardis-Grenada District, are not permitting him to go from them without due recognition of his faithful service through the four years that he has served them as presiding elder.

Rev. Hillary S. Westbrook, of Homewood, Miss., charge, missed his paper so much when it failed to reach him recently that he wrote for the copy that he missed. An interest like that pleases us much. He reports a year of steady progress in all lines on his charge.

The editor has accepted an invitation to preach at Minor's Chapel, Poplar Corner, Miss., next Sunday. Among the pleasant anticipations of the visit is the association with two of the sons of Dr. Henry A. Minor, of Macon, Miss., than whom no more splendid Christian laymen ever passed our way.

The editor makes grateful acknowledgment of a check for Advocate support from a gentleman who desires that his giving shall be anonymous. This is the second check which has been sent to the Advocate recently, and this interest of our friends greatly heartens us in our labors for the paper.

Rev. Ivan O. Donaldson, formerly of the Louisiana Conference, but now located at Whitney, Texas, sends us a copy of the bulletin of King Memorial Church, which carries the announcement of the

arrival at the parsonage of Peter Don Donaldson. The editor extends congratulations and good wishes for the happy circle.

Rev. T. E. Gregory, Kosciusko, Miss., and pastor-host at the approaching session of the North Mississippi Conference, is diligently at work arranging the final details of entertainment. The number of guests will doubtless tax the housing facilities, but not the spirit of hospitality of the little capital of Atalla County.

Rev. R. E. Biggs, a local preacher from Little Creek Church, Alto, La., was operated on in a New Orleans hospital on last Thursday. His wife, formerly Miss Pomeroy, of Bastrop, was in the Advocate office on Friday and reported his condition as satisfactory. We sincerely trust that he may make unimpeded progress to full and complete recovery.

Dr. O. E. Kriege, of Gilbert Academy, New Orleans, called at the office a few days ago while the editor was out. He stated that in his Conference, the Missouri, there were only four ministerial votes cast against unification and the lay vote was unanimous. In the Nebraska Conference, he reported that both clerical and lay votes were unanimous.

The Character Builders class of Holly Springs, Miss., Methodist Church had a record attendance a few Sundays ago, according to the statement of the Attendance Chairman, carried in the Reporter recently. The class is composed of grown girls and young women, it was organized by Mrs. J. V. Bennett, wife of a former pastor, and the teacher at present is Mrs. Fred Tyson.

Rev. Rolfe Hunt, industrious and capable pastor at Lauderdale, Miss., is meeting as faithfully as any man could every responsibility of his pastorate. Included in his activities are the baptism of the children, the Advocate and the benevolences. On the second Sunday in October he baptized Joseph West, infant son of Mr. and Mrs. J. J. West, of Electric Mills, Miss.

The editor makes grateful acknowledgment of a presentation copy of "Littleton Fowler, A Saint of the Saddle-Bags," by Mrs. J. D. Woolworth, of Shreveport, La. Mrs. Woolworth is a granddaughter of the man who is entitled to be considered the real founder of Texas Methodism. At the earliest moment possible we expect to give a review of this little brochure, the proceeds of the sale of which will go for the repair of McMahen's Chapel, where the body of Littleton Fowler sleeps. The price of the booklet is fifty-five cents.





# BEER AND LIQUOR JOURNALS FORSEE PROHIBITION'S RETURN

With the third anniversary of repeal only a few weeks off, present conditions indicate a speedy return of prohibition, judging from numerous statements appearing in beer and liquor trade journals, just compiled by the National Voice in a nation-wide survey of the wet press. These predictions from wet sources should give the drys much cause for rejoicing.

In a news release just mailed to its supporters all over the country, Repeal Associates, successor to the Association Against the Prohibition Amendment, warns that "the drys are again active and voluble," and lists these 16 states where the prohibition forces have gained or held territory in wet states:

Connecticut, 10 towns; Florida, 20 counties; Illinois, 142 towns, cities, villages, and townships; Massachusetts, 80 towns in 12 counties; Minnesota, 28 counties; Nevada, 3 districts; New Mexico, 1 county; New York 36 towns in 13 counties; Ohio, 125 towns and townships; Pennsylvania, 413 municipalities in 42 counties, and 1 entire county; Rhode Island, 1 town; Texas, 95 counties; Vermont, 122 towns in 14 counties; Virginia, 2 counties, 1 town; Washington, 2 towns; Wisconsin, 305 towns, 43 villages, 7 cities.

In the current issue, West Coast Brewer, official organ of the California State Brewers' Institute, comments in part:

"Already the drys have made certain inroads in what has ordinarily been considered extremely wet states. These are Illinois, Massachusetts, Ohio, New York, Pennsylvania, and Wisconsin. Every member of the brewing industry should make this battle against local option a personal matter. . . . Sooner or later that dry area will creep closer and closer to his home territory."

This is in line with a statement by Christ Diehl, nationally known brewer, which appeared recently in the Brewers' Journal of Chicago:

"If we brewers don't get together and work together for ourselves collectively the drys will be again on our back, and our faces will be in the dust of prohibition."

Sensing the present trend of public opinion, the Brewery Worker, published in New York, recently commented:

"Brewers better take note of the last election—the drys have tasted blood."

These paragraphs, taken from an article entitled "The New Prohibition Band-

wagon," which appeared recently in the Brewers' Journal, should give prohibition forces renewed vigor and enthusiasm for their task:

"One swing of Carrie Nation's hatchet nearly forty years ago did more to bring national prohibition than all the pulpit harangues that were ever delivered. . . . The picture of this martyred Kansas woman languishing in jail caught the public fancy, and the sound of her hatchet echoed across the land. The real question that should bother the brewers these days is: how soon will another colorful figure catch the people's fancy and provide the spark that will set off another blaze of public sentiment. . . ."

"No satellite of the first magnitude has, as yet, appeared on the horizon. Perhaps the nearest approach to such a figure is Ethel Hubler, editor of a 'yellow journal' prohibition weekly in California. . . . Over a period of a few months, she has spoken over radio stations in some 40 states. Where Carrie Nation used the hatchet, Ethel Hubler has used the microphone. Where Carrie Nation talked to a few thousands, Ethel Hubler has been talking to hundreds of thousands, perhaps millions. . . ."

"Ethel Hubler has some of the earmarks of a Dr. Townsend, a Huey Long or an Upton Sinclair. If she, or some figure like her, steps into the public eye and puts on a real 'dry show' a new march of Prohibition is going to be in full swing before the brewers even have their defenses organized. . . ."

Thus, out of the mouths of the brewers and distillers come these warnings that prohibition is a very present possibility—nearer than leaders of the wet and dry forces thought possible a year ago.

## A LETTER FROM REV. S. W. MILLER

Dear Dr. Duren: I feel constrained to send a message of sympathy to W. W. Mitchell, now in the sanitarium in Memphis, Tenn. I am sure he needs all the friendship expressed that is possible. Yet none of these can take the place of the Divine help which is never wanting to those who are faithful. I have known the Mitchell family ever since 1871, when I attended a meeting conducted by Rev. Amos Kendall at Abbeville; there the Mitchell boys all were converted, unless it was Walter. I remember very distinctly the night when Paine was converted. I think I was talking to him and he rose shouting and then there was great joy. In a few minutes he sat down

and sang one of the most beautiful songs I ever heard. He sang, 'I am a child of the Father and I am a member of the Church of the Father and I am a member of the Church of the Father.'"

That was the first time I ever heard him sing. I was placed in a position where I could witness his conversion. In the spring of 1871 a meeting was held in the town of Abbeville, S. C. and I was one of the speakers. I preached and baptized many at the church. I went to a school in the town of Abbeville just west of Abbeville. I met Mr. and Mrs. Paine. They were in no manner at all. Their children were baptized and I baptized Mrs. Paine and led the parents into the church and baptized them. I think I was baptized.

Having patronized the school since its beginning, I hope I will continue to great work and be blessed by the church as well.

Excuse mistakes as I will soon be 8 years old.

Yours in Christ

S. W. MILLER

## THINGS BEAUTIFUL

By Willie C. Price

Beautiful is the eye of the child  
staring at the sea

The purpled twilight takes its  
"in" in the west

Cloud-chips with twinkling eyes  
float and shimmer high

Swelling their colored borders  
under the sky

Little children's faces  
glow like stars

Moonslight in the water  
is lower

A moon which has its light  
pale washed in grey

The sunset has its own  
glowing with sunset rays

Beautiful is the eye of the child  
staring at the sea

As it looks out over the  
shores of the sea

Birds' song is heard  
through the trees

As I listen for the first time  
I know the sea

Beautifully beautiful is the sea  
that comes to the shore

Of that day when the sea  
stretches out with gold

The dylan side God's side  
flowers bloom always

There river of the sea  
meets the sea

## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Avenue, New Orleans, La.

Miss Mary Searles reports an interesting zone meeting as follows:

"Zone No. 5, of the Baton Rouge District, met on September 9 at the New Hope Church, with a good attendance, delegates being present from St. Francisville, Clinton, Jackson, Ethel, and New Hope.

"Since so many of the women from this zone did not attend the District Spiritual Life Retreat in August, Mrs. Roddy, the zone leader, planned to bring to them as much as possible of the spirit of the retreat. All seemed to feel this spirit before the meeting was over. The theme used was 'Dare We Be Christians?' with this little poem as the focal point:

"'Couldst thou in vision see  
Thyself the man God meant,  
Thou never more couldst be,  
The man thou art—content.'

"Following the singing of a hymn, and the business, the program was carried out, without introduction of speakers to detract from the messages they brought. Mrs. Alice Spillman told 'What the Retreat Meant to Me' with such effectiveness that her face glowed with the joy of her experience, which experience was vicariously passed on to those listening. 'The Consecrated Life' was the theme of a talk by Miss Mary Searles, a theme which seemed to permeate every element of the day's program; it was discovered that a lack of consecration was usually the explanation of many disappointments and discouragements; consecration, after all, being the very heart of Christian living. Mrs. K. P. Roddy, speaking on 'Abiding Prayer,' brought out the fact that our praying cannot be effectual and satisfying until and unless we are completely consecrated. Mrs. J. H. Trotter spoke on 'Dare We Be Christian,' emphasizing the necessity for courage and daring in living every day as Christians.

The quiet hour was led by Mrs. James H. Phares, and was built around 'they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint,' from the 31st verse of the 40th chapter of Isaiah. The meeting was closed with a beautiful consecration service, the entire group about the altar singing softly 'Take My Life and Let it be Consecrated, Lord, to Thee.'

"Definite action growing out of this meeting was a campaign to drive slot machines out of East Feliciana Parish this already having been done in West Feliciana. Also a campaign against flagrant violations of the liquor laws was launched.

"The fellowship was very rich; a delightful picnic lunch was served under the trees by the women of New Hope, shortly after which the group adjourned."

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth Street Meridian, Miss.

#### COUPONS

Coupons from the following products, which are in almost daily use in our homes, may be redeemed by the Orphanage at Jackson for CASH.

Coupons from Octagon laundry, toilet and floating soaps, Octagon soap powder, soap chips and scouring powder; coupons from Luzianne coffee and tea; coupons from Rumford baking powder; coupons from Knox Sparkling Gelatine (complete carton) and Knox Jell; coupons from practically all of Borden's condensed and evaporated milk.

#### THE AMERICAN NEGRO

In providing approximately \$200,000 in a trust fund for the hospitalization of indigent Negroes, the late R. H. Green, Jackson's wholesale merchant prince, threw down a challenge to other Southern whites.

This is the opinion of his friends:

"The fact that Mr. Green left the residue of his estate of between \$600,000 and \$700,000 to be administered for the welfare of indigent Negroes," said H. V. Watkins, one of the executors of his estate, "shows the decline of race prejudice in the South."

Why did Mr. Green, a bachelor, leave

this large sum for a Negro hospital? Mr. Watkins was asked.

"It was Mr. Green's philosophy that here was a charity which might be overlooked by others; a people in dire distress who would be less likely to receive help from the white people."

\* \* \*

### WEEK OF PRAYER AND HARVEST DAY

Every day the newspapers carry figures to show that our Southland is reaping the greatest harvest in years. Business is fast returning to normalcy. Our Week of Prayer and Harvest Day will be opportunities for us to express our appreciation. Celia Caroline Cole says:

"If there were suddenly a command sent ringing throughout the world to come into the storehouse with your sheaves, what should we be carrying, you and I? Would our arms be filled? Or would there be just a few little wisps? And would it be pure grain or would there be weeds that had looked like grain at the time of planting?"

"Can't you see us, marching along, singing our song, with all that we've done, all that we are, held in our arms? Sheaves bright with beauty, small thin sheaves, sheaves so tall and generous that they almost hide us, sheaves that are already wilting, sheaves that have sent something true and endearing into this world and wear halos about their blessed heads. What have we to offer to the Keeper of the Storehouse?"

THINK IT OVER!

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The following report from Mrs. Joe Pugh, of Itta Bena, makes one think that belonging to the Woman's Missionary Society of that town is a real delight. There are so many thought-provoking angles to our Mission Study just now; there are so many helpful things to be done in this quarter; there are so many spiritually helpful phases of our work during the fall programs; and there is the thrill of finishing a program in every detail—study, worship, finances. For every woman in Southern Methodism there is the possibility of the joy that expresses itself in this Itta Bena letter: Report of the Itta Bena Methodist Missionary Society for the Third Quarter

During the third quarter only one meeting a month was held, at which time the social and business meetings were combined. Interest and attendance were splendid during the summer months.

The Bible and Mission Study classes

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.



will be resumed the fourth quarter.

A large proportion of the pledges have been collected, and it is quite evident that the entire amount will be collected by the close of the year.

Octagon coupons are still coming in and a Baby Bond is still the goal for which the missionary society is striving.

The society has voted to make a cash donation this fall to a superannuated preacher. This was the preference under items of Supplies.

The Young Woman's Circle is still doing splendid work and is putting real effort on the study work planned.

The Sunshine chairman is ever mindful of those who are sick or in distress and is there to help and cheer them in their time of trouble.

\* \* \*

Two new Scarritt Associate Memberships were added to the North Mississippi group this past week. They were Clarksdale Auxiliary and Mrs. W. W. Woollard, of Rosedale. WHY IS NOT YOUR NAME ON THE LIST OR YOUR AUXILIARY?

## FROM ALGOMA CHARGE

We are closing out our fourth year on the Algoma charge. This is our home charge and we have greatly enjoyed serving it. I know the people and they know me and we have walked together splendidly. The Lord has wonderfully blessed us in this work. There are some very fine people in the bounds of this work, some real Bible students who love the church and serve it sacrificially. We have held our own meetings each year at some of the churches, and for the others have tried to get the best help possible—men of God who are pressing hard the battle. We had Brother J. A. Wells, from Jack-

son, Miss., with us this year at the Algoma church. Brother Wells, too, is a native of this county (Pontotoc). He greatly enjoyed a call back home, mingling again with friends and loved ones. His preaching was wonderful. He believes in and preaches the old-time gospel. It was a very busy season, but interest and attendance grew. The Lord was with him and the Spirit was felt at each service. We pray he may live long in the land, for we do need such consecrated, Spirit-filled men in the pulpit today as never before. This is our fourth year, and the Conference can take pleasure in sending a new man. He will have a newly worked over parsonage and some splendid people to serve.

L. H. FLOYD, P. C.

## HOMEcoming AT BASTROP, LOUISIANA

Dear Dr. Duren: Historical and homecoming services held for our church on October 11 proved to be very inspiring. Former pastors present were: William Schuhle, 1897-1900; D. C. Barr, 1906-07, and George A. Fox, 1910-13. Dr. Briscoe Carter, who was born in Bastrop, and whose father, the late Dr. C. W. Carter, was three times pastor here, was also present. Others whose presence added to the interest and inspiration of the occasion were S. W. Handy, of Monroe, who joined the Bastrop church in 1876 and was for many years an official; Mr. and Mrs. W. B. Riley, of Collinston, who worshiped frequently in this church more than fifty years ago; and Mrs. Betty Ward Riley, of Monroe, whose son, O. W. Riley, is the present Church School superintendent.

J. E. Wimberly, who is at present an active member of our Church School, states that he first attended this Sunday School fifty-six years ago. Our oldest active member, Mrs. E. E. Malette, now in her eighty-fourth year, remembers as a child, the first Methodist meeting house in Bastrop, built by slaves, of hand-hewn logs and boards and furnished with hand-made furniture, which stood across from the old city cemetery on N. Washington Street. Brother Barr held and swayed the large congregation with his discourse on "The Old Methodist Circuit Riders." Rev. H. L. Johns preached on the history of Methodism in Louisiana at the evening services, and delivered a very fine message.

A school for Christian workers will be held for our church, October 25 to 30, with Mrs. L. C. Poindexter, of Monroe, and Rev. G. W. Dameron as our instructors. W. H. GILES.

## SOUTHERN METHODIST UNIVERSITY NOTES

By Alonzo Monk Bryan

Southern Methodist University has a rather cosmopolitan student body. Albeit, the most deeply attracting chapel program in several years was the simple gospel sermon by Gipsy Smith. He preached on the central doctrines of our Christian faith, and moved the students as nothing else has.

With a planetarium, half-ton moon model, and a three thousand years old Egyptian mummy as the main features, S. M. U. has established a booth at the Texas Centennial. It is attracting much attention, and is the gathering place for S. M. Uexes and friends.

Paying \$200,000 indebtedness, having \$400,000 in cash for a new library on which construction is about to begin, having received a gift of \$50,000 for addition to the Arnold School of Government, and having raised a quarter of a million dollars in Dallas, it seems that the expansion plan of S. M. U. is coming along in fine shape.

The Ministers' Week, February 8-13, brings Carl Knudson, of Boston; William Adams Brown, of Yale, and R. H. Edwards, of Cornell, to the campus of S. M. U. this winter. Ministers' Week is sponsored by the School of Theology. Dr. E. B. Hawk is the Dean.

Old Testament Professor J. H. Hicks is doing research work in Palestine this winter with a group of scholars.

The Carl Schurz Memorial Foundation has chosen Professor C. A. Nichols as Director of the School of Education at S. M. U., to spend three months in Germany this winter studying the universities there.

## FOR NEARLY FORTY YEARS

We Have Been Showing Churches How to Obtain Safe Protection at a Low Cost DURING THIS TIME WE HAVE WRITTEN OVER \$550,000,000 AND PAID LOSSES OF SOME \$3,700,000.00.

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## Christian Education

### CHURCH SCHOOL LESSON, OCTOBER 25

By Dr. J. R. Countiss

#### HOW CAN SOCIETY COPE WITH THE ALCOHOL PROBLEM?

II Peter 1:5-8; Gal. 6:1, 2, 6-8.

Alcohol is the most accommodating drug known to man. It will make the sick well, the weak strong, the cold warm, the cowardly courageous, the reticent affable, the old young. It is also most versatile and adaptable, finding a place for itself under all conditions and circumstances. It is necessary for the solitary to keep them from feeling lonely; it is necessary to the crowd so that the individual may not be bored by the company. It offers itself as help, comfort, inspiration to the weary, the worried, the failure, the sorrowful, and the unemployed. It is equally helpful to those who have done no work, felt no weariness, pain, nor sorrow, who must have a bracer to add to their joy in health, success and popularity.

The alcohol problem is individual before it is social. The total abstainer is never a public charge nor a public nuisance. Neither his family nor his community suffers because of his attitude

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409-410 New Masonic Temple

### Why Laxatives Fail In Stubborn Constipation

Twelve to 24 hours is too long to wait when relief from clogged bowels and constipation is needed, for then enormous quantities of bacteria accumulate, causing GAS, indigestion and many restless, sleepless nights.

If you want REAL, QUICK RELIEF, take a liquid compound such as Adlerika. Adlerika contains SEVEN cathartic and carminative ingredients that act on the stomach and BOTH bowels. Most "overnight" laxatives contain one ingredient that acts on the lower bowel only.

Adlerika's DOUBLE ACTION gives your system a thorough cleansing, bringing out old poisonous waste matter that may have caused GAS pains, sour stomach, headaches and sleepless nights for months.

Adlerika relieves stomach GAS at once and usually removes bowel congestion in less than two hours. No waiting for overnight results. This famous treatment has been recommended by many doctors and druggists for 35 years. Take Adlerika one-half hour before breakfast or one hour before bedtime and in a short while you will feel marvelously refreshed. At all Leading Druggists.

For Special Trial Size send 10c coin or stamps, to Adlerika, Dept. 83, St. Paul, Minn.

toward alcohol. The individual is safe so long as he appreciates being "a partaker of the divine nature" and gives diligence to add to his own virtues by self-cultivation and by helping his fellows. For love of gain the individual youth is taught to drink by makers and sellers; at great cost of money and effort strong drink is made attractive. For love of souls youth must be shown the danger of moderate drinking and the disaster of excessive indulgence. Parents and teachers have first opportunity to shape the ideals and habits of the child and should start him into youth well fortified against those who would ensnare him for profit. Extreme or fanatical teaching is likely to provoke unfavorable reactions, to arouse resentment, and to awaken a spirit of curiosity or adventure to explore the land of horrors and test its dangers. Matter of fact, scientific instruction is preferable to emotional appeals.

Social progress that results in economic betterment will aid in solving the alcohol problem. There is a vital connection between better homes and happier homes. The comfortable, "homey" home has kept many a son and father from the dangers of saloons and roadhouses. Modest means always promote temperate habits. Most of our drunks come from the hovels of grinding poverty or the houses of vulgar riches.

Social pressure is a powerful agency for temperance. If the classes of privilege and culture make cocktails "smart" and "fashionable," the next stratum of society will try to keep step; whereas, if social leaders refuse to serve alcohol and frown upon its use and its users, it will do more to prevent drinking than will much legislation and preaching. Business pressure is a temperance force that deserves larger recognition and more publicity. Business and industry may act from selfish motives rather than from ethical standards, but their laws are as the laws of the Medes and Persians—the known drinker is not hired; the discovered drinker is fired. The sale of alcohol may be licensed by the state and its use may be approved by society, but business demands a clear brain and a steady hand. A man may drink and retain his membership in the club, but intemperance is fatal to his place on the payroll.

Legal restriction of the liquor traffic has been found necessary by every civ-

ilized nation of the world. As a habit-forming narcotic, alcohol makes its user a social menace against whom humanity must be protected. The trade has to be restricted because its greed for profit leads it ever toward debauching new victims and to the corruption of elections and officers for its own ends. Legislation is both proper and necessary, but it should be enacted to protect the innocent and to hold the ground won by education.



**PARKER'S  
HAIR BALSAM**  
Removes Dandruff—Stops Hair Falling—  
Imparts Color and  
Beauty to Gray and Faded Hair  
50c. and \$1.00 at Druggists.  
Hiscox Chem. Wks. Patchogue, N. Y.

*For Local Irritation*  
to quickly relieve the  
stinging torment, women  
use mild, soothing—  
**Resinol**

#### When Children

#### Need a Laxative

In children's little bilious attacks and common colds, a very important part of the treatment is to keep the bowels active. Mothers have found pleasant-tasting Syrup of Black-Draught very useful in such cases. In fact, whenever laxative medicine is needed, children will not object to being given Syrup of Black-Draught, and by its relief of constipation, recovery will be hastened. Sold in 5-ounce bottles, price 50 cents.

### Best Remedy for Coughs is Easily Mixed at Home

Needs No Cooking. Big Saving.

To get the quickest relief from coughs due to colds, mix your own remedy at home. Once tried, you'll never use any other kind of cough medicine, and it's so simple and easy.

First, make a syrup by stirring 2 cups granulated sugar and one cup of water a few moments, until dissolved. A child could do it. No cooking needed.

Then get 2½ ounces of Pinex from any druggist. This is a concentrated compound of Norway Pine, famous for its prompt action on throat and bronchial membranes.

Put the Pinex into a pint bottle, and add your syrup. Thus you make a full pint of really better medicine than you could buy ready-made for four times the money. It never spoils, and children love its pleasant taste.

And for quick, blessed relief, it has no equal. You can feel it penetrating the air passages in a way that means business. It loosens the phlegm, soothes the inflamed membranes, and eases the soreness. Thus it makes breathing easy, and lets you get restful sleep.

Just try it, and if not pleased, your money will be refunded.



## FAITH

By Mrs. Lewis Wilkinson (Lititia Rutledge)

That not made by human hand,  
Not doctrine nor creed,  
That living faith in God  
We now understand,  
That hold on things unseen.

All of my sins forgiven me,  
My prayer and my work  
No more in dreams  
Of the things I see,  
Completely trusting, Lord, in Thee,  
My life, my all, I give.

## CHINESE STORY OF THE WAR

We are indebted to L'Echo de Chine, the Shanghai journal which represents French interests in the Far East, for this very lucid account of the causes of the war. It is the work of a young Chinaman "with a limited knowledge of English."

"Now there is a great battle in Europe. This began because the prince of Austria went to Servia with his wife. One man of Servia killed them. Austria was angry, and so fought Servia. Germany write a letter to Austria, I will help you. Russia write a letter to Servia, I will help you. France did not want to fight, but they got ready their soldiers. Germany write a letter to France, You don't get ready or I will fight you in nine hours. Germany to fight them pass Belgium. Belgium say I am a country, I am not a road, and Belgium write a letter to England about Germany to them. So England help Belgium."

In spite of his limited knowledge of English he gets home very neatly twice. "You don't get ready or I will fight you in nine hours," crystallizes the mobilization terror of continental nations; and "I am a country, I am not a road," is worthy of the most brilliant of British epigrammists—although the phrase is solid truth, as few epigrams are.—Glasgow (Scotland) Herald.

## WEBB AND SUMNER, MISS.

My Dear Doctor: Just a line from Webb and Sumner charge. We are closing out the fourth year on this good charge, which is the best of the four by far. We will be able to report all finances in full. Will have our new church in

A BARGAIN WHILE THEY LAST  
BEAUTIFULLY ILLUSTRATED LITHOGRAPHED  
**Christmas Greeting Cards**

(ALL RELIGIOUS SUBJECTS)

ONLY 35 CENTS PER BOX POSTPAID

These Cards were made to retail for 60c per box

Send cash or stamps with order to

NEW ORLEANS CHRISTIAN ADVOCATE

512 CAMP STREET

NEW ORLEANS, LA.

Sumner dedicated the morning of November 1, with Dr. McIlwain preaching the sermon. The church in Sumner will be completely paid for, also the seats. Our church debt in Webb has been reduced seven hundred dollars. Have twenty-two subscribers to the New Orleans Christian Advocate, and much repairing on the parsonage. Ten people have joined the church this year, and we are yet to have our revival in Philip.

The pastor and people are happy in the work, and we certainly enjoy reading the Advocate. Drive over and be with us in Sumner on the morning of November 1.

W. T. PHILLIPS, P. C.

## MATRON WANTED

We are in immediate need of a matron in our dining room and kitchen department. A Christian woman, without family incumbrances, in good health, and between thirty and forty years of age. A member of the Methodist Church preferred. If interested, please write at once, giving age, church affiliation, health condition and references. Write to  
ROBT. W. VAUGHAN,  
Superintendent Louisiana Methodist Orphanage, Ruston, La.

## NOTICE, MISSISSIPPI CONFERENCE

To the Pastors and Golden Cross Directors of the Mississippi Conference:

Allow me to thank each of you who have put on the Golden Cross Enrollment and forwarded the money to F. Y. Whitfield, Conference Treasurer. To those who have not remitted for this cause, I appeal to you, put on the Enrollment before Conference and send your money to F. Y. Whitfield, Treasurer, Meridian, Miss. Let's have every charge do something for this very worthy cause. Please do not neglect or forget.

Yours very sincerely,

W. D. HAWKINS,

Director Golden Cross, Miss. Conf.

Just Off the Press

**The Trail of the Circuit Rider**

A history of the Methodist Episcopal Church, South

by

REV. W. L. DUREN, D.D.,

Editor, N. O. Christian Advocate

PRICE \$3.00 POSTPAID

Order from

New Orleans Christian Advocate

512 Camp Street

New Orleans, La.

**FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY**

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.

2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.

3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$3.00 per set. New but shelf-worn. Supply limited.

4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Crystal Springs, Miss.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

I John 2:6—He that saith he abideth in him ought himself also so to walk, even as He walked.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—I John 1:5-7. Therefore the Christian should "walk circumspectly" for the personal benefits derived from walking in the light.

Too many are asking, "Can I do this and be a Christian?" Many want to get just as close to the line as possible without falling. They want to be "naughty but nice." They would drive as close to the precipice as they dare for the thrill, but are unmindful of the loose dirt at the edge of the precipice and of the unseen dangers. We need to see as God sees. We are bidden to "abhor that which is evil."—Rom. 12:9.

The Christian is also concerned about his influence. "Take heed lest by any means this liberty of yours become a stumbling block to them that are weak."

**666** <sup>checks</sup> **MALARIA**  
<sup>in 3 days</sup> **COLDS**

**LIQUID, TABLETS** <sup>first day</sup>  
**SALVE, NOSE DROPS** Headache. 30 minutes  
Try "Bub-My-Tism"—World's Best Liniment

### CARDUI

Cardui is a medicine which increases the appetite and assists digestion, helping women to get more strength from the food they eat. As nourishment is improved, strength is built up; certain functional pains go away, and women praise Cardui for helping them back to good health. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. Meanwhile, if you need a medicine for functional periodic pains, get a bottle of Cardui at the drug store and try it.

For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols? And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren and wound the weak conscience, ye sin against Christ. Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—I Cor. 8:9-13.

How many times has the heart of this pastor been grieved because of the criticism leveled at the standard bearers who have failed to walk circumspectly. And how we have longed to see the workers look to Christ. "For their sakes I sanctify myself," said Jesus.

It is a serious thing to prove a stumbling block. Jesus spoke of such offenders: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea."—Matthew 18:6.

### Prayer

Our Father, Thou hast given Thyself with utter abandonment. Instead of considering how little can we do to "get by," help us to be Christian and do all the good we can to all the people we can whenever and wherever we can. May we truly "walk in the light as He walked." Help us to worthily represent Jesus that Christ may have a church "without spot or wrinkle." We ask in Jesus' name.

### EMORY HOLDS "ANNUAL" CONFERENCE

The Emory Conference of the Candler School of Theology held its "annual" conference on October 13, at Oxford, Ga. With Dr. L. M. Thomas, professor of Religious Education, presiding as bishop, the conference disposed of its business during the morning session and the members received their appointments in the afternoon.

A new district, Galloway, was added to the five heretofore comprising the Emory Conference. This district is to be composed of theology students who will do observation and supply work throughout the urban churches of the conference.

Immediately preceding lunch, which

was served in the dining hall of the Emory Junior College at Oxford, the Rev. Claude M. Haynes, pastor of the Covington Methodist Church, delivered the conference sermon. Following lunch, a love feast was held under the leadership of Dr. F. N. Parker, dean of the School of Theology.

The conference sessions ended sufficiently early in the afternoon to allow many of the students to visit, before returning to Atlanta, those scenes at Oxford which hold such a prominent place in the history of the Methodist Church.

**Now Only a  
Penny a Tablet  
for Fast  
HEADACHE RELIEF**  
**Get Quick-Dissolving Bayer  
Aspirin Now Without  
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**In 2 Seconds by  
Stop Watch**

In 2 seconds by stop watch a genuine BAYER Aspirin tablet starts to disintegrate and go to work. Drop a Bayer Aspirin tablet into a glass of water. By the time it hits the bottom of the glass it is disintegrating. What happens in this glass . . . happens in your stomach.



You can now get Genuine BAYER ASPIRIN for virtually 1¢ a tablet at any drug store in the U. S.

Two full dozen now, in a flat pocket tin, for 25¢! Try this new package. Enjoy the quick action and known quality of the real Bayer article now without thought of price.

Do this especially if you want the means of quick relief from a bad headache, neuritis or neuralgia pains. Remember, BAYER ASPIRIN works fast. (Note illustration above.)

And ask for it by its full name—BAYER ASPIRIN—not by the name "aspirin" alone when you buy. Get it next time you want quick relief.

**15¢ FOR  
A DOZEN**

**2 FULL 25¢  
DOZEN**

**Virtually  
1¢ a tablet**



**LOOK FOR THE BAYER CROSS**



## In Memoriam

### HENRY KILGORE

Mr. Henry Kilgore was born in 1852 and died on September 2, 1936. In 1881 he became a charter member of the Pine Ridge M. E. Church, in Calhoun County, Miss. He remained a consistent member of this church until his death.

Brother Kilgore served as steward for 25 years, always on the job. He stood behind every preacher that served his charge. He had a good word of kindness each time he would see you. When he was nearing the 84th milepost he said he had lived long and well, and that he was ready to go. The day he died, his loved ones and friends were at his bedside. He told them that he was ready to go home, and fell asleep as gently as the going down of the sun. May God bless his children.

G. R. MEADER, P. C.

### O. F. VAUGHAN

"The leaves of life keep falling, one by one."

On the afternoon of September 14, 1936, the earthly life of O. F. Vaughan came to an end and he passed from the life militant to the life triumphant. Oscar Vaughan, as he was lovingly spoken of, was past the three score years and ten allotted to man, but nobody connected age with him because of his youthful spirit. We cannot minimize the grief of his passing, but we can find solace in the thought that he was with us so long. Shannon will be the poorer for his passing. We shall miss his genial smile, his quick sympathy, his hearty handclasp, his musical voice as he sang in our church services. We shall miss his riding by on horseback as he went about attending to his diversified interests.

Mr. Vaughan joined the Methodist Church when he was a child, and throughout his life he loved his church. His knowledge of the Bible was unusual in a layman, and the teacher of the Men's Class in Sunday school was always glad

of his support and sympathetic understanding in all class discussions when he was present.

His home life was sweet and harmonious, his family loving him with especial tenderness. He is survived by his wife, who was Miss Mattie Lou Seale, of Troy, Miss.; a son, Seale Vaughan, who is an instructor in the Ponchatoula schools, and three daughters—Mrs. Leon Hood, of Shannon, Miss.; Mrs. James Rice, of Durant, Miss., and Mrs. Carl Brent, of Crystal Springs, Miss.; there are four small grandsons, a sister, Mrs. Bettie Vaughan James, and a brother, Mr. John Vaughan, of Shannon. All these, with his many friends, shall miss him sorely.

His tenants knew him as a just man, and his friends honored and esteemed him for his high type of citizenship.

His death came near the close of the day and, as he slipped quietly and silently into the great beyond we are reminded of the most exquisite farewell ever written and which expresses a sentiment so in harmony with the life of O. F. Vaughan, even to its closing hour:

"Sunset and evening star,

And one clear call for me!

And may there be no moaning of the bar,  
When I put out to sea.

But such a tide as moving seems asleep.

Top full for sound and foam.

When that which drew from out the  
soundless deep

Turns again home.

Twilight and evening bell.

And after that the dark!

And may there be no sadness of farewell  
When I embark.

For tho' from out the bourne of Time  
and Place

The flood may bear me far.

I hope to see my Pilot face to face

When I have crossed the bar."

MRS. T. C. LAUDERDALE.

### THE CHURCH HAS LOST A GOOD MAN

Dr. Samuel R. Ratliff began life near old China Grove church, between Columbia and Tylertown, Miss., on April 28, 1873. He finished his labors and entered into the rest that remaineth for the people of God at Vancleave, Miss., on September 16, 1936.

He was the son of Simeon, and Joan Virginia Ellzy Ratliff. He was raised on a farm and received his elementary education in the public schools. He obtained his medical education in Tulane Medical College. Beginning life in a Methodist home, he learned to love the church in

his childhood and identified himself with the Methodist Episcopal Church, South, in the early days of his youth.

On April 29, 1902, he was happily married to Miss Nannie Walker, of McComb, Miss. Soon after their marriage they moved to Vancleave, Miss., where they made their home for more than thirty years. There the Lord blessed their labors, and made them a blessing to His Church. The writer was their pastor in 1925 and 1926. I am prepared to say that Dr. Ratliff never failed to respond to the call or demands of his church in a big way and without any complaint. I never heard him complain that the church or his pastor was asking too much of him. He gave what the church asked him to give.

I found his home one of rich and sweet fellowship. However rich and sweet their fellowship may have been for a little more than thirty-four years together, the last year was the richest and sweetest of them all. The last few months, the last few weeks, the last few days, the richest and sweetest of all. Sister Ratliff said to me the day he went away, "Brother Baggett, I would not take any amount of money for the fellowship of these last days."

By permission of his pastor, the writer was with him almost every week for the last eight months. His consecration was wonderful. I often spoke to him of being ready when the Lord called for him to go home. His answer was always, "Brother Baggett, I am ready to go home when the Lord calls for me." The day before he went away, he called his wife and bade her good-bye, and then called Jesus to come and take him home.

Dr. Ratliff is survived by his wife, an adopted daughter, two sisters and two brothers.

I think Dr. Ratliff could truly have said to his wife and all his loved ones and friends

God is God, darling,

Of night as well as day,

And we feel and know that we can go  
Wherever He leads the way.

The God of night, my darling,

Of the night of death so grim,

The gate that leads out of life, good wife,  
Is the gate that leads to Him.

W. F. BAGGETT.

Now You Can Wear

## FALSE TEETH

With Real Comfort

**FASTEETH**, a new, pleasant powder, keeps teeth firmly set. Deodorizes. No gummy, gooey, pasty taste or feeling. To eat and laugh in comfort just sprinkle a little **FASTEETH** on your plates. Get it today at

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

**CAPUDINE**

## FALLING LEAVES

By Gladys B. Legg

Autumn has come to the old oak tree.  
Autumn, too, has come to me.  
My days are ending; I am laying them  
down  
Like the tree, dropping leaves to cover  
the ground.

I have given of courage—dark leaves,  
crimson red;  
Brown leaves, crisp and sere—my hopes  
that are dead.  
There drifts through the sunlight a leaf  
of pure gold;  
My happiest day—a love that is old.

Blighted leaves falling quickly as tho' to  
forget!  
Blighted days, fallen idols, things that I  
regret—  
Leaves that are green; their fingers hold  
fast,  
But green leaves must go like my days,  
too soon past.

The old gnarled tree lifts its arms to the  
sky  
And awaits God's will, to live on, or to die.

## LADIES MAKE MONEY

Selling Knitting Yarns. All Descriptions—  
Boucle, Velvo, Cotton, Wool. A card will bring  
full details.

GRAY'S SPECIALTY YARN COMPANY  
GASTONIA, N. C.  
40 Years Experience

THE BEST WAY TO TREAT---

**BOILS** SUPERFICIAL  
CUTS AND BURNS  
AND MINOR BRUISES  
**Apply Gray's Ointment**

Used since 1820 to give relief to millions  
—the best testimonial of merit. 25c at  
drug stores.

WINTERSMITH'S  
TONIC

The Old Reliable Remedy

FOR

## MALARIA

A Good General Tonic

Which Helps

Restore Strength

Used for 65 Years

Arms raised to the clouds; roots deep in  
the sod;

My arms raised in prayer; my faith deep  
in God.

State Federation Contest.

CHARACTER BUILDERS BIBLE  
CLASS HAS RECORD  
ATTENDANCE

In spite of the fact that several mem-  
bers were absent Sunday, the Character  
Builders Bible Class at the Methodist  
Sunday school had the largest attendance  
Sunday it has had since the group was  
reorganized in the early summer.

This class of grown girls and young  
women was organized by Mrs. J. V. Ben-  
nett during the time the Rev. Bennett  
was pastor at Holly Springs. After Mrs.  
Bennett left, no regular teacher was ap-  
pointed. Miss Dorothy Norton, who was  
teaching at that time in the public school  
here, agreed to take the class tempo-  
rarily. Soon she left and again the class  
was without a teacher. The fragments  
of the class dragged along for a month  
or two, with first one and then another  
as instructor.

Interest all died and often Sunday  
came with only two or three of the old  
group present. At the urgent request of  
these few faithful members, who were  
determined that the class should not die,  
Mrs. Fred Tyson finally consented to  
come to their rescue.

Since that time the class has been  
gradually growing from Sunday to Sun-  
day, new members being added each  
week. The faithful workers are anxious  
that this will continue from week to  
week. Fifty is the goal set by some of  
the more optimistic workers, and if all  
the young Methodist women in Holly  
Springs would start to Sunday School  
this goal would be easily realized.

The class extends an urgent invitation  
to every young lady in the town and com-  
munity who is not in Sunday School else-  
where, whether she is a Methodist or  
some other faith, to join the Character  
Builders and enjoy each Sunday morn-  
ing the wonderful lessons that are being  
presented.

The Sunday School needs more adults  
and more adults need the Sunday School.

MRS. C. H. CURD,  
Attendance Chairman.

## A FEW EPITAPHS

As there were some epitaphs previous-  
ly unknown to me in a recent issue of  
The Australian Christian Commonwealth,  
I have added them to my collection.

The first, of Scots origin, ran: "Erect-  
ed to the memory of John McGregor,  
drown in the waters of the Leith, by a

few friends," and by its unconscious  
humor recalls the famous: "Here lies  
Captain Michael Breen, who was acci-  
dentally shot by his orderly, on May 17,  
1708. Well done, good and faithful ser-  
vant."

More elaborate is the somewhat ma-  
licious humor of this:

"Beneath this silent stone is laid  
A noisy, talkative old maid,  
Who from her cradle talked till death,  
And never before was out of breath."

The ingenuity of another in the col-  
lection appealed to me:

"Here lies John Bun.

He was killed by a gun;

His name was not Bun, but Wood,  
But Wood would not rhyme with  
Gun, but Bun would."

Another example of the inappropriate  
use of a text is this: "In memory of  
Patrick Bannigan, who died of cholera,  
through eating green fruit, in the certain  
hope of blessed immortality. 'Go and do  
thou likewise.'"

Another that amused me was the ef-  
fort of a henpecked man, who had these  
words carved over his wife's grave:

"To free me from domestic strife,  
Death called at my house and spoke to  
my wife.

Susan, wife of Andrew Loader, lies here;  
Stop, reader, and if not in a hurry, shed  
a tear."

Finally, there was the epitaph placed  
by a lady over her husband's grave. She  
copied the famous words on Purcell's  
gravestone: "He has gone to the one  
place where his works are excelled." Un-  
fortunately, her husband had not been a  
musician, like Purcell, but a manufac-  
turer of fireworks, and so the ribald had  
cause for laughter.—Methodist Recorder.

FOR  
QUICKER  
**HEADACHE RELIEF**  
**STANBACK**  
10¢-25¢

Kidneys Must  
Clean Out Acids

Your body cleans out Acids and poisonous  
waste in your blood thru 9 million tiny, delicate  
kidney tubes or filters, but beware of cheap,  
drastic, irritating drugs. If functional Kidney or  
Bladder disorders make you suffer from Getting  
Up Nights, Nervousness, Leg Pains, Backache,  
Circles Under Eyes, Dizziness, Rheumatic Pains,  
Acidity, Burning, Smarting or Itching, don't take  
chances. Get the Doctor's guaranteed prescrip-  
tion called Cystex. \$10,000.00 deposited with Bank  
of America, Los Angeles, Calif., guarantees Cystex  
must bring new vitality in 48 hours and make  
you feel years younger in one week or money  
back on return of empty package. Telephone  
your druggist for guaranteed Cystex (Sliss-tex)  
today.



# NEW ORLEANS Christian Advocate

Vol. 83—No. 44.

NEW ORLEANS, LA., THURSDAY, OCTOBER 29, 1936.

Whole No. 41206.

## CARVINGS ON THE ROCKS IN CANON DE CHELLEY, ARIZONA



(Photo by Norman G. Wallace)

Navajo records of the Spaniard's invasion of Arizona. In front ride the soldiers followed by a priest whose black cloak is marked with a Christian cross



# Wallet of the Week



THE LONDON FOGS are among the incurable inconveniences of life and a traffic peril not easy to cope with in that great metropolis. It is reported that the past September in London was the most sunless since 1880. The total hours of sunshine for the month was 90.4, 55 hours below the normal for that month. The sun actually shone seven and a half days out of thirty. For the same month, one hundred and fifty-six were reported as killed in road accidents—the highest death-roll on the roads of Great Britain for the year.

\* \* \*

THE PARIS MOTOR SHOW recently exhibited a new type of car. The only detail of its construction mentioned is that the steering-wheel is in the center. The advantage of such an arrangement of the steering mechanism is not readily apparent to one unschooled in automobile mechanics. It would seem, however, that some genius might do a real service by making the accelerator a little less accessible, and whoever invents an automatic closing device in the neighborhood of road houses will be entitled to be immortalized in public gratitude.

\* \* \*

A CHURCH WITH A GRAVEYARD ROOF, at St. Emilion, Garonne, France, is said to have been built in the eighth century. It is built entirely underground, and it was hewn out of the solid rock. A tower which rises out of the graveyard is the steeple of the church below, and except for the entrance is the only visible evidence of the church structure. The church is one hundred and twenty-four feet long, sixty-five feet wide, and the ground level roof, the cemetery, is fifty-two feet above the floor of the church. The tower stands two hundred feet above the level of the cemetery.

\* \* \*

THE OXFORD GROUP MOVEMENT was compared to the beginnings of Methodism recently, in these words: "We must get back to our real business. We must accept the rebuke which the success of the Oxford Group Movement has silently administered, and let no denominational pride trap us into belittling its achievements. It has as many faults as early Methodism, and of the same kind; but it would be a fatuous business for the followers of John Wesley to be caught criticising a movement akin to their own. If we can link all that we have learned in two hundred years with that early passion for intimate and sharing fellowship, for personal evangelism, for 'holiness of heart and life,' and go forward audaciously and offer the people the bread by which alone they live, then God will be able to use us again, and the third century of our corporate life will be as fruitful as the first."

A CONSTITUTIONAL SESQUICENTENNIAL COMMISSION has been created by Congress to guide the celebrations of the one hundred and fiftieth anniversary of the adoption of the Federal Constitution. The Commission is to be headed by Hon. Sol Bloom, member of Congress from New York. It is the purpose of the movement to arouse public interest in the fundamental document of our Government, to help the younger generation to a better understanding of its terms and its value, and call the attention of all the people to its importance through nation-wide publicity. The Constitution was adopted by the Convention on September 17, 1787.

\* \* \*

A CHINESE PILGRIMAGE TO MECCA, reported in a Chinese paper, says that there were one hundred and eighty-six in the caravan, and some of them had labored almost a lifetime to save the \$1,500 necessary for the cost of the trip. Wealthy Chinese in the group spent as high as \$100,000 in Chinese money. Arriving at Jeddah, the pilgrims discard their clothing and don a loin cloth for the overland journey to Mecca. All of this expenditure is made, and the long and laborious journey is undertaken as an act of religious devotion and for the privilege of wearing a particular type of turban.

\* \* \*

SIR ARTHUR EDDINGTON told his Harvard Tercentenary audience, at the celebration in Cambridge, that there was enough energy in a piece of coal the size of a pea to drive the *Queen Mary* across the Atlantic and back. Though our sun burns up four million tons of its mass in a second, the paragraph continues, it maintains its apparently inexhaustible supply of fuel from the stores of energy locked up in the hearts of atoms. Apparently our universe is not going to run down for a while yet. Such statements make us reach for something to hold to.

\* \* \*

MRS. ANNE SULLIVAN MACY, seventy years old and famous as the teacher of Miss Helen Keller, died at Forest Hills, Long Island, on October 20. Mrs. Macy won immortality as "Teacher" to Helen Keller, a blind deaf mute from Alabama. Together "Teacher" and pupil shared the toils and triumphs of life. When the end came she was living with Miss Keller and her secretary, Miss Polly Thompson. Miss Helen Keller and Mrs. Anne Sullivan Macy had been selected to receive the Roosevelt medals for this year, and the citation said: "For a cooperative achievement of heroic character and far-reaching significance." Mrs. Macy did not live to receive the recognition which she so richly deserved, but her fame is secure.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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## EDITORIAL

### SPIRITUAL RECESSION

One of the earliest problems and one of the real perils of Christian life is what we would call a feeling of spiritual recession which comes to every person who enters into the experience of salvation. The more definite and the more glorious the experience of change, the more serious the experience of spiritual recession is apt to be. The power of the world reasserts itself like the backward sweep of a great tidal wave. It is a time when every radiant expectation of redemption seems suddenly to have been cancelled, and the soul is left stark and helpless in its struggle against a relentless foe. The demons, reinforced and legion strong, return to the attack. The means of grace, weapons of the earlier triumph, seem to have lost their edge and one does not feel quite the confidence in their effectiveness as at the beginning. The face of God appears to be hidden, his promises robbed of their force, and the very forms of prayer, turned back upon ourselves, become as mocking echoes of our own voice and the accuser of our heart. Who has not had an experience like that? Who has not been brought to the very verge of despair by a seeming collapse of his new-found faith? In spite of every commitment, one feels the impulse to regard it all as imaginative and emotional—the pranks of a will-o'-the-wisp. It is not, we think, that one is deserted of the Spirit, but rather that spiritual victory arouses a pride in our personal conquest. The recession is within ourselves and it is made perilous by our underestimate of the power of sin. Perilous, but not hopeless, for in the moment of spiritual recession with its shadows of disappointment and the mists of human judgment, there ever remains a spark of the glorious hour of vision that may be fanned into a flame of spiritual confidence. Remembering that the recession is within ourselves, in humility of heart and with courage of faith, let us battle valiantly against a spirit of defeat. The strength of Christian experience is not just an emotional urge, and the star of Christian faith never sets until the soul itself surrenders. The Son of God on the cross, cried out,

"Why hast thou forsaken me?" and the struggles of great Christian leaders indicate the perils and by the same token they light the way to victory.

### "STAY PUT IN THE MIST"

Not long ago an eminent Scotch preacher made a very effective use of a proverb of the mountain climbers, "Stay put in the mist." He elaborated upon the fact that mist subdues color, distorts figures, hides pitfalls and makes perilous every step which one takes in the fog. His application was largely personal, but we think that the idea might be used to advantage in the consideration of our church problems. A great deal is being said today in Protestant circles about such matters as the loss of our young people, and the collapse of Protestant organizations. For the most part such wails seem to us to issue out of the mist. We are not disposed to hide from ourselves any failures for which any church or church group is chargeable, but we do not propose to show our blemishes and our faults under the pretense of exhibiting a bleeding heart. Such talk assumes a culpability on the part of church leaders and a sudden loss of power which are questionable, debatable at least. On the other hand, may it not be the exhibition of individual pessimism rather than a consistent estimate and outlook? We are inclined to think that it is not always necessary to run for cover every time we hear an unpleasant judgment stated with emphasis. A few days ago, a man who styled himself "Ambassador" came into our office. He claimed to have a special revelation which was destined to upset the religious thinking of the world. He was certain about it and he was seeking to surround himself by a group of disciples to whom he would make known his revelation. In the course of a rather unconvincing discussion, he referred to the Dayton, Tenn., episode, saying that Mr. Bryan was undertaking to defend an effete and an exploded theology and that he had no knowledge of the Scriptures. He then observed that he made a ——— fool of himself. We could not reconcile such a claim of ambassadorship with

common profanity, and so we decided to stay put in the mist. As we see it, church doctors who are discovering cadavers everywhere are simply marching in the mist.

### MONEY TALKS

Some years ago we prepared a paper on the American Press in which we took the position that its wholesomeness and its value had been greatly damaged by a transfer of interest from the fireside to the shop. We meant that there had been a withdrawal of attention from the home and society and a centering upon the clink of the guilders in the till of the cash register. We have not changed our opinion as to the reason for a loss of power and prestige on the part of that great American institution. We have been gratified, however, that so few reputable papers have consented to lend their editorial pages to a defence of the business which has always been and is now an arch contributor to the debauchery of civilization, socially, economically, morally and spiritually. Any school boy of sixth grade intelligence knows that we are faced today with a crime situation which is without a parallel in American history. Despite the promised Golden Age of a balanced budget, tax burdens have become such that legislators think it is wise to resort to euphemistic terms in order to hush down a storm of protest against what the public feels to be excessive levies. As we were preparing this editorial, five young men were being sentenced to death for crime committed in this city, two of them for a crime committed in 1935. There is at this very moment a country-wide crusade against drunken drivers. The tickets for the Princeton-Navy game on last Saturday carried the warning, that drinking at football games is a "menace to the future of the sport," and other institutions are finding it necessary to issue similar warnings to drinking patrons. It is not necessary to quote the statistics compiled by associations against alcohol in order to make a case for prohibition. All that one needs to be convinced of the facts is to read the warnings being carried in the business journals of the liquor industry. In our opinion, an effort to defend the liquor business is a piece of intellectual and moral stupidity. We are against the liquor business, its subterfuges, its deceit, and its deceivers.

### THE CONFERENCES

Next week at Kosciusko, Mississippi, the first of the Annual Conferences composing this District will begin. Kosciusko is the birthplace of the late Bishop Galloway, and on Thursday afternoon of the session a marker commemorating his birth will be unveiled on the parsonage lot, the site where he was born.

## Editorial Miscellany

By Dr. H. T. Carley

### LITTLE SHADOWS

"Love is sunshine, hate is shadow,  
Life is checkered shade and sunshine,"

sang the Sun to Hiawatha as Longfellow tells us in his beautiful and haunting poem. The theology and the philosophy of the verses are as excellent as their literary quality.

But we are not thinking this morning in terms of theology and philosophy; rather, we have in mind those little tragedies, not especially important in themselves, that sometimes turn a bright day into a dark one and make the checkered pattern of life predominantly somber.

The arrival of the mail—a once-a-day happening—is an important event in the village. We see the mail-rider go by and hurry to the post office in high hopes of getting a letter from a loved one or friend—a letter that will put a glow in the heart and give us the feeling that friendship and love are the great treasures of life.

We stand around while the postmaster unlocks the mail-bags, dumps the mail on the floor, unties the packages of letters and stamps them with the seal of the office, expertly distributes papers and letters to the proper pigeonholes, throws back the little window-door, and says, "Mail's up!"

"Anything for me?"—and he hands us one long, thin, unsealed envelope with a one-cent stamp on it and an inconsequential return address in the upper lefthand corner. At 9:30 o'clock in the morning the sun goes behind a cloud and stays there—no more mail till tomorrow!

We have planned a little trip on the train. We live eight miles from the railroad; but it is an easy drive, we know the schedule, and we roll up to the station in ample time to get rid of some of the dust and buy a ticket. Before going to the ticket-window we glance at the bulletin board and read, "Two hours late." The trip has lost its charm, and the day is ruined as far as we are concerned.

Up early to go to the farm to look after some matters that need attention to-day. We send Harrison to the garage with instructions to bring the car around to the front gate. In a few minutes Harrison returns with the announcement, "We got a flat." More shadows!

"Life is checkered shade and sunshine." But, by and large, there is more sunshine than there is shadow.

What a pity to let a little shadow shut out a big sun!





# News and Views



## HEADLINES

By Dr. D. B. Raulins

Helen Keller's teacher is dead.

Last Tuesday week, four days after a heart attack had struck, her brave spirit lifted and was gone. Helen, who had kept almost constant watch at her bedside, felt the final flutter of her heart. Desperately writing with her finger tips in the palm of her teacher's hand she tried to call her back. Too late.

Helen prayed for strength to "endure the silent dark until she smiles on me again." And further she said, "My teacher has gone from me a little while, but I shall feel her presence anew when my eyes are blessed with light, my ears saved unto harmony and my imprisoned light set free."

Twenty-two years ago Helen Keller, with her famous teacher, appeared at Ryman Auditorium, Nashville, Tenn. With my eyes and ears I saw and heard Helen speak. Her teacher, Mrs. Anne Sullivan Macy, with Helen's fingers resting upon her lips, would ask the questions, then Helen would answer. Can I ever forget those strange and sepulchral words? They seemed to be coming from another world. How she had labored to be able to produce those words, most of which we could understand. Her teacher told how Helen used to sit with her fingers upon the throat of the great Phillips Brooks as he talked to her, she trying to learn how to use her vocal cords. Later she used the same method with a famous singer, seeking to secure some tone color for her words.

Mrs. Macy and Helen Keller were the twin-wonder of the world. We know of nothing comparable to it. No engineering achievement, however complicated and high, but is shadowed by this greater achievement of brain and soul.

For fifty years Mrs. Macy was the teacher and comrade of Helen Keller. At the age of twenty, while taking training at the Perkins Institute for the Blind, Boston, she was given Helen as a student to "practice on," being fourteen years her senior. Mrs. Macy had extremely weak eyes and she was blind before her death.

Imagine yourself with this task. In very early infancy by an illness Helen was stricken deaf, dumb, blind. Each of

these words sounds like the knell of despair. Three of her five senses gone. Who can unlock these triple-barred doors? How would you start? With what hope could you begin? You could not speak to her, you could not signal to her. And had you done so, silence would have been your reply.

But Helen had her sense of touch left. This is the point at which Miss Sullivan made her attack. She carried this salient and won. Patiently she began to try to spell out words in Helen's hand. After awhile Helen replied with similar manipulations but seemingly without the least consciousness of meaning. What a chasm of thick darkness. Could her teacher throw a cable across the void? She took her to a pump. As the water poured over one hand the teacher spelled into the other, "water." The cable was across! A light of understanding broke over the blank face of Helen. Slowly they worked their way along this narrow ledge until Helen finally understood the word "love."

From these beginnings Helen went on to graduation at Wellesley College and to the authorship of books and to one of the most charmed and charming lives to be found anywhere. Miss Sullivan, "teacher," had set an arch light in the center of a dark continent. She had established order in a world of chaos and discord. She had connected a lost atom with a universe.

When the University of Glasgow in 1932 conferred an honorary degree upon Miss Keller, the principal is reported to have said:

"We honor also the teacher and friend whose devotion and whose genius rendered the triumph possible."

"Teacher." Is there any word like it? Is there any work like it? Such an achievement as this quiets and subdues us. We turn with Nicodemus in his night and twilight of spiritual understanding and emancipation to see one in shining raiment standing nearby. And with him we cry, Master, we know that Thou art a TEACHER come from God!

Unfortunately, all history shows how feeble are barriers of paper or lambskin, even hallowed with a monarch's oath, against the torrent of regal and ecclesiastical absolutism.—John Lothrop Motley.

## FACTS RELATIVE TO BEER

Compiled by the Anti-Saloon League for Use in County Campaigns to Vote Beer Out

Beer is a fermented malt liquor containing 3% to 5% alcohol, 5% decomposed vegetable matter, and 90% to 92% water.

Decomposed: Subject to decay; in a state of decomposition. (Webster's New International Dictionary).

Alcohol: The intoxicating element in fermented and distilled liquors.

Intoxicate: To make drunk; to inebriate; to excite or stupefy by strong drink. (Webster's New International Dictionary).

### 1. Beer is Intoxicating

In England, the official report states that in arrests for drunkenness 45% were drunk from beer. 38% of the women arrested for drunkenness were drunk from beer. (Report of England Board of Liquor Control).

"Beer, which is a malt liquor containing 2.75% alcohol by weight . . . has a sufficient amount of alcohol to intoxicate an average person in the quantities often consumed."—Dr. Harvey W. Wiley.

William Geagley, Assistant Analyst, Food and Drug Department, State of Michigan, in a sworn statement, states that beer containing 3.3% alcohol is intoxicating, stating further that by reason of many analyses conducted for criminal cases in the State, he knows such beer to be intoxicating.

"I consider no beer safe above one-half of one per cent alcohol by volume."—Dr. Howard A. Kelly.

"The question as to whether beer containing 2.75% alcohol is not a matter of scientific medical opinion but a matter of common knowledge and common sense. It is a matter of common knowledge that beer . . . containing from 3.25% to 4.25% alcohol is definitely intoxicating and that an individual can get drunk on a limited number of bottles of such beer."—Arthur Dean Bevan, President American Medical Association. (1919).

"I was professor of pathology, University of Illinois Medical School, for 16 years. I am now, and for 11 years have been, professor of sanitary science, Northwestern University Medical School.

I was commissioner of health of Chicago from 1907 to 1911. It is my opinion that beer containing 2.75% alcohol, by weight, is intoxicating."—(Statement by W. A. Evans). Dr. Evans is a Mississippian, now at Aberdeen.

"Beer containing 2% 'proof spirit' equals approximately 1% absolute alcohol. This is the line of demarcation between intoxicating and non-intoxicating drinks, including beer, in Britain today. A liquor containing 2% 'proof spirit' (1% alcohol) is taxed as intoxicating liquor, but if under 2% 'proof spirit' (1% alcohol) it is taxed as 'table waters.' From observation and based upon information before the Board, beer containing 2% 'proof spirit' (1% alcohol) is in fact an intoxicating liquor."—From a sworn statement by Henry Carter, member Central Control Board, Liquor Traffic, Great Britain.

Supreme Courts of forty-four states and the Supreme Court of the United States have held that beer is intoxicating. Note the following decisions: "The court takes judicial notice of the fact that liquor containing more than two per cent of alcohol by weight will intoxicate."—Chief Justice Mayes, Supreme Court, State of Mississippi.

"Doubtless the legislature took cognizance of the well known fact that the minimum per cent of alcohol in what is commonly known as beer is 2.25, and even this, the weakest form of beer, has been found to be intoxicating."—The Courts of Appeals of Virginia, in constructing the Byrd Liquor Law. (Laws 1908, p. 275, Chap. 189).

"It may be well to bear in mind that I have not decided, nor, so far as I know, has anyone decided that 2.75% beer is not intoxicating."—United States District Judge Rose. United States vs. Standard Brewery.

"I think a man must be born a driving idiot who does not know what beer is. I do not think it necessary to prove what it is."—Instruction given by a Wisconsin Trial Court and approved by the Supreme Court of the State.

Other decisions might be given to the effect that beer of 2.75% alcohol is intoxicating in fact. Ask your local courts for statements.

## 2. Drunkenness Has Increased Alarmingly Since Beer Was Legalized

This is shown by Police Court Records. The record is given of a number of Mississippi cities and towns for a six-months period, July 1 to December 31, 1932 and 1934. Columbia had in the six-months period of 1932, 33 arrests for drunkenness and 179 for the corresponding period of 1934. Corinth had 21 in 1932, and

158 in 1934; New Albany, 10 in 1932 and 80 in 1934; Tupelo, 81 in 1932 and 268 in 1934; Tylertown, 4 in 1932 and 25 in 1934; Meridian, 245 in 1932 and 802 in 1934; Jackson, 483 in 1932 and 787 in 1934; Gulfport, 93 in 1932 and 294 in 1934. 1935 records show an increase or no decrease from 1934 records. Drinking and drunkenness is not decreasing in Mississippi. Some cities and towns show an increase of 50% arrests for drunkenness from 1934 to 1935. (If record of your town or city is not given, get it from Court Records).

## 3. Officers State that Increase in Drunkenness is Due to Beer

Chief of Police, John Simmons, Jackson: "Conservatively estimated, in 70% of arrests for drunkenness in Jackson, the intoxication is due wholly or in part to beer."

Chief of Police, John Morton, Columbus: "What Simmons says of drunkenness in Jackson is true of Columbus."

W. O. Robertson, Chief of Police, Columbia: "In a majority of arrests for drunkenness . . . the drinker started with a glass or two of beer . . . switched to hard liquor and intoxication followed."

Chief of Police, Bolivar Hyde, Meridian: "The younger generation of drunks start drinking beer and finish on liquor, bay rum, or anything." (Get statement from your local officers).

## 4. Crime Has Increased Since Beer Was Legalized

Court records show increase in crime other than drunkenness. Clerks of Circuit Courts give estimates ranging from 60 per cent to 80 per cent of all crime being due to intoxicating liquor. Increased drinking produces increased crime. Brookhaven had in 1932, 16 cases of assault and battery. In 1934 the number was 71, an increase of 55. Other towns and cities will show like record. (Get record in your town).

## 5. Bootlegging Has Increased Since Beer Was Legalized

A judge of the circuit court states: "There has been a decided increase of such cases (bootlegging) . . . Some of the worst bootleggers that I have had to deal with were operating beer joints in connection with the sale of whiskey."

T. M. McDuffy, Chief of Police, Aberdeen: "Beer places were a screen to hide behind in the sale of whiskey."

Tupelo citizens: "The county sheriff and the city judge both say that there is an increase of bootlegging under legal beer. . . . The officers state that the laws against bootlegging are much harder to enforce—nine or ten times harder, says one officer." (Get statement from your officers).

## 6. The People Do Not Want Beer

This is shown by twenty-five counties voting, and twenty-three voting beer out. The following counties have outlawed beer: Jeff. Davis, Amite, Walthall, George, Smith, Franklin, Leake, Lawrence, Simpson, Clarke, Newton, Scott, Rankin, Kemper, Monroe, Calhoun, Wayne, Union, Tippah, Prentiss, Tishomingo, Covington, and Itawamba. Seventeen other counties are in or launching campaigns to vote beer out.

## 7. The Beer Business is Lawless

Four per cent beer was legalized, but analysis by Dr. W. F. Hand, State Chemist, of a much advertised brand of ale showed alcohol 31% above legal content. Analysis by Dr. Sullivan, of Millsaps College, of another much advertised brand showed alcohol in excess of legal content. The sale of ale was not legalized, but all beer sellers sell it. Law forbids gambling of any kind or the operation of a gambling device in a place where beer is sold; but the greater number of beer places have or allow slot machines to be operated, where not restrained by officers.

We have in the state more than 850 Federal bootleggers, who have Federal license to retail hard liquor, many of these license holders being Negroes, and some who have served sentences in Federal prisons for bootlegging during prohibition. The greater number of these Federal bootleggers have also a state permit to sell beer. Every holder of a state permit to sell beer made oath that he would not have in or about his place liquor containing more than four per cent alcohol.

The Beer and Wine Act forbids sale of beer to minors; but this, like every regulation, is largely disregarded.

## 8. Bootleggers Want Beer Sold

Federal bootleggers move out of counties when beer is outlawed. The twenty counties voting beer out first have only 29 Federal liquor license holders in the 20 counties. Bootleggers move out of counties after beer is voted out and move into counties where beer is legally sold.

A number of the counties outlawing beer have no Federal bootleggers. Bootleggers vote for beer. Examination of the vote in counties voting beer out will show heaviest beer vote in sections where bootleggers are most active.

## 9. Beer Places Become Centers of Vice and Crime

Disreputable road houses are to be found on every highway. These have increased and flourished since beer was legalized. Some of the worst joints are beer. Wherever liquor is sold, including



beer, vice and gambling will be found in some form. The public dance hall is, and has ever been, a menace to moral well-being. In New Orleans among others is a dance hall having a beer sign that covers the wall of the building.

#### 10. Highway Accidents Have Increased Under Legal Beer

Records in the office of the State Highway Department show that in 1933 there were 318 accidents on the 6,000 miles of state operated roads, and a property damage of \$28,000 therefrom. The record for 1934 is 912 accidents and a property damage of \$93,000. The 1935 record is approximately that of 1934.

Officers are recognizing beer-drinking as dangerous practice for automobile drivers. The Commercial-Appeal, Memphis, carried, under date of June 25, the following headline, "Beer Drinkers Are Warned to Stay Away From Wheel." Under the headline: "The man who has had a couple of beers was warned to stay out from under the steering wheel of an automobile yesterday by City Judge E. Bunyan Carter, who said that this type of driver would be treated as if he were drunk."

#### 11. Beer Revenue is Costly and Disappointing

The revenue from beer for the calendar year 1935, as shown by the records of the office of the Auditor of Accounts, is \$160,349.90. The most conservative estimate of ratio of revenue to amount expended for drink is one to ten. Therefore, the people of Mississippi spent last year \$1,605,490 for a harmful non-essential, in a time when millions were being expended for relief.

#### 12. Counties Voting Beer Out Report Conditions Greatly Improved

Chief of Police, T. M. McDuffy, Aberdeen: "Before beer was voted out we had from fifteen to twenty drunks every Monday morning. . . . Since voting beer out we have from one to five."

Dr. J. M. Walker, pastor First Baptist Church, Aberdeen: "Conditions are at least 50% better. . . . Leading citizens tell me without exception that conditions are greatly improved."

Amory (Monroe County) Policeman: "Before we voted beer out we had from one to six in jail every Saturday night. Now it is a rare thing to find a man drinking enough to notice it."

City Marshall, Lee Phillips, Fulton: "Conditions are not half so bad as . . . under legal beer."

Mayor J. E. Shirley, Quitman, Clarke County: "Drunkenness increased and a spirit of lawlessness prevailed . . . during the time beer was sold. . . . The people

are happy that beer is gone and they will never vote for its return."

Hon. John A. Buckley, former Judge, Circuit Courts, citizen of Clarke County: "Conditions are much improved since beer was voted out."

Dr. V. E. Silverstein, Mayor, Tyler-town, Walthall County: "Voting beer out of our county has eliminated drinking and drunkenness except a few confirmed drunkards. Places where beer was sold had become places where the criminally inclined gathered."

Court records show a decrease of 75% in arrests for drunkenness in counties after beer was voted out.

(Suggested heading for poster or handbills):

BEER—BOOZE—BOOTLEGGERS  
Infamous Triplets—Born of degenerate  
Parents, Love of Drink and Love  
of Money

What Shall We Do With Them?

The voters of \_\_\_\_\_ County will decide  
(Date) ..... 1936

(Suggested closing for poster or handbills):

WE are not responsible for the Sale of  
Beer—We shall be if its Sale Continues  
IF YOU FAIL TO VOTE ON (Date).....  
YOU VOTE FOR BEER

#### REVIVAL ECHOES FROM OAK RIDGE, LA.

Dear Dr. Duren: This has been a year of revivals in our churches. We rejoice to hear of successful evangelistic meetings all over the state and the connection.

On August 1 it was my privilege to be with my brother, Rev. L. F. Alford, in a meeting, where I was the pastor thirty years ago, which was said to be one of the best in many years. He received nine new members. Have had three fine meetings on the Oak Ridge charge. The Girard meeting, where we had Brother Milton, a former pastor, has been reported. Rev. A. C. Lawton, of Shreveport, was with us at Oak Ridge the last of August and led us in a very fine meeting, resulting in sixteen additions. Brother Lawton was at his best and large congregations composed of members of all churches attended.

Last Wednesday night we closed a ten days' meeting at Fairbanks, which was declared to be the greatest revival ever held in that place. Rev. J. F. Dring did the preaching for us and it was done in a great way. The Holy Spirit was present at every service. Seventeen united with the church, two going to the Baptist and fifteen coming to us. These, with a number taken at our regular services,

make about sixty additions for the year. All told, we will have a fine report for Conference, and although our assessments are above those of last year, the indications now are that we will report everything in full.

Cordially,

J. M. ALFORD.

#### MATHISTON-MABEN CHARGE

The officials of the charge feel sure that all the assumed financial obligations will be paid in full this year, for the first time in several years; in fact, the Clarkson and Providence churches are out in full now. We have received 27 members on the charge. Two Vacation schools were held, with an enrollment of 103 children and 14 workers. Thirty-one were enrolled in two training classes. The Mathiston and Maben churches are organized according to the program of the Church; in addition each church has a building committee. The Maben church is now securing funds to carry out their plans of erecting an educational building and reworking the church auditorium. The Mathiston church has constantly gone on toward completion. Last Sunday we held the first services in the auditorium. Needless to say that we had a packed house and a happy people. Like many other churches, these churches have purchased the New Hymnals.

E. L. JERNIGAN, Pastor.

#### WALNUT GROVE, MISS.

Dear Brother Duren: We would like to make a little report through the Advocate of our work here on the Walnut Grove charge.

In April of this year, our people here at Walnut Grove paid off a church debt of three hundred and sixty-seven dollars. The next thing they did was to repaint the church; and on May 10, Rev. T. M. Brownlee, D.D., dedicated it for us.

The members on the charge have now begun to raise a fund for the purpose of reroofing and repainting the parsonage.

At this date we are very hopeful of all our assessments being paid in full.

S. N. YOUNG, Pastor.

The strength of the Reformation lay entirely in its being a movement towards purity of practice. The Catholic priesthood were hostile to it in proportion to the degree in which they had been false to their own principles of moral action, and had become corrupt or worldly in heart.—John Rnskin.

## Mississippi and Louisiana

Rev. E. H. Cunningham, pastor at Corinth, Miss., sends us a list of eight subscriptions to the Advocate, for which we make due and thankful acknowledgment.

The annual meeting of the Directors of the Seashore Methodist Assembly was held at the Campgrounds on Tuesday, October 27. A report of the session will be given later.

Rev. W. N. Duncan, Tunica, Miss., in a note which was both on business and of a personal nature, places us in his debt for Advocate subscriptions and gracious words of brotherly assurance.

Rev. Albert S. Lutz was a welcome guest at the Advocate office one day last week. He did not give us a chance to find out about his work, but he left evidence of his continuing devotion to the Advocate.

The editor of the Advocate is scheduled to deliver the address at the unveiling of the marker on the site of Bishop Galloway's birth and to preach three times at the session of the North Mississippi Conference next week.

We regret to learn of the protracted illness of Rev. J. W. Ramsey, of Meridian, Miss. He is recovering from a six weeks' illness, two weeks in bed. We hope that there may be nothing to impede his progress toward recovery.

Rev. E. S. Lewis, pastor at Pascagoula, Miss., was in the city for a few hours last Wednesday and he honored the Advocate by a call. We were glad to see him looking so well. We doubt if he has been in better form physically for at least ten years.

Mrs. G. P. McKeown, wife of Rev. G. P. McKeown, of Woodville, Miss., is at the Baptist Hospital in New Orleans, where she had an operation a few days

ago. We understand that her condition is satisfactory and that she is making progress toward recovery.

Rev. John L. Williams has been recommended for readmission into the North Texas Conference. Brother Williams has superintended child placement work in Louisiana for a number of years, but before coming to Louisiana, he served a number of pastorates in Texas.

Mr. J. H. Johnson, treasurer of the North Mississippi Conference, writes that he is disbursing to the various Board Treasurers another \$4,000, which brings the total payment on benevolences up to \$12,000. This is \$2,000 in advance of the payments at the same time last year.

Rev. J. W. Faulk, pastor at Leesville, La., made a call at the Advocate office in connection with his attendance upon the meeting of the Board of Mercy Memorial Home. He reports favorably of the outlook in his own charge and throughout the section where he labors.

Mrs. E. A. Ennis, Hamburg, Miss., writes that she has been bedridden since 1930. Her interest in the Advocate abides, and she sends us a contribution for the Christmas number. We trust that she may find comfort in the pages of the Advocate for the days of her affliction.

Rev. Alonzo Early, pastor at Elizabeth, La., and good soldier in every worthy cause, says, "It looks like one hundred per cent on benevolences and salaries by Conference time." We congratulate Brother Early and his people on the splendid achievement now in prospect.

Mrs. S. H. Werlein, widow of the late Dr. S. H. Werlein, once a member of the Louisiana Conference and pastor of First Church, New Orleans, and First Church, Alexandria, died in Houston, Texas, on

October 22. Her body was brought to Biloxi, Miss., and interred beside that of her husband.

Philip W. Royal, son of Rev. and Mrs. W. H. Royal, of Bogalusa, La., was before the ad-interim Committee of the New Orleans District a few days ago and was licensed to preach. He is now finishing his high school work and expects to go on to college for his academic and theology training.

The Directors of Mercy Memorial Home, New Orleans, met at the Home last week. We saw some of the members, but we have not had a report as yet of what was done. We presume that this will be in hand soon. According to our information, Dr. John G. Snelling, the efficient and faithful superintendent, was reelected.

Rev. P. W. Sibley, of Gonzales, La., says that his charge is making good progress and that he believes that everything will be paid in full by the time the Conference convenes. In this his fifth year, he reports good revivals, twenty-two accessions to the church, and indications of the best year that he has had in that pastorate.

From Indian Truth we take the following statement: "From a number of reservations, Indian complaints have come deploring the spread of the drink evil, and begging that something be done to stop it." This is not a prohibition publication, it is a publication devoted to Indian rights. Liquor controlled newspapers will please take notice.

From Rev. J. O. Dowdle, Sunflower, Miss., we have a list of four subscriptions which brings his list to twenty-seven on a quota of sixteen. We believe in paying tribute to the man who does his task well and we are glad to give recognition to any pastor or layman who puts over a good piece of work in his field, whether it be for the Advocate or for something else.

The Alabama Christian Advocate carries the news of the transfer of Dr. Clovis G. Chappell to Oklahoma, St. Luke's Church, Oklahoma City, and the filling of First Church, Birmingham, by the transfer of Dr. W. Angie Smith from Mt. Vernon Place Church, in Washington, D. C. Both of these appointments will interest friends in Louisiana and Mississippi.

Mr. James H. Johnson, Clarksdale, Miss., and the treasurer of the North Mississippi Conference, will not be able to attend the session of the Conference at Kosciusko on account of illness. An operation scheduled for October 28, was





to have been performed at the Methodist Hospital in Memphis. The Advocate was off the press before the time of the operation, and we are not able to give a report of his condition. Many friends will remember him in the time of this trying ordeal.

Paul Ramsey, now a sophomore at Yale University, and who is the son of Rev. and Mrs. J. W. Ramsey, Meridian, Mississippi, recently received a one hundred dollar award in books of his own selection. The award was made on account of his having made the highest grade during his freshman year in the field of philosophy. This will be interesting to many friends in Mississippi, where Paul and his father are both well known, the father being a superannuate member of the Mississippi Conference.

A good letter from Rev. James H. Felts, Grenada, Miss., says that he and Mrs. Felts "are camping, waiting for Conference and our trip to my ancestral home." In a concluding paragraph, he says: "Neither superannuation nor death have any terrors for me. Friends are generously kind and thoughtful. Of course, the coming years will change things, but perhaps I will change also. Be that as it may, I am ready and happy, and I am looking toward the rising, not the setting sun." A worthy utterance of a great soul!

Miss Edna E. Jones, reporter for the Bogalusa church, says that that church will report everything paid in full at Conference. Rev. W. H. Royal is the pastor. Miss Jones asks as to the time when matter for publication should reach the office. It should reach the office by Friday to insure its publication in the issue dated the following Thursday, if it is charge report or an extended article. Personals and emergency announcements can be gotten in on Monday. Matter received on Monday nearly always makes a problem for us.

The Belcher and Gilliam charge, Louisiana Conference, Dr. A. M. Shaw, pastor, is in fine condition. Its people are loyal, alive and alert. All local and connectional obligations will be met in full. Other items of interest that will be reported at Conference are: a \$600 parsonage debt paid, the New Hymnal in both churches, new heaters in the Belcher church, and the building newly painted.

Dr. A. M. Shaw calls our attention to two errors in his acrostic appearing in the Advocate of October 22. Line seven should have read: "R-eligion often seems to meet more loss than gain. Line nine has the word that inserted which spoils

the meter. We are glad to make these corrections, and sorry that the mistakes occurred. It came about through an unusual chain of circumstances. Some time before we had received a poem for Brother Shaw's forty-first anniversary. When we received the acrostic the poem referred to was already in the forms. We exchanged at the moment of going to press and the haste in making the change was responsible for the error.

The very sudden death of T. W. Beville, Bernice, La., on September 28, 1936, came as a great shock to the community. Mr. Beville was a native of Texas, but for the past 17 years had lived at Bernice. He was a lifelong Methodist and a strong Christian character. By his death Alabama Church has lost a good member, the community, one of its very best and most influential citizens, and his wife a devoted husband.

### BRAXTON VICTORIOUS

To the many churches in the South Mississippi Conference, greetings, good will, and God's richest benedictions.

May I, as a layman, tell you what has happened at Braxton church? Our soul life has thrilled with divine emotion for, by the miracle, we recognized the Divine Presence. This happened when, for the first time in the history of the church, we went "over the top" in financing completely our church budget.

Some time during the year, at the suggestion of our pastor, Rev. Morelle Wells, we were persuaded to try the budget system. At first it seemed impossible, but somehow God got into the machinery and it worked so well that we no longer have a church burden, but is now a glorious privilege.

We love our pastor and are looking forward to a wonder working Power in our midst next Conference year.

This is Brother Wells' first year as a pastor. Young in years, but already we have found that his demeanor is tinged with gravity and his words with forethought.

Respectfully,

LAYMAN.

### HE APPRECIATES THE ADVOCATE

Dear Sir: I wish to express appreciation and thank you for such timely and most urgent article that appeared in the Advocate on October 1, 1936, titled "Tragedies of Civilization."

Such timely contents of said article clearly demonstrates that there are char-

acters whose convictions are divinely inspired.

Reading the Advocate is a source of inspiration and a blessing for me because it is made possible through the kindness of a high type Christian gentleman, in the person of Mr. E. L. Gill, of Homer, La.

Dr. Duren, permit me to say that I am a young Negro who has been teaching in Homer, La., for ten years and I was trained in a Negro Methodist College that is maintained by your Church and my Church for the purpose of training Negro boys and girls to be more useful and efficient Christian characters in our Southland.

May God spare you with a long life of usefulness to our country, your race, and our great Church.

Respectfully,

A. ROY RUSHEN.

### MISSISSIPPI ANNUAL CONFERENCE NOTICE

Please send to me at Collins, Miss., on Monday, November 2, your reports for Tables 1 and 2 in accordance with standing rule recorded on pages 104-105 of the Journal.

J. W. MOORE.

### NOTICE, VICKSBURG DISTRICT

To the Pastors of the Vicksburg District: "Last call for lunch." Please, Please take the collections for the Memorial Mercy Home. Let's make the District 100 per cent.

W. M. SULLIVAN.

### NOTICE, NORTH MISSISSIPPI CONFERENCE

Committee and class of second year of the North Mississippi Conference will meet at the Methodist Church, Kosciusko, Miss., at 7 o'clock p. m., November 4, 1936.

J. T. LOCKHART,

Chairman.

Just Off the Press

### The Trail of the Circuit Rider

A history of the Methodist Episcopal Church, South

by

REV. W. L. DUREN, D.D.,  
Editor, N. O. Christian Advocate

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## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Avenue, New Orleans, La.

The following interesting account of a zone meeting has been contributed:

"A very enjoyable as well as instructive meeting of Zone No. 3, Lake Charles District, was held at Holly Grove Church, September 12, Zone Leader, Mrs. L. E. Frazar, of Merryville, presiding.

"The meeting was opened with song, 'The Kingdom is Coming,' after which Rev. G. H. Corry, Holly Grove pastor, offered prayer.

"Miss Dixon, of Holly Grove, gave the welcome address. It was not only beautifully given, but interesting, giving the high marks of their historical little church and offering a hearty welcome to all in sharing their one hundredth anniversary.

"The response by Mrs. Lee, of Prospect, was very appropriate.

"Rev. G. W. Pomeroy, of DeRidder, gave a helpful devotional, words of fellowship, love and wisdom, using a part of the 5th chapter of Matthew.

"An outline and discussion of fall study book, 'Preface to Racial Understanding,' was splendidly given by Mrs. Pomeroy, of DeRidder.

"After song, 'Jesus Saves,' Rev. J. B. Williams, of Many, gave a very consecrated quiet hour talk, reading a part of the 21st chapter of John, taking as his subject 'What Christ Demands of Us,' closing the morning session with prayer.

"The noon hour was delightfully spent out under the trees, partaking of a delicious picnic lunch and renewing old and making new acquaintances.

"The afternoon session opened with songs, 'Throw Out the Life Line' and 'Revive Us Again.'

"Rev. Corry read 1st Sam. 3:1-10, making a short talk on 'The Call of Samuel, Prayerful Listening and Response to Call.'

"Mrs. Gilmore, of Many, led in prayer.

"Mrs. Pomeroy again talked on 'Study

Book,' giving a list of helpful books on the Negro question and suitable Bible references for devotionals along with study.

"Many extended invitation for the next meeting and it was unanimously accepted.

"The roll was called, and the following auxiliaries responded with good reports: Holly Grove, Leesville, Many, Prospect, Zwolle, Merryville and Hornbeck, the latter winning the banner for highest per cent present of their membership.

"Mrs. J. N. McDonald, of Leesville, expressed her appreciation of the young women taking part in the day's program, urging each auxiliary to keep up spiritual life work and use the little book, 'The Upper Room.'

"After thanking the ladies of Holly Grove Church for their gracious hospitality, Mrs. Frazar had all stand and sing 'To the Work,' and Brother Williams pronounced the benediction."

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth Street, Meridian, Miss.

#### Week of Prayer

Next week, November 1-7, we observe our Week of Prayer. We will make a special study of Hiroshima Girls School, Hiroshima, Japan, and of the rural work within our own Council bounds, as our offering will be divided between these two. What goal are you setting for your offering? Will you be content to reach last year's of \$1,335.12, or with storehouses bursting, factories whistling, and new cars crowding the highways, will you think of 1928—\$3,165.00?

\* \* \*

#### Important

Until December 31, 1936, our Orphanage at Jackson can get double the usual amount of cash for Rumford Baking Powder Post Cards. Every card contains a post card and every card means money to our children. In addition to the coupons listed last week, those from Kirkman's Soap products, and Creamettes (a macaroni product) can be redeemed in cash.

\* \* \*

Two new Bible study books are now available. They have been prepared for our auxiliaries—"The Radiant Heart," by

Costen J. Harrell, which is a study in Philippians; "Songs in the Night," by Mary Debardeleben, a series of studies from Isaiah, 40-55. Price 25 cents each. Order from the Methodist Publishing House, Nashville, Tenn.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mrs. A. A. Pogue, of Marks, sends the following report of their fourth zone meeting, held September 29, 1936:

"The fourth zone meeting of the Methodist Missionary Societies of the Crowder, Lambert, Marks and Belen churches was held at the Marks Library. The Marks auxiliary served a delicious two-course luncheon at 12 o'clock. There were eight tables for the guests, with colorful flowers for centerpieces.

"The meeting was called to order at one o'clock by Mrs. Gordon Cooper, zone chairman. During the business hour very interesting reports of the work done the past quarter were given by the presidents of the auxiliaries. Forty-seven members and five visitors were counted. After the reports, the following new officers were elected: Mrs. W. W. Milligan, Marks, zone chairman; Mrs. J. J. Alder, Belen, assistant chairman, and Mrs. Roger Morgan, Marks, secretary.

"Belen auxiliary gave the program under the direction of Mrs. J. J. Alder. Brother W. W. Milligan gave the devotional. Mrs. W. H. Ratliff, of Clarksdale, vice-president of the Conference, addressed the members and introduced the new Mission Study book. Miss Myrta Davis, Rural Worker, now located at Sunflower, gave a summary of her work. Mrs. S. C. Stone, of Belen, gave a very interesting talk on the World Outlook. Mrs. Roger Morgan, of Marks, rendered a vocal solo. Mrs. C. C. Miller, Mrs. Houston Jones and little son, and Mrs. Louis Campbell, of Belen, gave a playlet on Octagon soap coupons.

"The program was concluded with a consecration service given by Mrs. Ratliff."

\* \* \*

Mrs. Lydia C. Rush, of Artesia, sends in a report that speaks much of local work, but she promises to have a report for the year that will read "Done in its entirety."

On Sunday, our presiding elder, Dr. Wasson, was with us and gave a very splendid sermon, using a text from Romans 8-12. After service he held a business session, and we were proud of Brother Crouch's report as well as the report of the missionary society given by Mrs. Pilkinton, our president.

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On Monday afternoon the missionary society met in the home of Mrs. C. E. Hendby, with a good attendance. The meeting was conducted by the vice-president, Mrs. D. B. Gladney. Mrs. Crouch brought the devotional. A World Wide Hookup was given by Mesdames Henry Pilkinton, W. L. Adams, C. E. Hendby, C. A. Pilkinton and J. N. Roberts.

At the close, a silent prayer was offered for strength for ourselves that we might be willing to help both Foreign and Home Missions. At the close of the prayer, Mrs. C. A. Pilkinton made a petition for the recovery of one of our loved members, Mrs. Josey Upchurch, who has been quite sick for several days.

The Young Matron's Circle, as well as the adults, have been busy trying to make money to help buy some memorial windows for our new church which is now being built. We are also making our orphan girl some fall and winter clothes, besides packing a box for the Wesley House at Biloxi. We are busy in Artesia, and if we have not too many irons in the fire we plan to finish every task.

## DROP THE DEFENSIVE NOTE!

By Ernest H. Jeffs

I am one of those who, heartily disliking self-complacency in individuals and institutions, yet think it a mistake for Christian people to indulge in public criticism of the Christian church. It is bad tactics, from the point of view of the impression made by the church on the watching and listening world. But it is more than bad tactics. It implies a confused idea of the church and of churchmanship. Instead of the fellowship, the family, of Christ's disciples—young and old, wise and unwise, strong and weak, each bearing his share of responsibility for the work and witness of the whole—it seems to demand an infallible, oracular

institution, making its decisions and framing its utterances in an impersonal atmosphere which has no counterpart in such Christian groups and councils as we know. I call this a confused idea in Protestant Christianity at all events.

There is another mistake we make within the church. I am sometimes tempted to think it is a more serious mistake than that of attacking the church. It is the mistake of defending the church—defending it against both internal and external criticism. This is also bad tactics. You cannot defend the church against the critics without laying yourself open to the charge of self-complacency on the one hand or of self-distrust on the other. The attacks must have hurt your self-esteem or they must have shaken your confidence in your own cause. I do not say these are the actual motives which impel men to defend the church. But they are the motives which the world readily imputes to any apologetic which seems a shade too eager or too angry.

Here again, however, tactics are only a small part of the question. My own misgiving, when I hear the defensive note sounded within the church, arises from my feeling that we are being diverted from our true Christian tasks—devotion, evangelism, and service—by the supposed need of championing at all points the cause of an institution which has become in a sense (and the term may be used in both a good and a bad sense) a vested interest. It is indeed a matter of deep concern to us that the institution—its ministry, its fabric, its various resources and potencies—shall stand in strength. But the church of Christ is different from all other institutions in this respect: it stands, not by defending itself, but by humbling itself—before God always, before men if it has failed to give men the service it owes them.

I have another reason for thinking the defensive note is mistaken, a reason which lies deeper than tactics, deeper than any sense of the irrelevance and unbecomingness of a too anxious concern for the institutional framework of Christianity. It is a reason which lies at the very heart of Christianity itself.

Not for a moment would I belittle the work of the Christian apologist in the commonly accepted sense of the term. I mean the work of those students and teachers who have specialized in the task of grappling with the troubled or hostile questioner; troubled because of philosophical or scientific doubts, hostile because of some supposed disloyalty to truth inherent in the religious position. The apologist has his work to do. Even if we believe, with the Oxford Groups,

that "witness, not argument," is the true evangelist method, we must not be guilty of the discourtesy and the folly of "refusing to plead" in any court to which the serious questioner may summon us. But there is one sort of apologetic which seems to me to be not only "futile," but to miss the very heart of the Christian gospel.

What I have in mind is all that defensive preaching of Christianity, usually joined with a defensive posture with regard to the church, which is based upon a sort of impatient wonder at the world's unbelief. It is that mode of defending Christianity which seems to set Christianity in opposition to the world, rather than to offer Christianity as a gift to the world. It is the note of triumph over an outargued opponent rather than the note of eagerness to serve and to save a brother. I cannot be content to think of Christianity as the most noble of philosophies and the most exalted of ethical systems. It is nothing if it is not the gift of the love and grace of God made manifest—made believable, made apprehensible—in Jesus Christ. What has all this to do with the defensive note, or with a catalogue of arguments and comparisons? The one overwhelming Christian argument is Christ. You cannot defend Christ. You can only lead the seeker and the skeptic into His presence.

I think that if we once broke away entirely from the defensive habit of thought and speech, we might find ourselves on the way to a clearer and a firmer faith, both for ourselves and for those whom we are trying to bring into

(Continued on page 13)

## Refreshing Relief When

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## Christian Education

### CHURCH SCHOOL LESSON, NOVEMBER 1

By Dr. J. R. Countiss

#### LAW, LOVE, AND TEMPERANCE

Law is of God as love is of God. We may see God wherever there is order, law, harmony, progress, good of any sort. It is not necessary to wait for the perfect in order to know God. He is known through experience both of ourselves and of others, though all of us are imperfect. We see through a glass darkly, but we see! Christians endeavor to be good citizens, even under non-Christian governments. By so doing they are able to promote harmony, to maintain a good reputation, and to live to the best advantage. It is rarely necessary to resist a law for the sake of conscience. Citizens of a democracy are under a double obligation to support the law because they elect the officers who make and execute the statutes.

Respect for law should be rooted in love, not in fear; in desire for the general welfare, not in dread of personal penalty. One may enjoy driving even on a crowded highway where all obey the traffic regulations. How quickly and vigorously

we condemn one who snarls the line and delays and endangers himself and others by breaking the rules of the road. We all know that regulations are made to facilitate traffic and promote safety. So officers are "ministers for good." The child should not be taught to fear the police, but to regard them as friends and to rely upon them for advice or assistance in case of need. It is not altogether of its own perversity that American youth have come to disregard law and to defy its officers and courts. They have observed the example and listened to the boasts of lawless adults, as well as heard their criticism of all authority.

All obligation to our fellows is summed up in the law of love. Love is the universal debt of nobility; a badge of rank in every nation. It fulfills the law because it acts always out of good will. It not only does no harm to others, but gives all possible assistance. Love and liquor cannot be on speaking terms. Acting from love, one does not make it, sell it, serve it, nor drink it. It has been a bad actor throughout the ages, and with every advance of the race it becomes more out of place, more disastrous to the drinker and more dangerous to society. The Christian cannot content himself in his own freedom from the use of alcohol, nor be satisfied in not frequenting places where it is sold. Its victims meet him on the highway, they add to the cost of his government, of his insurance both on life and property, and become large claimants on his charity.

Alcohol has sought to make a place for itself in civilization under the cloak of freedom. How false is its argument is proved by the contrast between its claims and its concessions. It howls for a liberty it does not grant; for a liberty that tramples all the rights of others, whether in the home, in the social circle, on the highway, or in business. It has made no contribution to human liberty or progress. Even its dispensers urge that it be used in moderation. Were it a food, one would know when he had enough. Appetite would be sated and the stomach would rebel at excess. Not so with alcohol—every drink calls for more, and every indulgence fastens more securely the bonds of a slavish habit because it is a narcotic, habit-forming drug. The man who stands for moderation stands where every drunkard started. Alcohol is an arch enemy of law, of love, of temperance, of peace, of harmony, of

progress, of home, community, church, nation, humanity. It is the friend of every vice, the patron of the brothel, the supporter of the slum, the companion of the gangster, the ally of the criminal. Can Christians make it, sell it, use it, or by vote or influence aid others in so doing?

#### COURTESY—AND SUCCESS

One of the most inexpensive gifts one can make to his fellowman is courtesy. A consistent practice of this admirable trait is an investment that pays large dividends to the giver.

For example, there recently was consummated the sale of a beautiful, high-priced residence, with spacious grounds, to a man of our acquaintance, who has "risen to the top" and is today a most successful executive, due to his unfailing courtesy which is extended to all people, both rich and poor, high and low, with whom he comes into business or social contact. This young man started in life as many another boy, with limited education and very little financial resources to back him. He developed a charming personality, worked hard and strove to please his employers. Coming in contact with the general public, he soon mastered a technique that not only gained him many friends, but brought considerable patronage to his business establishment. Success and a large salary resulted, his social life expanded and, ere long, would-be employers were clamoring for his services. Here was one case, at least, where the job sought, the man, with a generous bonus in the offing. However, this marked success did not "spoil" the boy; he became, if anything, more willing to please, to go out of his way to perform some kind and courteous act for his fellowman, and thus he continued to advance and today holds an enviable position, enjoying every good thing that life can offer.

We think there would be many instances of this nature if people made it their daily practice to be courteous in their business and professional dealings. This does not imply servility in any degree, nor does courtesy indicate supineness as some people may imagine. It does, however, mark the gentleman and lady, in a measure separating them from the loud, boisterous element that all too frequently manifests itself unpleasantly and causes one to speculate as to just what progress the human race has made since those dark days when the club was considered a most potent socializing agency.—L. W., in Supreme Council Bulletin.

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## DROP THE DEFENSIVE NOTE!

(Continued from page 11)

our camp. If it be true that the note of Christianity is giving, not arguing, may we not have loaded ourselves with a needless burden in thinking that it is a duty, a necessity, to prove the soundness of the Christian "system" at all points, rather than to lay hold firmly and gladly of that in Christianity which is plainly and gloriously a gospel for us?

Theological waters run deep, and a layman must not venture far from the brink. Yet, to make my point clear, I venture to touch briefly and tentatively on the profound question of pain and suffering in relation to the Christian news of a loving God. I venture no word of disparagement of the deep thought which the doctors of the church have given to this dark problem. But I dare to ask if some light might not come to us along what I may call a non-defensive line. So much of our Christian apologetic on pain leaves the impression that those who suffer are to be regarded as an unlucky minority in a world which is, on balance, quite a comfortable place. Arguments have to be found to "justify the ways of God" to the minority. Is it pessimism to suggest that all our thinking should begin with the universality, the reality, and the mystery of pain, in the hope that from that end—the end of man's bitter need and utter weakness—we may travel on until we see the light of God's love? It was a Sufferer who knew God best. It is man's complicated suffering, when all is said, which drives him to search for God. Can there be for suffering humanity some good news of a Spirit of Love which, working through human hands, hearts and brains, will first make suffering endurable and at last give us liberation from it?

It is not out of the sunshine of a high-spirited optimism, cheerily defending its position against the assaults of the doubting and the despondent, that the light of the gospel falls upon the hearts of men. Rather is it from the somber skies, not indeed of pessimism, but of a deep and ever present sense of the pathos and tragedy of life. Christianity is not a body of truth to be defended and fought for. It is a gift to be offered—a gift to be offered, indeed, with loving and urgent insistence, but a gift which can be forced on no man. The church need fear nothing so long as she can offer that gift. There will always be men and women hungry and thirsty for what she has to give.—Zion's Herald.

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RUSTON DISTRICT J. O. Y.  
UNION

The regular monthly meeting of the J. O. Y. Union was held in Ringgold, Sunday, October 18. The Ringgold Hi Leaguers gave a very inspiring pageant entitled "Onward, Christian Soldiers." The main speaker on the program was Mrs. E. Gillon, of Ringgold, who gave us a splendid talk on "Temple Builders."

The election of officers for the coming year was held. The following were elected: Bryant Hutchins, of Heflin, president; Miss Cathleen Baldrige, of Sibley, vice-president; Mrs. Irvin Rowland, of Brushwood, secretary; Miss Jean Rathburn, of Minden, treasurer; Miss Hazel Canfield, of Pleasant Valley, publicity superintendent; A. M. Hartman, of Pleasant Valley; Mrs. Frye, of Ringgold; Mrs. Woodard, of Ringgold, and Roy Akin, of Sibley, adult counselors.

The following chapters were present: Ringgold, Pleasant Valley, Sibley, Grand Bayou, Brushwood, and Minden, and a total of 78 members. The next meeting will be at Pleasant Valley, November 15.

HAZEL CANFIELD.

## POINTED PARAGRAPH

To write well, it is first necessary to have something to say. Many people would like to write, merely to be called writers. But the people who write best are not trying to write at all. John Bunyan did not know that he had a "style," and Xenophon was not trying to "compose." There are many things in life which can never be attained for their own sake, but come to us as backgrounds in pursuit of something else. Happiness is one of these, and literary achievement is another. Therefore, think first, and write afterward. Yet if you ask me how to learn to think, I can only tell you that I do not know. It seems hardly possible to get into a fit of wild earnestness. "Poeta nascitur," said some one, "non fit." Yet that is too discouraging a motto. Perhaps it is that a person who tries to write, earnestly, sedulously, and resolutely, will be rewarded by attaining incidentally to something else, neither sought nor expected—such as ability to play the banjo—or a sense of humor.—Stephen Leacock.

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## FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Rom. 9:1-3: I say the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost, that I have a great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

1. Paul's experience. Paul's solemn statement gains added impressiveness because of the emphasis with which he testifies of his burden. It is still more striking because the preceding chapter is a glowing description of the Christian experience of the witness of the Spirit and the matchless, conquering love of God in Christ Jesus that transcends everything in life and death.

The very filial relationship to God described in the eighth chapter of Romans was so precious that Paul wanted to share Christ with others. He could not be content to selfishly enjoy Christ in the face of the desperate need of his kinsmen. Christ meant so much to Paul that he was willing to stand in jeopardy every hour to proclaim the suffering and triumphant Lord that could make new men and women.

2. Paul's creed. It makes a difference

what we believe and in Whom we believe. Character determines destiny, but beliefs shape character and determine what we do. Paul knew what Christ had done for Him and the tremendous change that had taken place in his own life. Christ cannot be disregarded or neglected with impunity. When we really believe in the humanity and Deity of Jesus; when we penitently view the Cross; when we realize all that is involved in the Christ's resurrection and ascension, we are impelled to offer Christ to others.

Paul knew the consequences of rejection of Christ. He knew the bondage of guilt and all the unending sequences involved.

Paul also believed in the value of each person. Jesus had revealed this in his parables of the lost sheep, the lost coin, and the prodigal son. Jesus revealed the worth of men in the Incarnation and in His sufferings on the Cross.

3. Paul's passion. Paul was willing to "suffer for the name of the Lord Jesus." He was willing to be bound, to undergo privations, to endure persecutions that he might reach others for Christ.

Paul's love for his kinsmen led him to identify himself with them. Moses plead passionately for backslidden Israel, "Oh, this people have sinned a great sin, and have made them gods of gold. But now, if thou wilt forgive their sin—and if not, blot me, I pray thee out of thy book which thou hast written. Ex. 32:31, 32: Daniel besought God for his people. Dan. 9. Jesus suffered for us all. He revealed supremely this willingness to suffer vicariously. He came to save us from our sins. He suffered, "the just for the unjust."

4. Present application. Men and women manifest enthusiasm for lesser loyalties. Politicians organize precincts and canvass blocks to elect candidates. Baseball and football enthusiasts are constantly broadcasting their interests. Toothpaste advertisers are busy in season and out of season. Certainly Christians can be enthusiastic about Jesus. The children of light ought to be wise in their generation. The desperate condition of society demands that Christians shall not hide their light under a bushel. The sins of men and women call for a crusade on the part of Christians, who should be willing to organize to reach the last and the least and the lost with the

good news of the Gospel. When Zion travails, sons and daughters will be born into the Kingdom of God.

### PRAYER

Our Father, our hearts well up in gratitude for Jesus. We would share Christ with others everywhere. Forbid that we should overlook our own "kinsmen after the flesh." Then let us look unto the "fields white unto the harvest." Save us from barrenness. May we be fruitful Christians. "For their sakes," we would sanctify ourselves. Direct us, empower us, accompany us. In Jesus' name we pray.

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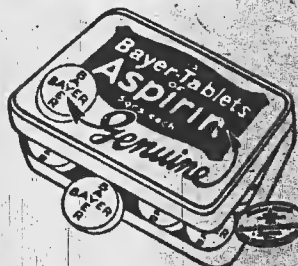
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# In Memoriam

## MEMOIR

R. G. A. CARLISLE

Robert Gideon Anderson Carlisle, the son of Coleman P. and Jane C. Carlisle, the grandson of Rev. James G. Carlisle, and the great-grandson of Rev. Coleman P. Carlisle, was born at Tillatoba, in Yalobusha County, Miss., on August 29, 1873, and died in his home at Longview, Miss., on December 22, 1935. He was buried near his grandfather in the cemetery of the Liberty Hill Methodist Church at McCool, Miss.

On October 25, 1896, Anderson Carlisle and Miss Jessie C. Starnes were married. Four children blessed this union. One of these died in infancy; another died at the age of eleven years, and two of them still live to cherish the memory of their sainted father. When these two children were quite young, they lost their mother. The daughter, Mrs. Clyde Carlisle Smith, resides near Carrollton, Miss., and the son, John G. Carlisle, lives at Longview, Miss. In September of 1916, Brother Carlisle and Miss Martha Louise Hull were married. For nineteen years they lived together and gave to the Church a devoted and faithful service.

When eighteen years of age, Anderson Carlisle made a profession of faith in Jesus Christ as his personal Savior and united with the Methodist Episcopal Church, South. He was granted license to preach by this Church at Sardis, Miss., in October of 1909. In 1914 he joined the Congregational Methodist Church, in which he worked for two years and by which he was ordained an elder in 1915. From this Church he was received as a traveling preacher into the North Mississippi Conference at Winona in 1916. At this session of the Conference he was located at his own request. For a number of years he was employed as a supply preacher in our Conference. During these years he served the Wall Hill, the Arkabutla and the Longview charges, and re-

ceived one hundred and thirty people into the membership of the Methodist Church. He was re-admitted into the North Mississippi Conference at Aberdeen and was appointed to the Rienzi charge, which he served for two years. Later he served the Crawford and Shaeffers charge, the Sallis circuit, the Vaiden and West charge, Olive Branch, Noxapater and Fulton. During the nine years of his active membership in the Conference he received two hundred and fifty-four people into the Church. But while engaged in his work at Fulton, he was stricken with serious illness, and at the Conference held at Pontotoc in 1928 he asked for the superannuate relation. This was granted, and he purchased a home at Ackerman, where he lived for two years. At the expiration of this time his health appeared to be better and he asked to be employed as supply pastor. He was appointed to the Cedar Bluff charge, where he labored for two years, receiving twenty-five people into the Church. After that, he built for himself a home at Longview, where he spent the three remaining years of his life.

It was the privilege of the writer to be closely associated with Brother Carlisle in all his work for the Church. As shown by the record recited above, he possessed the gifts of a true evangelist. With all of his heart he believed that "the Church is of God," that "the Gospel of Christ is the power of God unto salvation to every one that believeth," and that "the Son of Man hath power on earth to forgive sins." These deep, personal convictions gave to his messages a spiritual force and made his ministry very effective. It was his delight to engage in personal work for the salvation of others. He knew how to approach them and how to win their confidence. In this type of work he placed the emphasis upon the Word of God and upon the efficacy of prayer. Knowing his own Christian experience of salvation and the methods of his personal work, we do not wonder at his success in winning souls.

It is also true that Anderson Carlisle possessed the gift of making and retaining friends. He was so genuine at heart, so cheerful in his spirit and so unselfish in his service that to know him was to love him. Frequently he entertained his friends in his home. He loved them and wanted them near him. In that inner circle of friends his true worth was clearly revealed. Most impressive were his cordial hospitality, the fidelity of his friendship, his deep religious convictions, and the strong elements of his character.

In an illness which extended over a

period of seven years, Brother Carlisle manifested the courage, the patience and the resignation of the genuine Christian. He endured "as seeing Him who is invisible," and he frequently recited "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." And when the summons did come, he was able to say, "I am happy, so happy." Having fought the good fight, having finished his course, and having kept the faith, he died in the triumphs of Christian experience.

The funeral service was conducted by his pastor, Rev. Melville Johnson, assisted by Rev. L. P. Wasson, Rev. T. E. Gregory, Rev. J. L. Nabors and Rev. S. W. Hemphill.

May the Lord bless with His wisdom and love the bereaved wife and children. They have been left a goodly heritage from the earnest life, the faithful services and the victorious faith of a good man and ardent Christian.

W. N. DUNCAN.

## RESOLUTIONS OF RESPECT

Whereas, in the passing of Brother C. H. Rew, on October 7, 1936, the Wesley Bible Class of the Newton Methodist Church has lost its oldest member in point of attendance as well as years, and

Whereas, Brother Rew was from the day of the organization of this class, many years ago, one of its most faithful and regular attendants, absent only in case of illness or other providential hindrances, and,

Whereas, he was one of the pioneer members of the Newton Methodist Church, having been affiliated with the church in its best interest for about sixty-five years; and,

Whereas, he inspired others in the work of the church and Church School by his unassuming loyalty and devotion to the cause; therefore, be it

Resolved, that we, the members of the Wesley Bible Class, do hereby express for the class and Church School our sorrow at the going of Brother Rew from our midst. We extend to the members of his family our sincere sympathy and assure them that the memory of Brother Rew's faithful life and service will linger as an inspiration to all of us whose privilege it was to have been associated with him in Christian fellowship. We pray God's blessings upon the loved ones who mourn his passing.

Adopted Sunday, October 18, 1936, by the Wesley Bible Class.

W. A. DAVENPORT,

W. C. MABRY,

J. L. SUMMER, Committee.

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

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**CAPUDINE**

## THE END OF THE DAY

The old man rested and leaned on his hoe,  
And gazed on the cotton field. Row on row  
Of blossoms red and bolls of white,  
Lying peaceful and still in the dying light.

"Lord, I's almos' finished; I's almos' thru'  
Wid dis job fo' de Boss an' dis job fo' you.  
It won't be long twill de end ob de day,  
An' I goes ter de big house ter git my pay.

Sumbudy's here an' I know it's You,  
Er tellin' me things dat am certain an' true.  
It's all in de Good Book fer dem as kin read,  
But You tells me de story wid dese cotton seed.

I takes de seed an' plants 'em jist so,  
But it's Yo' power, Lord, dat makes 'em ter grow.  
I takes care ob dem an' den's when I see  
What I does fo' dem, Yo' does fo' me.

Thouten food frum de yearf an' drink frum de sky,  
Dey wouldn't luv long, but ud shrink up an' die.  
An' eve'y day I knows dat it's true  
My life ain't nothin', Lord, widout Yo'.

'De field's dey is white to de harves' to-day,  
Work, 'fo' de night's comin' soon', Yo' say.  
So I works all day wid de little seeds  
An' makes de crap what de Big Boss needs.

I gadders de bes' an' puts in my sack,  
An' totes it to him at night on my back,  
An' he hangs it up on de scales to weigh  
An' sees is I made de mos' of my day.

An' so when I's thru wid dis job ob life,  
Thru wid de sorrow an' toil an' strife,  
I'll gadder de deeds ob dis life at yo' call  
An' tote 'em all home—burrs, blossoms an' all.

I'll lay 'em all down on de scales at Yo' gate  
An' I'll take my place in de line ter wait,  
Caze it'll be de end ob de long, long day  
An' udders'll be dere ter git dere pay.

De mostes joy and de bestes pay  
Dat cud come ter me is dat You ud say  
Dat Yo' is pleased an' is glad I'se come,  
An' ud look at me an' say 'Well done.'

The old man walked through the falling night,  
But his soul was filled with a wonderful light.  
Happy the man who at night can say,  
"God walked in the field with me today."

GLADYS B. LEGG.

## SAFETY SIGNALS

"Look not mournfully to the past. It comes not back again. Wisely improve the present, it is thine. Go forth to meet the shadowy future without fear and with a manly heart." These are the words of H. W. Longfellow, and they carry a wealth of sound, encouraging advice and hope.

Sometimes the sins and errors of the past stalk across our pathway like sheeted ghosts, and we are oppressed and gloomy. Sins of passion, sins of prejudice, sins of ignorance, sins of selfishness, and then like the Prodigal Son, we fain would seek our Father's house and his pardoning grace. Dr. Fitzgerald Parker said that one proof of Christ's deity was that he had forgiven his sins. His sense of pardon—of reconciliation—is one of the joys of Christian life, and experiences like the Prodigal the penitent stands in pauperis extremis at the gate of God's infinite mercy and sometimes wonders that he is admitted back to his Father's home.

So far as I can learn, the idea of a merciful, forgiving God was altogether unknown in the religions of the ancient peoples. A pardoning God, in the abundant mercy of Christ Jesus, and his gracious revelations of life and death is not only the great paladium—the covering garment—of our faith, but is the only hope of the recreant world.

S. J. DAVIES, D.D.

## THE SAVING OF LIFE

The Office of Education, U. S. Department of the Interior, has enlisted in the fight to conserve human life by a series of five radio presentations. The performers in one of the presentations are known as the "Safety Musketeers." Commissioner of Education Studebaker, who is administrator of the project, declared that he welcomed the use of the radio for practical safety education, in view of the fact that during the year 1935, nearly 10,000,000 people were involved in some kind of accident. He is of the opinion that carelessness and indifference are dangers that should be avoided, and trusts that the American people will

follow the "Safety Musketeers" and adopt the practical safety ideas into their homes and into the lives of the communities.

The program deals not merely with motor accidents—although it is stated that these result each year in a greater toll of human life than the American casualties during the World War—but with every type of accident that menaces and endangers men, women and children today. Among the topics treated on these programs are safety in hunting, baseball, life-saving, poison ivy, fireworks, venomous snakes, etc.

This project is supported by the American Red Cross, National Safety Council, Boy Scouts and Girl Scouts of America, American Automobile Association, and the President's Accident Prevention Conference.

The "Safety Musketeers" are on the air every Monday at 3:00 p.m., E. S. T.

The curate or hermit of the field and fen, however simple his life, or painful his lodging, does not often attain the spirit of the hill pastor or recluse; we may find in him a decent virtue or a contented ignorance, rarely the principle of the martyr's passion.

## DO YOUR EYES BURN?

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# NEW ORLEANS Christian Advocate

Vol. 83—No. 45.

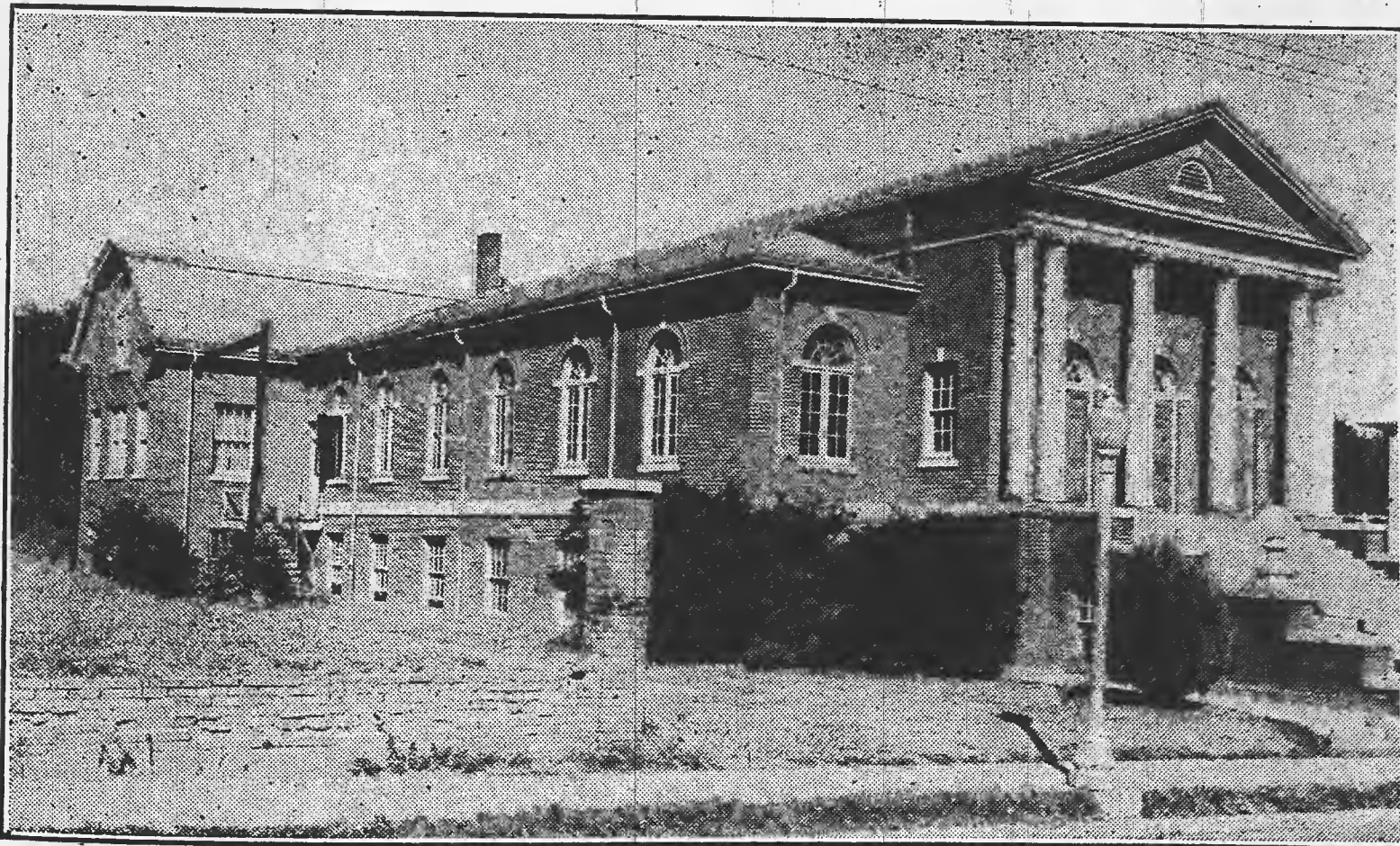
NEW ORLEANS, LA., THURSDAY, NOVEMBER 5, 1936.

Whole No. 41207.

## A Brief Sketch of Methodism in Kosciusko, and Attala County, Mississippi

The North Mississippi Annual Conference is to convene in Kosciusko on November 4th, 1936. The most authentic record at command states that the first Methodist to preach in Kosciusko, Miss., was on June 12th, 1836. Hence Methodism is now one hundred years old in Kosciusko. I assume that this Annual Conference will consider this its Methodist Centennial for Kosciusko. It occurs appropriate and proper that it should be so. In 1833 Attala County was named in honor of the Indian maiden, Attala, of legendary fame. In 1835 Kosciusko was named in honor of Thaddeus Kosciusko, the Polish patriot of Revolutionary fame.

From the most authentic record at command we learn that probably the Rev. Elijah Steele was the first Methodist minister to preach in Kosciusko. The Rev. J. G. Jones was the first presiding elder.



At the present time we now have five Methodist ministers living in said County. These Episcopal Methodist ministers serve twenty-five Methodist churches located in the county. These twenty-five Methodist churches combined have approximately three thousand members. The first Methodist church was organized in Kosciusko in June, 1836. Our present church building, pictured above, is a commodious brick structure with above six hundred members, and well organized in every department and doing splendid work. It was erected in 1925 under the pastorate of Rev. A. S. Raper.

There are five Methodist parsonages within the bounds of Attala County. Our present minister is occupying the third parsonage this church has owned. Our present parsonage is located on the lot where Bishop Charles B. Galloway was born. It is claimed that one of the rooms of our present parsonage is the identical room in which Bishop Galloway was born. During this session of the Annual Conference a marker is to be erected on the parsonage lot to commemorate the birth place of Bishop Galloway. An appropriate program for this occasion is arranged.

(Continued on page 16)



# Wallet of the Week



A UNITED CHURCH MISSIONARY from Japan is quoted as saying that we ought not to get too discouraged as to how the world in our day is getting along in the all-important matter of religion. He told of another missionary of the United Church, who was doing "a greater work in Japan than St. Paul ever did in his day." That too enthusiastic utterance was followed by the very pertinent comment, "One has a certain regret, however, in finding the great apostle thus set down as a back number."

\* \* \*

KATA RAGOSA, chieftain son of a cannibal in Solomon Islands, after a three month tour of the United States, is quoted as saying: "When the missionaries came to the Solomon Islands they kept teaching us that God was Ruler over all, that He made all things and that He guided the destinies of all mankind. I have been dissatisfied in not hearing the great men of America give God credit for anything. They were eager to show me the wonders of man's makings and devisings, but I did not hear one of them say God had given him the thoughts to unravel things of inventive genius."

\* \* \*

THE MAMMOTH, an ice-age brute, is said to have roamed all the continents of the northern hemisphere. The latest specimens of the extinct behemoth have been found in Siberia, where they have been preserved by natural refrigeration for a period estimated at ten thousand years. Specimens have been found in perfect state of preservation—hide, hair, flesh, undigested food in their stomachs, and with tufts of grass in their mouths. Dr. E. B. Howard, of the Academy of Natural Sciences, Philadelphia, recently discovered the skeleton of a mammoth in New Mexico, and with the skeleton were discovered crude weapons of stone and bone with which it is held that the beast was slain.

\* \* \*

EIGHTEEN AMERICAN PHILOSOPHERS, says a recent news note, refused an invitation to attend a meeting of the German Philosophical Association. They gave as the reason for their declination the fact that they could not honorably be present and by their attendance "condone a philosophical conference whose conferees are de facto deprived of that freedom of thought and speech without which philosophy is but an apologia for the ruling powers." The German philosopher may have some doubt as to American opinion, but the reason for the absence of that group of philosophers from the German Philosophical Association will not have to be debated as to its meaning.

THE WHEAT CROP of western Canada, says an exchange, is estimated at 217,480,000 bushels. This is quite better than was expected during the period of drouth, and it is said to exceed previous crop yields in grade and protein content. Notwithstanding the smallness of the crop, it is expected to bring the largest money return since 1929, on account of the advance in the price. It is estimated that the farmers will receive about \$273,000 for their wheat and that this will do much to relieve the stress occasioned by the long and disastrous drouth.

\* \* \*

MADRID DESTROYED BY HER OWN CHILDREN, is the substance of a recent paragraph dealing with the chaotic condition now existing in Spain. It is alleged that the savagery exhibited could not be of a more fierce type if the contestants belonged to entirely different races. Whatever may be the issue of this desperate struggle, civil war, in Spain, there can be no doubt that it will have serious implications for the future of existing governments. Its effects upon the future of democratic government is a matter of deep concern to every lover of human liberty, political or religious.

\* \* \*

THE AMERICAN BIBLE SOCIETY is reported to have received a check for twenty dollars which was sent by a North Carolina man eighty-two years of age. The money represented the "old gold" value of a watch taken from the body of an elder brother in the Battle of the Wilderness, seventy-four years ago. In remitting this money, the donor states that he is the last survivor of a family of eleven children, that he had treasured the watch for many years, but "No one is interested in this watch after I am gone." Such is the melancholy end toward which all humanity travels, and we live at last in the good we do.

\* \* \*

DR. J. GRESHAM MACHEN and his associates, it appears, are being haled into court again. This time it is before a civil tribunal that they must answer. It is reported that the Presbyterian Church has filed suit in Philadelphia asking that the recently organized Presbyterian Church of America be restrained from using the name Presbyterian. We do not know what property interests might be affected by the use of the name, but the effort to exclude those militant Fundamentalists from the privilege of using a name which ecclesiastically has reference to a form of ordination and church government might easily become the occasion for a reaction in favor of those attacked in the suit.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

## EDITORIAL

### A CHALLENGE OF THE HEROIC

A few days ago we chanced upon a want-ad for preachers. After stating the need for preachers, there followed the seemingly crude and heartless: "Old men need not apply." The harshness of the exclusion was somewhat softened by the description of the nature of the task which must be filled, but we still have the feeling that the exception should have been stated in language more diplomatic and refined. Following this blunt word were three qualifications for those who were eligible on the score of age. First, a man must have "at least two years of college." Second, he must have "the missionary spirit to work among the people of the two Dakotas." Third, "salaries range from \$500 to \$1,000 and house." We wonder if such a challenge to faith and consecration will find a great number of young men who will be ready to offer themselves for a sacrificial service in a field like that? We know that many of the "old men" met exactly that test and we know some whose increasing age has not quenched the fire of their enthusiasm and devotion. We wonder, on the other hand, if our cultural advance has not been responsible for a softening of the fiber of our consecration and a reduction of the spirit of self-sacrifice? We know perfectly well that the social and cultural conditions under which our heroic predecessors labored were vastly different from what conditions are now, but even at that they suffered hardships and privations out of all proportion to the privileges and the comforts common to that day. We do not imagine for a moment that there no longer exists a worthy register of sacrificial souls, but what we fear is that there are too many who have their hearts set upon a prominence indicated by a high steeple, a culture symbolized by a profusion of Doctors and Colonels in the membership, comfort recorded in two tile baths, and the luxury of period furniture. Our anxiety is that the ministry, whatever its attainments as to either culture or place, shall not lose the willingness and even the desire to respond to the challenge of the heroic in

service. Not just in a hard field and for poor compensation, but out of love for men and a solid devotion to the cause of Christ.

### YOUTH AND CRIME

The crime situation in the United States is probably much more serious than is being admitted by those responsible for its suppression, and certainly worse than the average citizen realizes. According to **Scottish Rite News Bureau**, there are at the present time twenty-two murderers awaiting execution in Sing Sing, New York, death house. This is probably a record number in the history of the prison. The effectiveness of the processes of justice may afford a grim satisfaction to some of the people, but no person with a heart will be content to accept placidly such an indictment of our civilization. There is no indication that this legal slaughter offers the prospect of a cure or that, throughout the country, are signs of the suppression of this calamitous crime carnival. Bad as the situation is upon the score of numbers, it is even more alarming because of the youthfulness of those whom the law holds in the shadow of death. Nine of those twenty-two murderers are not yet twenty-one years of age and only two of the nine are even twenty. Eleven of those condemned murderers are from Brooklyn, N. Y., and they have an average age of a little more than twenty-three years. Public welfare fledgelings will classify these cases as to age, education, and economic opportunity, and they will make deductions, more cyclopaedic than convincing, but it is not a situation which should be left to the handling of immature minds. Students of social conditions need to find in every right-minded citizen a sober and sympathetic ally. The cause and cure of crime is a responsibility of every home and every citizen in the land. When the twenty-two murderers in Sing Sing are multiplied by the number of places of imprisonment throughout the country it reveals a crime situation not creditable to either society or religion. We need a more constructive handling of

the criminally inclined and we need a more aggressive interest in processes for the moral, the social, and the spiritual rehabilitation of those who have lost grip upon themselves.

### DEATH OF DR. TIPPLE

In the death of Dr. Ezra Squier Tipple, president emeritus of Drew University, and author of the *Prophet of the Long Road*, Methodism has lost a man who made a worthy contribution to its thought and work. He died of pneumonia on October 17. We knew him personally, having been a luncheon guest in his home at Madison, New Jersey, when he was president of Drew Theological Seminary. In correspondence with him touching matters of Methodist history, we found him to be the embodiment of a fine Christian courtesy. We sympathize with the stricken ones of his own home, and we share the sorrow of his many friends throughout the land.

### THE URGE TO CHRISTIAN WORK

The Christian Church seems to have reached a stage in its experience and thinking when we are more concerned with processes and methods than with impulses. This means that, whether deliberately or not, we have developed a tendency to set greater store by the methods and opinions of specialists, ecclesiastical technicians, than by the power of the Holy Spirit. The Church organization has a tendency to become a school of methods, and the idolatry of temple and tradition among the Jews was not more deadening or destructive of all that was vital in their faith than is the idolatry of processes and methods. The evangelism of the Church, left to the interpretation and the regulation of specialists, has been so thoroughly denatured that it amounts to a kind of enlistment period, which has as its paramount interest a keeping up of the organization. The average Board of Stewards gives point to this idea when it estimates the significance of the evangelistic harvest by the number of subscribers added to budget lists. We admit that a genuinely saved man will not consent for another to carry his part in the support of the church and its benevolences, but we are equally sure that budget lists do not account for all that happens in a real revival. We need to recover a dependence upon the Holy Spirit as the primary and the consistent urge in the Christian task.

### MR. C. O. CHALMERS

The Editor and the Business Manager are both in attendance upon the session of the North Mississippi Conference. A veteran, in the person of Mr. C. O. Chalmers, is in command of the office, and we feel sure that no interest of the paper will suffer.

## Editorial Miscellany

By Dr. H. T. Carley

### RATS!

About three and a half years ago our friend, Rev. W. H. Giles, then of Tallulah, La., now of Bastrop, La., gave us a baby Boston bull terrier. The pup was a cunning little rascal, cute as a bug's ear, full of mischief with maybe a little streak of meanness, as hard-headed as a billy goat, but, withal, so lovable that he snuggled his way into our hearts at once—and there he is today. We named him "Pat," for a highly esteemed Mississippi friend.

As he has grown older, "Pat" has become a little more sedate in his ways, taking life more seriously as he has faced the heavier problems of maturity; but he is still full of fun and spends a good part of each day in such recreational activities as happen to strike his fancy. After coming to the country his chief delight—until he was taught better—was catching chickens. Being a dog of considerable discernment, he has largely lost interest in this form of sport.

But "Pat" has a passion for mice and rats. His attitude toward these rodents must be the result of heredity, for he has had neither instruction nor training in their pursuit. He just naturally goes after them.

There are certain places where he thinks they ought to be, and he makes regular visits to these places every day. We keep a sack of chicken feed on the back porch. "Pat" has never caught a rat or mouse there, nor, as far as we know, has he ever seen one; but he noses around it carefully and watches it closely every chance he has. Some day he is likely to have his reward.

A pile of boards in the backyard is another of his favorite hunting places. He has never caught a rat there; but it is a likely place, and as soon as we open the door to let him out he makes a bee-line for it, running around it, stopping and looking closely, and with head cocked to one side, listening intently for any sound that would indicate that the game is at hand. There are rats around the woodpile—and he will catch one some day.

He is sure, too, that there are rats under the garage. He never misses an opportunity to go in it, around it, and under it, being as eager and hopeful today as he was yesterday—or last week, for that matter.

"Pat" never quits hoping that he will be successful—he is an optimistic little cuss; and he never quits trying to get what he wants. If he lives long enough, he is going to catch him a rat.





# News and Views



## HEADLINES ..

By Dr. D. B. Raulines

"No man is great to his valet," I believe someone remarked. Jesus observed that a prophet is without honor in his own country among his own people. "Bring your flowers to the living" is a hint at about the same thing I suppose.

All of it is a shot at that big striped demon familiarity who goes about turning close association into contempt instead of understanding, respect, sympathy and appreciation.

Perhaps all of this is saying that we do not take sufficient time and thought to live. We are blind to the glory in the midst of which our common days are spent. Ordinary bushes flame all about us and some extraordinary ones, but we see them not.

But this is not the point. I was just letting the motor run awhile. Pardon the aimless drift and the pointless prattle.

Here it is. I picked up the paper of Lake Charles, La. One of its main headlines made me dust off my specks. Yes, there it is. "Mayo Citadel", Salvation Army's New Center Dedicated."

Well, now; I pondered. What is all this about? It is all right for the Salvation Army to have a "citadel" and many of them. But what name is this that is to be a burden or a boost to it?

I feel you looking over my shoulder as I go down the column.

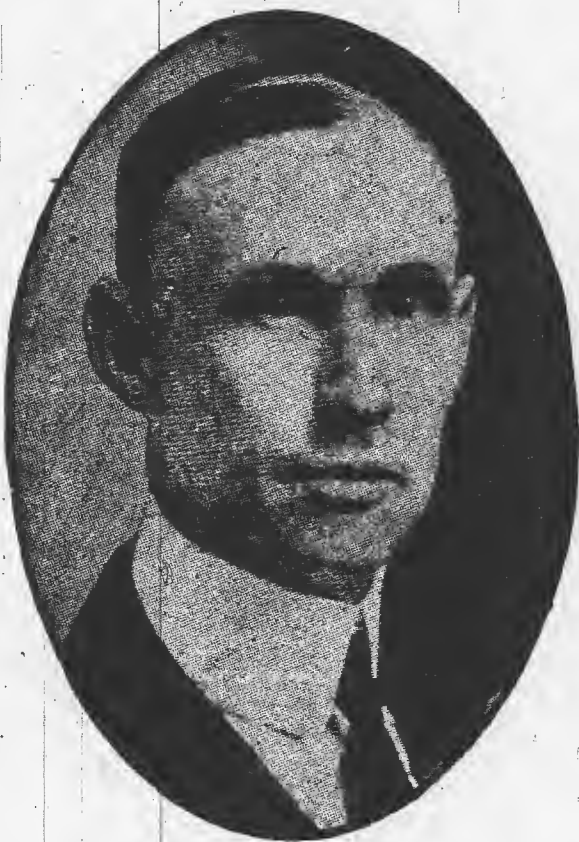
Getting straight at the thing here are the facts: the Salvation Army post at Lake Charles has just dedicated its new home and named it "Mayo Citadel."

Who is this "Mayo"? And what is the meaning thereof?

For the name to "click" you have to put "A. M." before it. That dismisses the "Mayo Brothers" and gives us "Brother Mayo."

A. M. Mayo is the man who came to Lake Charles in 1872 and, when missed from the building of his own house, was found starting a Sunday School. He is the man who, on the day of the dedication of "Mayo Citadel", was beginning his forty-fifth year as superintendent of the Sunday school of our church at Lake Charles. For eighteen years he has been chairman of the local advisory board of the Salvation Army. This helps to explain

the name chiseled over the portal of their new home, "Mayo Citadel." He is the man to whom the church is on the way from where he is at any time to where he wishes to go. He operates a prominent and important business quite insistent and exacting in its demands and details. But when his church calls, never so lightly, it is always heard above the claims of his business. Down comes his desk top. (No, I believe he has taken the top off to save time.) Without so much as, "Wait a minute", he is off on her bidding with a stride that quickens and lengthens



BISHOP HOYT M. DOBBS,  
President North Mississippi Annual  
Conference

as he goes. He gets as much fun out of doing things for the church as a boy gets out of a roll in the first snow or an August plunge into the "Ole Swimmin' Hole." He is the man who, by his counsel and comradeship, gives his pastor a profitable post graduate course in his high calling. No good cause lacks a champion when he is around. At once he gives pull, push or prestige to the enterprise; usually all three.

The editor of the local paper spoke thus of him: "It was in 1872 that Mr. Mayo came to Lake Charles, and he has been actively identified with every civic move since." Underscore the words "actively identified."

Besides all this, when his preacher feels something tugging at his coat tail he may be sure that it is Brother Mayo telling him about somebody that nobody else knew anything about is in need and that he is about to take him to see him.

Brother Mayo, Louisiana Methodists and others, salute you. You have made the world roomier and sunnier for us. We pray for new depths and dimensions to your influence.

## REKINDLING THE EVANGELISTIC FIRE

By Rev. Henry A. Rickey

As you know, New Orleans was first recognized by the Methodist Church as a great field for evangelism in 1805 when the Western Conference, meeting in Kentucky, appointed Elisha W. Bowman to New Orleans. The town then had 12,000 people. The Governor promised the Capitol for Bowman to preach in, but he found the doors locked. Nothing daunted, "he found a few drunken sailors and Frenchmen about the walks of the house" and preached to them in the open air. "One of the officers told me that the Methodists were a dangerous people, and ought to be discouraged." (I wonder how dangerous we are considered now.)

After much vain effort, Bowman decided to "leave the ungodly city of New Orleans and to try the watery waste and pathless desert" to the Opelousas country. When it was known that Mr. Bowman was about to leave, some citizens remarked that "Mr. Bowman was the first Methodist preacher to come there and that he had met with so little encouragement that he was going away disheartened, and such would be his report to his brethren, that none would ever succeed him and so they might congratulate themselves as being forever relieved from the declamations of those noisy enthusiasts." A shrewd lawyer standing nearby knew Methodism better than that and replied, "that the Methodists had reconnoitered the city by an advance scout, and that they would never give it up as long as their itinerants could get a cowhide for a bed to sleep on and sweet potatoes to eat." (Quotation from Jones' History of Methodism in Mississippi.)

At the last session of Conference, we

reported 5,284 Methodist members in New Orleans and Gretna—no we have never given it up. It is an honor and a privilege to follow where such heroes as Bowman, Miles Harper, Lewis Hobbs, the first martyr to the cause in New Orleans, William Winans, Benjamin Drake, and the long line of faithful preachers and laymen who have worked to establish our Church here.

Yet as one looks at the reports, one feels that something is lacking. Southern Methodism reported 102,000 additions on profession of faith—which seems to be a large number—but it isn't—only 1 convert to every twenty-seven members. The Louisiana Conference had a little better average, 2,705, or 1 to 23 members. The New Orleans District, with a great mass of unchurched available, did no better than the rest of Louisiana—345, or 1 to 23 members—23 members to get one convert!

One Church in New Orleans with 766 members reported 9 on profession of faith—1 to every 74 members, one-third as many as the District and State average. Another with 490 alleged members to start with only received 12 by profession of faith, or 1 to every 40 members. Another with 168 members could announce only 6 new Christians in twelve months—1 to 28 members. Another with 765 reported 31, 1 to 25, about average for the district. Some Churches did better—one with 828 reported 41 converts, or 1 to every 20 members. Another with 392 reported 41 new Christians, or 1 to every 10 members.

Of these 345, 257 are reported as scholars joining the Church from the Church School. The church with 766 reporting 9 new Christians reported all 9 as coming in through the Church School. That of 490 reported 7 of the 12 as coming through Church School. That of 168 reported 4 of the 6 as coming in through the Church School.

What has happened to the evangelistic fire of Methodism? Jesus Christ came to seek and to save the lost, and he left the task in our hands. Evidently we are not seeking, else we do not have that which will save, or we are going at it in the wrong way.

Who's to blame—the preachers? That is the conventional answer to any Church problem. I have never seen a group of preachers who work any harder and who love Christ any more than the New Orleans pastors. Bishop Dobbs says that New Orleans Churches as a whole are better now than he has ever known them to be.

What is the trouble—the Theology of the Preachers?—I have heard that said,



REV. L. P. WASSON, Presiding Elder-Host,  
North Mississippi Annual Conference

but the figures do not show any great inrush of new converts from those who preach the loudest and whose theology is the mustiest. Curiously enough, there are some examples to the contrary. If the preachers were to get credit for all the additions on profession of faith, in the South each preacher last year averaged 13, in Louisiana 14, and in the New Orleans District 16—so the preachers are not altogether to blame.

The Church School staffs seems to be doing fairly good work in evangelism among children and young people—but very poor work in reaching unreached adults. That seems to be characteristic of evangelism in New Orleans in general. We train a class of children for Church membership, and—there are the bulk of the new converts.

One of the most encouraging things I have heard lately is the plan for evangelism for next March—a great preacher one week—a great visitation organizer the next, and then two weeks of evangelistic effort in each Church, culminating Sunday. Such movements are in the right direction, and they show the kind of leadership we have now in New Orleans.

But what about now, and the rest of the year, all years to come. Is your evangelism to be at best only seasonal and spasmodic? Is it to be mainly for chil-

dren and young people? Is it to be merely the securing of church letters, as far as adults are concerned? Are there no unsaved men and women in our midst? Are we going to continue to drift in the direction of our episcopal ancestors—against whose coldness and stiffness the Wesleys and Whitefields revolted? Shall we become Methodist Episcopal, or remain Methodist Episcopal? At one time Methodism supplied the evangelistic fervor for Protestantism—at present we have almost left the field to the Baptists, Disciples, Christian Scientists, and the Apostolics—what of the future?

It seems to me that the preaching mission has given us the needed challenge. To the preachers, they say, "Preach for a verdict"—not merely or mainly for instruction, enlightenment, or entertainment—but for a verdict, a decision, a commitment. But, their message is not primarily to the pulpit. Their message is largely to the laymen, "And let every Christian bring one other person into the Kingdom." How can the preachers get a verdict from the unsaved, if they are not there—and they are not there. Most of our congregations are church members, and most of them who come are good Church members, too. Most of your hypocrites and backsliders stay at home.

Every Christian to win a Christian



this year! Think what that would mean to New Orleans Methodism—10,000 members instead of 5,000—5,000 new members of the Kingdom of God. We could do it too, if we wanted to—if we loved God enough, if our loyalty to Jesus Christ were strong enough.

We must go out into the highways and byways and compel them to come in—we might re-word it, and still revolutionize Methodism in New Orleans. Each active Christian to win one other person to the Kingdom—that is a possible goal, and a wonderful one.

Let us pray for a great baptism of the Holy Spirit upon New Orleans Methodism—that we may answer the call of the preaching mission—and each active Christian have his or her man or woman—or boy or girl—into the Kingdom before the Missionary Council in January.

### A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: I have just received from the treasurer, Mr. F. Y. Whitfield, a list of payments on the benevolences as made to October 25, which is as follows:

#### BROOKHAVEN DISTRICT — \$3,660.69

—Adams, \$125.00; Bogue Chitto, \$6.00; Brookhaven, \$600.00; Crystal Springs, \$70.00; Georgetown, \$38.25; Harrisville, \$158.50; Hazlehurst, \$432.00; Magnolia, \$50.00; McComb, Centenary, \$210.21; McComb, LaBranch St. and Fernwood, \$102.10; McComb, Pearl River Ave., \$375.00; Meadville and Bude, \$351.16; Monticello and Pleasant Grove, \$92.75; Osyka, \$235.00; Prentiss, \$300.00; Scotland, \$100.00; Silver Creek, \$101.40; Summit and Topisaw, \$62.00; Utica, \$111.17; Wesson, \$89.55; Bayou Pierre, \$50.00.

#### HATTIESBURG DISTRICT — \$3,691.39

—Bay Springs, \$180.50; Bonhomie, \$150.00; Bucatunna, \$140.00; Ellisville, \$75.00; Euclutta, \$24.00; Hattiesburg, Broad St., \$190.44; Hattiesburg, Court St., \$115.00; Hattiesburg, Main St., \$498.60; Heidelberg, \$20.00; Laurel, First Church, \$200.00; Laurel, Kingston, \$43.75; Laurel, West Laurel, \$21.00; Magee, \$130.00; Matherville, \$109.25; Montrose, \$150.00; Mt. Olive, \$352.85; New Augusta, \$38.50; Petal, \$82.50; Richton, \$162.50; Shubuta, \$250.00; Sumrall, \$125.00; Taylorsville, \$20.50; Waynesboro, \$500.00; Waynesboro Circuit, \$89.00; Williamsburg, \$23.00.

#### JACKSON DISTRICT — \$10,279.46

—Benton, \$306.02; Bolton and Raymond, \$141.55; Brandon and Pelahatchie, \$175.00; Camden and Sharon, \$84.25; Canton, \$300.00; Carthage, \$205.00; Carthage Cir-

cuit, \$84.70; Clinton, \$12.00; Fannin, \$202.65; Flora and Bentonia, \$165.60; Florence, \$42.00; Forest, \$100.00; Harper-ville, \$148.50; Homewood, \$180.00; Jackson, Capitol St., \$3,806.00; Jackson, Gallo-way Memorial, \$1,655.62; Jackson, Glendale, \$150.00; Jackson, Grace, \$300.00; Jackson, Millsaps Memorial, \$230.00; Lake, \$90.00; Lena, \$150.00; Madison and Pocahontas, \$250.00; Mendenhall and D'Lo, \$106.50; Morton, \$410.00; Raleigh, \$425.00; Shiloh, \$38.00; Terry, \$100.00; Vaughan, \$196.07; Walnut Grove, \$200.00; Jackson, Bessie Shanks Mission, \$25.00.

#### MERIDIAN DISTRICT — \$3,054.18

—Burnside, \$28.40; Chunky, \$59.50; Cleveland, \$90.00; Daleville, \$77.15; Decatur



REV. T. E. GREGORY, Pastor-Host,  
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and Hickory, \$100.00; DeKalb, \$50.00; DeSoto, \$93.95; Enterprise, \$64.43; Lauderdale and Electric Mills, \$256.89; Meridian, East End, \$275.00; Meridian, Fifth St., \$200.00; Meridian, Hawkins Memorial, \$293.50; Meridian, Poplar Springs, \$100.00; Meridian, Wesley, \$53.51; Philadelphia Station, \$600.00; Philadelphia Circuit, \$550.00; Porterville, \$75.00; Quitman, \$30.00; Scooba, \$17.50; Vimville, \$39.35.

#### SEASHORE DISTRICT — \$3,307.19

—Americus, \$70.00; Bay St. Louis, \$45.00; Biloxi, Main St., \$225.00; Brooklyn and Bond, \$20.00; Carriere, \$40.00; Coalville, \$22.00; Columbia, \$850.00; Escatawapa, \$20.00; Gulfport, First Church, \$313.50; Handsboro and Second Church, Gulfport, \$70.00; Kreole, \$100.00; Leakesville, \$100.00; Logtown, \$48.14; Long Beach and Pass Christian, \$120.00; Lucedale,

\$300.00; Lumberton, \$65.00; Mentor, \$10.00; Moss Point, \$79.05; Ocean Springs and Wesley Memorial, \$33.37; Oloh, \$60.00; Pascagoula, \$112.37; Picayune, \$200.00; Poplarville, \$15.00; Purvis, \$34.70; Saucier, \$161.06; Vancleave, \$50.00; Wiggins, \$88.00; Epworth and Wesley, \$50.00.

VICKSBURG DISTRICT — \$2,719.11—  
Anguilla, \$250.00; Centerville, \$130.00; Edwards, \$85.00; Fayette, \$100.00; Glos-ter, \$25.08; Hermanville, \$65.00; Lorman, \$70.00; Louise and Holly Bluff, \$51.75; Mayersville, \$50.00; Natchez, \$159.73; Nebo, \$150.00; Port Gibson, \$375.00; Roll-ing Fork and Cary, \$147.44; Roxie, \$146.41; Satartia, \$97.72; Silver City, \$150.00; Vicksburg, Crawford St., \$100.00; Vicks-burg, Gibson Memorial, \$202.60; Wash-ington, \$30.00; Yazoo City, \$333.33.

#### GRAND TOTAL — \$26,712.02

You will note that eleven charges have yet paid nothing on these sacred claims. In two districts every charge is represented and in another only one charge is not represented. Since the last report approximately \$7,000.00 has been paid to the treasurer, but \$32,975.00 more is needed to reach the total accepted.

J. M. SULLIVAN.

### GOLDEN WEDDING INVITA-TION

All the friends and relatives of Rev. and Mrs. James L. Sells of Mount Olive, Miss., are hereby given an invitation to attend their Golden Wedding anniversary celebration to be observed at the Methodist parsonage in Mount Olive at 3 o'clock on the afternoon of November 9, 1936.

After the wedding ceremony is read an informal reception will be held at the parsonage. The wedding service will be read by two members of the Mississippi Conference, Revs. Irl Hendrix and James William Sells, sons of the couple who will, after fifty years, re-take their vows of affection and allegiance.

Friends from former pastorates served by Rev. and Mrs. Sells will be gladly welcomed at this occasion. Since transferring to the Mississippi Conference in 1902 these two have served as leaders of the following charges: Long Beach, Coalville, Brooklyn, Wiggins, East End, Meridian, and Fifth Street, Meridian, Centenary, McComb, Port Gibson, Mount Olive and as presiding elder of the Seashore District for four years.

Members of the family will be in charge of the informal reception and are taking this means of requesting the attendance of their parents' friends at this Golden Wedding anniversary.

JAMES WILLIAM SELLS.

## Mississippi and Louisiana

Rev. J. W. Pearson, one time the pastor at Mansfield, La., has been transferred from the Western Virginia Conference, and stationed at Centenary Church, Lynchburg, Va.

Mrs. W. H. Sudduth, of Starkville, Miss., expresses her appreciation of the Advocate and adds, "without it we can't keep up with our great church work." This is another of the valued opinions of our friends.

Rev. B. C. Taylor, of Homer, La., has announced a series of services for his church from November 1-8. Concurrently with this series, "Uncle" Van Carter will conduct a "Comradeship Week" with the young people.

Our good friend, Rev. T. J. Holliday, is doing an effective work at Zwolle. We do not know a finer spirit or a more faithful worker at his task than T. J. Holliday. He always helps us, even though he writes just a card.

Rev. R. V. Fulton, Springfield, La., has done nobly by the Advocate this year. He says that his interest is grounded on a forty years reading of the paper. We appreciate his kind words regarding the editor and the associate editor.

A telegram from Mr. J. H. Johnson, of Clarksdale, Miss., states that he is in the Methodist Hospital, Memphis, undergoing treatment, but that owing to a bad cold, the operation had been postponed. It was uncertain as to when it could be performed.

Dr. D. B. Raulins, of Carrollton church, New Orleans, has been ill for several days, but at last account he was apparently on the road to recovery. Several members of his family were ill at the same time, but all are improving, we are glad to know.

Rev. Maurice Fulkerson, who comes to Louisiana Conference by way of Southern Methodist University, is from the Southwest Missouri Conference. He is stationed at Newellton, La., a community church, but he is not losing sight of the Methodist factor in his group.

Mrs. A. J. Watson, president elect of a newly organized Missionary Society at Beulah, Miss., says that just before the closing of a week's successful revival in which the pastor was assisted by Rev. O. I. Hull, a Missionary Society with twenty members was organized.

We have not had at any time a more welcome guest in the Advocate office than we had a week ago in the person of Mr. A. M. Mayo, of Lake Charles, La. We had only a few minutes with him, but we greatly appreciate the visit, and we were rejoiced to see him looking so well.

Mrs. Henry T. Carley, wife of the Associate Editor of the Advocate, was in a Vicksburg sanitarium recently, but fortunately she escaped an operation and hopes are entertained that she may recover without such an ordeal. According to a note from Dr. Carley to the editor, she is gradually improving.

On behalf of the Advocate, the editor desires to make acknowledgment of another check for one hundred dollars for Advocate promotion. We were not enjoined to keep the gift a secret, but we know the man well enough to be sure that he prefers to be an anonymous giver. We have received in all \$275 for Advocate promotion.

Dr. H. Wynn Rickey has recently been elected Head of the Modern Language Department at Mississippi State College. Dr. Rickey is a son of Rev. and Mrs. Rickey, of the Louisiana Conference. For a number of years he has had charge of

the French Department at Louisiana College. He has been well received at Starkville and is happy in his work.

Galloway Memorial Church, Jackson, Miss., of which Dr. J. L. Decell is pastor, has a missionary in Czechoslovakia, Rev. Vaclav Hunati, who is supported by Mr. and Mrs. Virgil Howie of that congregation. Galloway Memorial Church is celebrating its centennial year in connection with the entertainment of the Mississippi Conference at its approaching session.

Indications at the present moment are that there will be a substantial advance in payments on Benevolences over last year. Amounts reported to have been remitted to the treasurers are such as to encourage the belief that our claimants may fare much better than they have for a number of years. The financing of church debts also indicates an upward swing in Methodist fortunes.

Rev. J. W. Sells, now concluding his fourth year at Forest, Miss., says that he expects "to report, as usual, everything in full." In addition to fixed obligation in his budget, the church has done paid-for repair work totaling \$1,450. He also pays high tribute to the unselfish spirit and the effective leadership of his presiding elder, Rev. T. M. Brownlee, all of which we are prepared to believe.

Rev. T. C. Cooper, of the Anguilla, Miss., charge, says that he has had great loss this year. By death T. W. Fields and W. P. Gavin, two valuable stewards, have been removed. He is, notwithstanding his losses, closing out a very successful year. The charge has paid its benevolences in full, has made worthy contributions to a number of connectional causes, and is in the midst of raising funds for a new parsonage.

### HOMWOOD, MISS.

The stewards of Homewood charge met on October 27, 1936, by call of their pastor, Rev. H. S. Westbrook. The body met at the parsonage to attend to business. Brother Brownlee, our presiding elder, and Brother Sells of Forest being present, for which we were very thankful. Dr. Brownlee led in the devotional, reading the third chapter of I Corinthians, and was followed with prayer by Brother Sells. The body discussed the pastor's salary, each steward determined by the help of God to try to get all the pastor's salary in full. Brother Brownlee made a very impressive talk, being very happy to be present. Regretting very much all the stewards of the charge could not be present. He spoke of being very

**LUZIANNE**  
**COFFEE**  
**100% Good**



much encouraged over his work in the district being much impressed by the work of our pastor, Rev. H. S. Westbrook, he urged the stewards to do their best for him and each steward promised to do all that was in their power for their pastor. On leaving he extended his thanks for the invitation to come and be with us. After the business session Mrs. Westbrook, with the help of the ladies of the community, served a delicious six o'clock dinner which everyone seemed to enjoy. We wish to express our thanks and appreciation to Brother and Sister Westbrook for their loyal service rendered to the people during the year and may God's richest blessings rest upon them in the future is our prayer. Also we wish to thank the ladies Missionary Society for their co-operation with us in the work. We enjoyed having with us as visitors Rev. and Mrs. O. M. Morgan and Mr. and Mrs. Mayo from Polkville. The meeting was closed with prayer by Brother Westbrook and on leaving everyone expressed themselves as enjoying the time very much.

MRS. J. P. CRAIG,  
Secretary Pro Tem.

### CHILDHOOD AND YOUTH WEEK REPORT FROM KINGSTON-LAUREL

I feel that this splendid report should be shared with other Church School workers in the Conference and hope that many other churches will carry out similar activities during their observance of Childhood and Youth Week, and then continue the same fine spirit throughout the year. The Church School and Home, working together can accomplish much toward the religious development of boys and girls.

The observance was opened with a sermon by the pastor.

Helpful books, pamphlets and The Christian Home were on display and for distribution.

Every home in the Children's division was visited and prospective members were contacted. The superintendents of the Children's division, Mrs. C. N. Provost, visited in every home except one, and this home was visited by another children's worker. The junior department superintendent also visited every home in her department.

A total of sixty-seven homes were visited, touching eighty-nine children in the Children's division, besides intermediates, young people and adults. A definite increase in attendance has already been noticed, as well as a better understanding between the Church School and

the Homes.

Closing this observance, the play in the Church School magazine, "The Father," was given before a splendid congregation.

This report is an outcome of the fine spirit of co-operation between the pastor and Church School workers in Kingston Church, and we thank God for their example.

The month of October is set aside for the observance of Childhood and Youth Week, but we need to carry this same interest and Church School-Home co-operation throughout the year.

MRS. MADOLIN B. FOSTER.

### COALVILLE CIRCUIT, MISSISSIPPI CONFERENCE

Dear Dr. Duren: I thought probably that some of the readers of the Advocate might be interested in the work being done on the Coalville circuit.

To begin with we have a very excellent presiding elder in Dr. L. J. Power. He is a great preacher, very brotherly, and a very splendid leader.

We moved to Coalville January 5, taking the work left vacant when Rev. M. W. Porter's health failed.

We have had a very good year, having driven 13,000 miles thus far this year, made 1,186 pastoral visits, held prayer in 234 homes, preached and been in 178 services, received 154 members by all methods, baptized 21 babies, organized one Epworth League, one Church School, one Woman's Missionary Society, made about \$350 in improvements, will be able to report EVERYTHING IN FULL, and am a superannuate.

One reason for the success is that the people have co-operated and we have a good official board, and one of the best charge lay leaders in the Conference in H. Jack McNeil.

We are happy in the work, and glad to be back in Mississippi. Now, Mr. Editor, if you ever chance to pass this way if you will stop over and preach for us we will feed you on fish and chicken.

Success to you and the Advocate.

A. W. O'BRYANT.

### ADVOCATE PRIZE SCHOLARSHIP

Dear Editor: Please allow me space enough in your good paper to express my sincere "thanks" to the presiding elder and all of the pastors of the Greenwood District.

It was through a very kind act of these men that I am now attending Grenada College. The one hundred dollar scholarship which they saw fit to give me not

only helped from the financial standpoint, but gives me a feeling that someone is interested in me. Therefore, I will try harder than ever to succeed. I only hope that I may never prove unworthy of these good pastors and presiding elder's confidence in me.

Mr. Editor, please let me take this opportunity to tell you how much we Grenada College girls enjoy your paper. A copy of the Advocate is always kept in the library. We always make it a point to read each edition, and we enjoy every one very much.

With every good wish for your continued success with the Advocate, I beg to remain

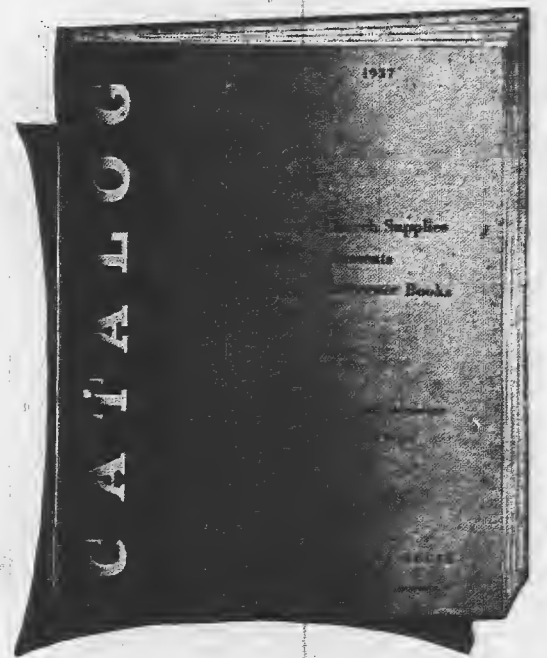
ANNETTE PHILLIPS.

### NOTICE, MISSISSIPPI CONFERENCE

A meeting of Mississippi Conference Board of Finance will be held in room assigned to the Board, Galloway Memorial Church, in Jackson, Miss., Wednesday, November 18, 2 p. m. Matters of great importance will come before the Board and the presence of each member of the Board is requested.

C. A. SCHULTZ, Chairman.

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## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Ave., New Orleans

The following interesting news comes from Mrs. George Sexton, Jr., Conference president:

#### "SCARRITT ASSOCIATES"

"A copy of the first report sent Mr. Earl Moreland of Scarritt College brings convincing evidence that Mrs. Gilman McConnell has made a good start toward making Louisiana Conference Scarritt-minded. The report contains seventy-nine names representing the following societies: Keithville, Merryville, St. Joseph, DeRidder, Oak Ridge, Lake Charles, Church Point, Ringgold and Baton Rouge. These women have become Scarritt Associates by sending in an amount of money and by promising their prayers and interested backing. Mrs. McConnell wishes individual names and addresses, rather than a society as a whole. Scarritt is a distinctive educational institution, built and operated for the training of Christian workers and merits generous support from missionary women. Mrs. McConnell has been appointed to promote this work in Louisiana, and though it is an "extra" and cannot be counted on our pledge, your president and executive committee hopes that Louisiana will reach its quota of members in the next few months. Scarritt College and its work is very dear to our hearts."

Zone No. 1 of the Monroe District held its quarterly meeting recently in Bastrop. Mrs. Virgil Morris, zone leader, presided. The theme of the meeting was "Christian Citizenship." Mrs. J. M. Alford gave a highly interesting talk on "A

Christian Citizen's Duty Toward the State and to God."

A spirited discussion of Christian Citizenship was led by Mrs. D. C. Metcalf. Special organ music was given by Mrs. Speir. At the business meeting Mrs. E. C. Gibson, district secretary, presented the work of the district. Deaconess Shields Nuttall, Conference rural worker, who has recently taken up work in the Monroe District, was introduced. The next meeting of this zone will be held in Sterlington in January.

Two new Bible studies for Missionary Societies are just off the press: "Songs In the Night," written by Miss Mary De Bordelen, is a series of studies from Isaiah 40-55, the price is twenty-five cents and may be ordered from the Publishing House, 810 Broadway, Nashville. The other is "The Radiant Heart," studies in Paul's letter to the Philippians, by Dr. Costen J. Harrell. The price of this is also twenty-five cents and may be ordered from the Publishing House. With such splendid text books provided, every auxiliary in the Conference should enjoy some intensive Bible study.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

#### LIFE MEMBERSHIP

This gift we give for life, not for a day  
We want the memory within your heart  
to stay

For life—not for a day.

A symbol lives within this gift to you  
This gift for life—for you have given,  
too.

Our lives are sweeter for this gift from  
you.

Your gift for life to us was life, indeed,  
A life that has so often planted seed  
Within our hearts at times of stress and  
need.

Small seed of courage and of faith so  
rare

Fall from your life to lives so bare  
Of faith and courage—because you care.

This gift we give for life, not for a day  
We want the memory within your heart  
to stay

For life—not for a day.

—Gladys B. Legg.

The above poem, written by Mrs. W. C. Legg, of Electric Mills, and dedicated to Mrs. Rolfe Hunt, was read by the author when the Lauderdale and Electric Mills auxiliaries presented Mrs. Hunt with a life membership at the fourth quarter's zone meeting held at Central Church, Meridian. The poem expresses the feeling of our entire Conference about Mrs. Hunt. Mrs. Grady May presided at this meeting and the program followed the outline given in this column a few weeks ago.

All World Outlook superintendents have received letters from Nashville concerning the fall work. During November the slogan is "Every group an increase in World Outlook subscriptions."

#### "AIN'T GONNA STUDY WAR NO MORE?"

Read: "So They're Talking War Again," by Ernestine Schumann-Heink, page 12, November "Good Housekeeping." Read: "I Saw Them Die," by Shirley Millard, page 12, November "Ladies Home Journal." Read: "What Would Jesus Do in the Present Crisis?" by Dr. Chas. M. Sheldon, page 22, October 31st issue of "Liberty."

Mrs. L. J. Achee, president of the Lydian Circle, Main Street, (Hattiesburg) Church, reports splendid work done both in study and finances.

#### LET'S FACE FACTS

At the close of the third quarter, our Conference treasurer, Miss Mary V. Weems, reports as follows:

District	Pledge	Paid
Brookhaven	\$3,173.50	\$2,108.64
Hattiesburg	4,616.50	1,782.03
Jackson	5,548.50	2,936.89
Meridian	2,877.00	1,893.40
Seashore	2,537.00	1,683.78
Vicksburg	4,391.00	2,158.62

What are we going to do about it?

Our Conference secretary, Mrs. Paul Arrington, says: "I am so prayerfully in earnest about getting our pledge paid in full this year. I cannot see how we can face Jesus Christ with it unpaid in the face of such wonderfully improved conditions. Our Conference is truly a land of plenty this fall. Just as an expression of our gratitude we should each one do everything possible, not stopping until it is paid. Life members and baby specials will be extra help. A child's life membership, (\$5.00) may count on your auxiliary's pledge provided it be funds raised especially for this purpose." Children under six years of age may be enrolled as life members and a child's name may be placed on the memorial roll for five dollars.

### WHEN IN NEW ORLEANS SHOP AT HOLMES

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## NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The fourth zone meeting of the Greenville District met in Shelby, Miss., Wednesday, October 21, at 2 o'clock. There was a good representation from the four societies—Merigold, Shelby, Rosedale, and Gunnison.

The meeting was called to order by the chairman, Mrs. Ernest Moore, of Malvina. Immediately after the opening song, "Love Divine," and prayer by Mrs. Moore, the business session of the zone was held.

Each of the four societies gave splendid reports of the last-quarter's work. The four groups reported nearly every phase of the work as completed or nearly so. The important business of the zone was the election of zone chairman for 1937. The nominating committee, Mrs. J. S. Fincher of Merigold, Mrs. Scott Blanchard of Gunnison, Mrs. H. F. Wilkerson of Shelby, Mrs. W. W. Woollard of Rosedale selected Mrs. Pearl Holcomb of Gunnison. The entire body voted for Mrs. Holcomb for chairman for 1937. Gunnison issued an invitation for the zone to meet in their church next quarter and Rosedale is to give the program. After the offering was made, the zone decided to invest all the years' collections in

Scarritt Associates. At the close of the business session, Mrs. Frank Jones of Merigold took the chair and Merigold presented the following program:

1. World Outlook Report—Mrs. R. C. Johnson.

2. Checking Auxiliary Efficiency Aim—Mrs. C. R. Gramling.

3. Checking Christian Social Relations Aim—Mrs. W. H. Bernard.

4. Scarritt Associates—Mrs. V. L. Harrington.

5. Song, Evening Prayer—Mrs. Harry Speakes.

5. Forum on Christian Living:

(a) Jesus' Evaluation of Personality—Mrs. Frank Jones.

(b) The Forgotten Man—Mrs. L. A. McKeowen.

7. Consecration Service—"I Can Do All Things Through Christ Who Strengthen Me," by Miss Myrta Davis, rural worker of North Mississippi Conference, now located in Greenville District.

The hostess society, Shelby, served delicious refreshments at the close of the program. A delightful hour of fellowship was enjoyed.

We are glad to report two Scarritt Associate memberships that have come in recently. One is Mrs. E. E. Moore of Clarksdale. The other is Mrs. W. W. Hall, Jr., of Shelby.

Mr. Moreland of Scarritt who is directing the Scarritt campaign in the churches asks that we have half our membership in by November 25. If we are to do that a great many friends of Scarritt must be found. If you are a friend and interested will you not, please, send me your name and a gift for Scarritt that I may enroll you as a Scarritt Associate?

Auxiliaries who are finishing up a successful year's work and who have funds left in the treasury, why not invest in a few Scarritt Associate memberships?

### W. M. S. COUPON CAMPAIGN

Have you heard the "Big Coupon Secret"? If not, ask your Coupon chairman—she knows all about it. Maybe you will decide to give the play, "Miss Coupon—Who Is She." It is attractive, interesting and informative. Order from Mr. Fred McDonnell, Methodist Orphanage, Jackson, Miss. It is being revised so it can be used in Louisiana. Here are two of the snappy little choruses:

Tune (Old Grey Bonnet)  
Put on your fine Gold Bonnet  
With its Soap Coupon on it,  
While we hitch old trouble by the way.  
We will all save a dollar,  
If you folks will only follow,  
For our Golden Coupon Day.

See our fine Gold Bonnet  
With its Soap Coupon on it,  
And we want a million, by the way.  
You will have to save a dozen,  
From your brother, sister, cousin,  
For our Golden Coupon Day.

Tune: School Days  
Hot days, cold days,  
Dear old coffee and tea days,  
Drink it, and sip it, and taste it, too,  
Old Luzianne is good for you.  
Coupons you'll find in coffee can,  
Money you'll save, so take your stand.  
You'll keep the dear orphans who love  
you so,  
And they are such hungry kids.  
Watch this space for further suggestions  
how to collect coupons.

### HOMEWOOD CHARGE

On the afternoon and evening of October 27, Rev. and Mrs. Hilary S. Westbrook of the Homewood charge held a board of stewards meeting and supper at the parsonage. Members of the official board of the charge and their wives were guests of the parsonage home. Dr. T. M. Brownlee, presiding elder of the Jackson District, was present and addressed the officials on the work of the district and the church. This meeting was preliminary to the quarterly conference which was held on the 30th. Homewood charge, under the capable leadership of Brother Westbrook, will be among those charges of the Mississippi Conference reporting everything in full.

REPORTER.

## Don't Sleep When Gas Presses Heart

If you want to really GET RID OF GAS and terrible bloating, don't expect to do it by just doctoring your stomach with harsh, irritating alkalies and "gas tablets." Most GAS is lodged in the stomach and upper intestine and is due to old poisonous matter in the constipated bowels that are loaded with ill-causing bacteria.

If your constipation is of long standing, enormous quantities of dangerous bacteria accumulate. Then your digestion is upset. GAS often presses heart and lungs, making life miserable.

You can't eat or sleep. Your head aches. Your back aches. Your complexion is sallow and pimply. Your breath is foul. You are a sick, grouchy, wretched, unhappy person. YOUR SYSTEM IS POISONED.

Thousands of sufferers have found in Adlerika the quick, scientific way to rid their systems of harmful bacteria. Adlerika rids you of gas and cleans foul poison out of BOTH upper and lower bowels. Give your bowels a REAL cleansing with Adlerika. Get rid of GAS. Adlerika does not gripe—is not habit forming. At all Leading Druggists.

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Apply Gray's Ointment  
Used since 1820 to give relief to millions  
—the best testimonial of merit. 25c at  
drug stores.

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Anyone suffering from Fistula, Piles or any Rectal trouble is urged to write for our FREE Book, describing the McCleary Treatment for these treacherous rectal troubles. The McCleary Treatment has been successful in thousands of cases. Let us send you our reference list of former patients living in every State in the Union. The McCleary Clinic, C112 Elms Blvd., Excelsior Springs, Mo.

## Christian Education

### CHURCH SCHOOL LESSON, NOVEMBER 8.

By Dr. J. R. Countiss

#### THE CHRISTIAN WARFARE

The Christian warfare is always a righteous warfare. It is never a war against humanity, but always against the enemies of humanity. It is not a war of greed, but of good will, destructive only

of the destroyers. Being thoroughly militant, it is opposed to moral pacifism. It is not supinely passive but tremendously active and aggressive. No other type of religion could have appealed to one with the indomitable energy and world vision of Paul.

In the Christian warfare we find an adequate and satisfying substitute for all militarism. There are plenty of internal enemies to keep us humble, with plenty of external enemies to keep us altruistic. There are enemies individual and sporadic, social and organized; enemies deeply entrenched and enemies daringly on the march. This warfare demands every manly virtue known to the race—courage, loyalty, co-operation, persistence, sacrifice of personal comfort, perhaps even of life itself.

Paul began his attack in Ephesus by preaching in the synagogue where he had a right to expect not only sympathy and encouragement but aggressive allies. When he discovered determined opposition among his own people, he turned to a more general ministry for both Jews and Greeks in the school of Tyrannus. As a result, his message was spread through all the cities of Asia Minor. God continually gave him power according to his need and blessed the people according to their faith, and all in accord with the levels, knowledge and culture of the times. The manifestations of religion are as varied as the people who experience it.

There was general confession of the trickery and fraud of sorcery and magic. Books pertaining to these were piled in a huge public bonfire. A bonfire of all the vicious and trashy literature found today in so-called Christian homes might expose whole towns to conflagration, but such bonfires would again cause the word of God to "grow and prevail." The Christian who tolerates evil in his own life will be of little service in eradicating the sins of others.

The weapons of this warfare are not of man but of God, not material but spiritual. The battle is God's, and the Christian must fight with God's armament: First of all are truth and righteousness, essential to the building of personality, necessary to all advancement of the human race. The Christian goes always under the banner of peace. The footfall that heralds his approach is that of a brother. His mission is always one of helpfulness. His goal is not the destruction of his

fellows, but their conversion to truth and their enlistment under the flag of the Father of all men. The conquered are not slaughtered but saved.

The Christian motive is always love. This motive is nurtured by prayer both for himself and for others that its flame may be kept pure from selfishness and envy or other unworthiness. If the greatest of the apostles felt the need of the prayers of his people, how much more the minister of our church. If Jesus found his supreme delight in prayer, it must surely bring joy to the hearts of his followers. Prayer keeps love alive.

## To Quickly Ease Pains of Rheumatism

**Bayer Tablets  
Dissolve Almost  
Instantly**

In 2 seconds by stop watch, a genuine BAYER Aspirin tablet starts to disintegrate and go to work. Drop a Bayer Aspirin tablet into a glass of water. By the time it hits the bottom of the glass it is disintegrating. What happens in this glass . . . happens in your stomach.



### Ask Your Doctor About Genuine BAYER Aspirin

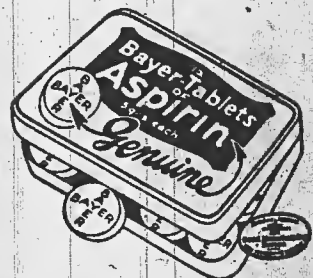
Any person who suffers from pains of rheumatism should know this:

Two genuine BAYER ASPIRIN tablets, taken with a full glass of water, will usually ease even severe rheumatic pains in a remarkably short time.

Ask your doctor about this. He will probably tell you there is nothing better. For real Bayer Aspirin tablets not only offer a potent analgesic (pain reliever), but start going to work almost instantly you take them. Note illustration of glass.

Try this simple way. You'll be surprised at how quickly pain eases. Get real Bayer Aspirin by asking for it by its full name, "Bayer Aspirin" at any drug store. Now virtually one cent a tablet.

**15c FOR  
A DOZEN  
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DOZEN  
Virtually  
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## This Home-Mixed Cough Remedy is Most Effective

**Easily Mixed. Needs No Cooking.**

Cough medicines usually contain a large quantity of sugar syrup—a good ingredient, but one which you can easily make at home. Take 2 cups of granulated sugar and 1 cup of water, and stir a few moments until dissolved. No cooking! No trouble at all.

Then get from your druggist 2½ ounces of Pinex, pour it into a pint bottle, and add your syrup. This gives you a full pint of truly wonderful medicine for coughs due to colds. It is far better than anything you could buy ready-made, and you get four times as much for your money. It lasts a long time, never spoils, and children love it.

This is positively the most effective, quick-acting cough remedy that money could buy. Instantly, you feel it penetrating the air passages. It loosens the phlegm, soothes the inflamed membranes and makes breathing easy. You've never seen its equal for prompt and pleasing results.

Pinex is a concentrated compound of Norway Pine, the most reliable soothing agent for throat and bronchial membranes. Money refunded if it doesn't please you in every way.



## HOME-COMING REVIVAL BY HOME-COMING BOYS

God's method of financing His Church (Storehouse Tithing), has been highly satisfactory from every viewpoint at Glendale. While there are members who don't tithe—some who don't contribute anything—yet the leadership of the church is committed to tithing and a good-sized majority of them are cheerful tithers and according to the conditions in Mal. 3:10-12 that are met by Glendale, God has verified His promise contained therein and more! On the basis of the tithing method the stewards in the beginning of the year set a financial goal for the year and all through the year they have met weekly and "took stock" and many times the meetings would close by a circle of prayer and thanksgiving for the reports given in by the secretary. On account of the infantile paralysis situation in the summer, we postponed our revival. It looked as though we would not be able to have a revival after this postponement, but as good financial reports kept being made it was seen without a definite set-back of some kind the financial goal would be reached and all assessments be in a little before Conference. It then dawned upon us that just before Conference, with all assessments in two weeks before Conference, we would have a "Drive for Souls," just before Conference instead of a "Drive for Money." And just about this time ten years ago Glendale was built and the thought of members who were here then in or out of Jackson would be invited back to attend the revival. It then dawned on us that there were three young men who are carrying the message of Jesus to dying souls in our Conference that went out from Glendale who are sufficiently close to do the preaching. Therefore, the "Home-Coming Revival by the Home-Coming Boys." These boys are Andrew F. Gallman, pastor of Bessie Shands church in South Jackson; Robert E. Case, pastor of the Fannin charge, and Morelle H. Wells, pastor of Harrisville charge. The idea is for these boys to alternate in preaching so that none of them will have to be away from their own charge all the time of the revival. This plan will give those out of Jackson some time for looking after the details of their work just before Conference, and I believe it is a plan that will work when the preachers are seeking souls as our forbears did in old-time meetings when several preachers would alternate in a revival. Anyway, the pastor and cf-

ficials felt it was a good thing since we were deprived of our regular revival at the regular time. And this is being sent to the Advocate to enlist prayers for the revival and to inform any who were once members of Glendale out of Jackson that can come in for the meeting, you are specially invited as well as the general public. An "Annual Tug" for souls rather than an "Annual Tug" for money just before the meeting of our Annual Conference. The time for the meeting is November 8-17.

Pray for us and come to see us when you can.

Praying and preparing,

J. A. WELLS.

### REV. W. D. MILTON WRITES

We are finishing up the year's work here in Trout-Goodpine charge and feel that a word maybe would be appreciated from the church. We have sent in to the Conference treasurer our full quota of Conference claims, paid our district claims and all the special askings from our work. We feel that we will be able to make a good report and the work is in good condition every way.

## A BARGAIN WHILE THEY LAST BEAUTIFULLY ILLUSTRATED LITHOGRAPHED Christmas Greeting Cards

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## Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Is. 54:2—Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes.

The Jews were exiles in what looked like a hopeless captivity. But they carried into captivity faith in Jehovah, the

one true God. They could no longer worship in the temple. But they did not permit misfortune to destroy personal character. They learned sympathy for the weak and concern for all peoples. The prophet also had a fervent conviction of Judah's restoration. That ruined, desolate kingdom had a future greater than its heroic past.

The tent or tabernacle is an emblem of the Church. There is in this call a challenge to Zion always.

"Enlarge the place of thy tent" was the text of William Carey before his fellow-ministers at Nottingham, England, in 1792. He exhorted (1) Expect great things from God; (2) Attempt great things for God. He organized a missionary society and the following year he sailed for India as its first missionary.

"Lengthen thy cords." When the tent is enlarged, the cords must be lengthened. There is peril in being content with narrow boundaries. No cause can flourish without aggression. Christ gave a Great Commission that demands a lengthening of our cords. We must reach the unreached at our doors. We must take the world as our parish. We must strive to bring every area of life under the influence of Jesus. And our minds should be open to new ideas as the "Spirit takes the things of Christ and reveals them unto us." "According to your faith, be it unto you," said Jesus. And we must strive to advance if we are to make progress.

"Strengthen thy stakes." Driving in tent pegs is a striking picture of the inner life just as the lengthening of the cords is an image of the extension of our area of usefulness. The strengthening and the lengthening should keep pace with each other. The strengthening is the foundation for the lengthening. The end of consecration is service. When endued with power, the early Christians were to become witnesses. There is always a vital relation between the life in Christ and the life for Christ.

Sometimes a tall tree falls and we wonder why. Investigation reveals that inner decay or shallow roots was responsible for the fall of the tree.

Therefore let us give earnest heed that we may strengthen the great beliefs and develop strong convictions. Let us tighten our grip on Jesus Christ. If we are to serve others, we must have a vital union with Christ.

As the Conference year closes and

plans are projected for a new Conference year, there is a call for Zion to lengthen cords and strengthen stakes.

### PRAYER

Our Father, may our purposes be Thy purposes. May our will be Thy will. Give us the "mind of Christ." May a richer life in Christ lead us to a more useful life for Christ. Abide with us and lengthen our cords and strengthen our stakes. In Jesus' name we pray.

Phone, MAin 2338

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**SEND NO MONEY—NO AGENT WILL CALL**  
To receive a policy for FREE INSPECTION, send a post card with your name, address, age at nearest birthday, and name of beneficiary. If not satisfied you owe nothing. If thoroughly satisfied with the policy, you may then send \$1.00, which pays for your insurance until first of second month, following Registration, if application is approved. Since this FREE INSPECTION OFFER may be withdrawn, write today to GUARANTY UNION LIFE INSURANCE COMPANY, Dept. 1-X, Beverly Hills, California.

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IT takes more than "just a salve" to draw them out. It takes a "counter-irritant"! And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the local congestion and pain when rubbed on the sore, aching spots.

Muscular lumbago, soreness and stiffness generally yield promptly to this treatment, and with continued application, relief usually follows.

Even better results than the old-fashioned mustard plaster. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.





## In Memoriam

### DEATH OF MR. AND MRS. A. B. WALKER

Mr. A. B. Walker and wife, who were killed in a car accident north of Ellisville on last Saturday were laid to rest last Monday.

Funeral services were conducted for each at the same hour, Mrs. Walker at Heidelberg while Mr. Walker's funeral was conducted from the Ebenezer Church near Wiggins. A large crowd attended. The following ministers took part: Rev. Mr. Rester, pastor of Ebenezer Baptist Church; Rev. D. E. Vickers, pastor of Brooklyn-Bond charge, where Brother Walker held his membership; Rev. J. M. Lewis, pastor of Wiggins Methodist Church, and Rev. Mr. Lee, pastor of Wiggins Baptist Church. He was interred at the side of his former wife.

He is survived by three daughters, Mrs. Robert Stewart, Misses Jessye, Ruth, and Ruby Walker, all of Wiggins; one son, Wayne Walker, El Paso, Tex., and a host of relatives and friends who mourn his passing.

He was a devout and courageous Christian gentleman. To have known him was to love and respect him. He loved his church and his pastor. His going is keenly felt.

D. E. VICKERS.

### RESOLUTION

Whereas, our Heavenly Father has seen fit to call home our beloved brother, Colin P. Carter, at the age of fifty-five, who passed away at his home in McLaurin, Miss., on September 9, 1936, after an illness of several months, and

Whereas, the McLaurin community has lost a loyal and valuable citizen, a leader and promoter in all civic affairs, and

Whereas, the churches of his community have lost a loyal and faithful supporter, especially the Methodist Church where he held his membership, and was a steward for a long number of years,

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

## CAPUDINE

which office he held until his death.

Whereas, the surviving family, his wife, a son, Byron, a daughter, Mildred Carter, two brothers, J. A. P. and Dewitt, two sisters, Miss Carriell Carter and Mrs. Will Hatten, have lost a devoted husband, a loving father and brother, and

Whereas, his leadership in song services which he loved so well, will be missed throughout the entire county, and

Whereas, this quarterly conference, of which he has been a member for a long period of time until his death, feels keenly the loss in his departure from the church triumphant, which seems to human sight most untimely. But the Captain of his salvation called him, and with his characteristic calmness and fearlessness he yielded to the divine will. He rests from his labors, and his works do follow him; therefore be it

Resolved, that we, the members of the fourth quarterly conference of Brooklyn and Bond charge do express for the church and the members of his family our sorrow and sincere sympathy, over the going of Brother Carter. We pray God's blessings upon his family who mourn his loss; be it further

Resolved, that a copy of this resolution be sent to the New Orleans Christian Advocate, the Hattiesburg American and the family of the deceased.

Respectfully submitted,

D. E. VICKERS, Pastor,  
G. J. TROTTER, Secretary.

### "A CHRISTIAN PASSES ON"

On the morning of October 4, 1936, Brother A. E. Wyatt, passed to his Heavenly home from the Vicksburg hospital. He was one of the truest, kindest, and most loyal workers for our Lord that we have ever met, and his going will be an extreme loss and sorrow to his church and community. He was laid to rest in the cemetery of Fayette, Miss. Brother Wyatt was a member of the Methodist Church of Girard, La. He was a faithful Sunday school worker, a loyal layman, and always a servant of his Master. He loved the gospel, and found his greatest joy going to church and laboring in his unusual way, with others to bring them to know Christ as he knew Him.

We came to know this great man through many beautiful visits to his home, "The Lone Pine," as every one knew it. We were made to feel the sweet Christian Spirit that was ever present in this home where two wonderful Christians, each having passed the three-quarter century mark, moved with the grace and charm that always accompanies those who live in close fellowship with Jesus.

Brother Wyatt had an unusual appreciation of the beautiful, and a ready response to kindness, for which no one could excel him. He was gentle, patient, and kind to all, which graces endeared him to all who knew him.

He leaves behind him at his passing, his wonderful Christian wife, the daughter of a Methodist preacher, and a triumphant Christian leader; also two sisters, Mrs. Geo. Campbell and Miss Elizabeth Wyatt, and two brothers, Mr. Ed. Wyatt and Mr. Fred Wyatt, all of Detroit, Mich.

We are made sad by his going, but with glad hearts we look to that brighter day when he shall call us friend forever.

Serene, I fold my hands and wait.

Nor care for wind nor tide nor sea;  
I rave no more 'gainst time or fate,

For Lo, my own shall come to me.

The Stars come nightly to the sky;  
The tidal wave to the sea;  
Nor time, nor space, nor deep, nor high,  
Can keep my own away from me.

—John Burroughs.  
W. D. MILTON

## Relieve COUGHS quicker by "Moist- Throat" Method

Get your throat's  
moisture glands  
back to work and  
"soothe" your  
coughs away



THE usual cause of a cough is the drying or clogging of moisture glands in your throat and windpipe. When this happens, heavy phlegm collects, irritates. Then you cough. The quick and safe way to relief is by letting Pertussin stimulate those glands to pour out their natural moisture. Sticky phlegm loosens, is easily raised. You have relief!

Get after that cough today—with Pertussin. Over 1,000,000 prescriptions for Pertussin were filled in one year. This estimate is based on a Prescription Ingredient Survey issued by American Pharmaceutical Association.



**PERTUSSIN**  
"MOIST-THROAT" METHOD OF  
**COUGH RELIEF**

AD-1.  
Seck & Kado, Inc., 440 Washington St., N.Y.C.  
I want a Free trial bottle of Pertussin—Quick!  
Name \_\_\_\_\_  
Address \_\_\_\_\_

## A BRIEF SKETCH OF METHODISM IN KOSCIUSKO, AND ATTALA COUNTY, MISSISSIPPI

(Continued from page 1)

The approaching Annual Conference will be the sixth to be held in Kosciusko. The others were held as follows:

Nov. 20, 1856, by Bishop Pierce, W. H. Watkins, secretary.

Nov. 4, 1863, by Bishop Andrews, H. J. Herring, secretary.

Nov. 24, 1875, by Bishop Payne, John Bancroft, secretary.

Dec. 2, 1885, by Bishop Hargrove, John Bancroft, secretary.

Dec. 7, 1904, by Bishop Galloway, J. R. Countiss, secretary.

Most of the Methodist Episcopal churches located in this county have live and well organized Sunday schools. They are doing a great missionary work by instilling high moral principles in the youth, and teaching them to live true and noble, happy lives. It is a notable fact that from one of said Sunday schools seven Methodist ministers have gone out in the active field of labor as well as one foreign missionary to China. The Sunday schools and the churches are well located in the county so that every Methodist can attend the services of at least one, if he or she so desires. Each church is efficiently served with consecrated men. These men, as well as those who have gone before, are devoting their lives to the cause of the Master, endeavoring to serve humanity.

Time and space forbids any detailed history of any single church in the county. Much of said history is filed away in the archives of history in Grenada College, Grenada, Miss. Those desiring a fuller detailed history can gain much information by applying there.

J. M. SHUMAKER.

## ROLLING FORK SUNDAY SCHOOL

My Dear Brother Duren: I am here sending you a letter from Brother Fred J. McDonnell, superintendent of our Orphans Home, in answer to our Work Day collection in our Sunday school, of which I am superintendent and have been for 32 years. Every third Sunday in our Sunday school we send the collection to our Home. On Work Day and Christmas we have specials for our children, who have no other way for their support except by free-will offerings. They are our children and it is our duty to see that they are cared for, and by your publishing this letter and the one I am sending you from the Home I think may influence other

Sunday schools to send an offering to the Home once a month. We are in our new church and it is fine, too. Moved in last Sunday. Please don't disappoint me, as the Home doesn't receive the advertising it deserves.

J. G. PARHAM.

A recent survey of the missionary work that is being done among the Japanese on the northeast coast of Korea shows an increase in resident members of from 25 to 40 per cent during the past five years.

## Children Readily Take

### Syrup of Black-Draught

When a child is sick, or upset by constipation, it is no longer necessary to irritate the little sufferer by giving a bad-tasting medicine. Keep on hand a bottle of modern, refined Syrup of Black-Draught. It is easily given to children. Made of official U. S. pharmacopeia senna and rhubarb, with cinnamon, cloves and sugar syrup to make it pleasant-tasting. Sold in 5-ounce, 50-cent bottles.

# Kidneys must clean acids from your blood



DR. W. R. GEORGE  
Former Health Commissioner of Indianapolis

## Your System is Poisoned And May Cause Getting Up Nights, Nervousness, Leg Pains, and a Run-Down Condition When Kidneys Function Poorly

Your health, vitality and energy are extremely dependent upon the proper functioning of your kidneys. This is easy to understand when you learn that each kidney, although only the size of your clenched fist, contains 4½ million tiny, delicate tubes or filters. Your blood circulates through these tiny filters 200 times an hour, night and day. Nature provides this method of removing acids, poisons, and toxins from your blood.

### Causes Many Ills

Dr. Walter B. George, many years Health Commissioner of Indianapolis, recently stated: "Most people do not realize this, but the kidneys probably are the most remarkable organs in the entire human anatomy. Their work is just as important and just as vital to good health as the work of the heart. As Health Commissioner of the City of Indianapolis for many years and as medical director for a large insurance company, I have had opportunity to observe that a surprisingly high percentage of people are devitalized, rundown, nervous, tired, and worn-out because of poorly functioning kidneys."

If your kidneys slow down and do not function properly and fail to remove approximately 3 pints of Acids, Poisons, and liquids from your blood every 24 hours, then there is a gradual accumulation of these Acids and Wastes, and slowly, but surely, your system becomes poisoned, making you feel old before your time, rundown and worn out.

Many other troublesome and painful symptoms may be caused by poorly functioning kidneys, such as Getting Up Nights, Nervousness, Leg Pains, Dizziness, Frequent Headaches and Colds, Rheumatic Pains, Swollen Joints, Circles Under Eyes, Backaches, Loss of Vitality, Burning, Itching, Smarting, and Acidity.

### Help Kidneys Doctors' Way

Druggists and doctors in over thirty-five countries throughout the world think that the proper way to help kidney functions is with the modern, up-to-date Doctor's prescription, Cystex, because it is scientifically prepared in strict accordance with the United States and British Pharmacopoeia to act directly on the kid-

neys as a diuretic. For instance, Dr. T. J. Eastell, famous surgeon and scientist of London, says: "Cystex is one of the finest remedies I have ever known in my medical practice. Any doctor will recommend it for its definite benefit in the treatment of many functional kidney and bladder disorders. It is safe and harmless."

And Dr. T. A. Ellis, of Toronto, Canada, has stated: "Cystex" influence in aiding the treatment of sluggish kidney and bladder functions can not be over-estimated." And Dr. C. Z. Bendelle, of San Francisco, said: "I can truthfully recommend the use of Cystex," while Dr. N. G. Giannini, widely known Italian physician, stated: "I have found men and women of middle age particularly grateful for the benefits received from such medication. A feeling of many years lifted off one's age often follows the fine effects of Cystex."

### Guaranteed 8-Day Test

If you suffer from any of the conditions mentioned in this article or feel rundown, worn out, and old before your time, poorly functioning kidneys may be the real cause of your trouble. And because Cystex has given successful results in thousands of cases throughout the world after other things had failed, you should put this doctor's prescription to the test immediately, with the understanding that it must prove satisfactory in every way within 8 days, or you merely return the empty package and the full purchase price is refunded.

Because Cystex is specially and scientifically prepared to act directly on the kidneys as a diuretic, it is quick and positive in action. Within 48 hours most people report a remarkable improvement and complete satisfaction in 8 days. Cystex costs only three cents a dose at druggists. Put it to the test today. Under the guarantee you must feel younger, stronger, and better than you have in a long time—you must feel that Cystex has done the work thoroughly and completely, or you merely return the empty package and it costs nothing. You are the sole judge of your own satisfaction. You can't afford to take chances with cheap, inferior, or irritating drugs or any medicine that is not good enough to be guaranteed. Telephone your druggist for guaranteed Cystex (pronounced Siss-ter) today.



# NEW ORLEANS Christian Advocate

Vol. 83—No. 46.

NEW ORLEANS, LA., THURSDAY, NOVEMBER 12, 1936.

Whole No. 41208.

## The Universe

By Arthur Madison Shaw

O Logos!—silent, potent speech of God—  
Or thought-expression, rather done than said—  
Thy stylus, where the foot of man hath trod,  
Hath left a message that may now be read.  
Eternal Mind, creation's source and goal,  
All wisdom, strength and beauty Thou hast brought  
To rear this school and temple for the soul;  
The smallest piece, a symbol of Thy thought—  
Could man but read it!

Supreme Designer of the cosmic stage,  
Where moves the drama of eternal years,  
Thy Life, unfolded here from age to age,  
In star or atom—great or small—appears.  
Thy face is luminous in all we see;  
Thy purpose imaged in Creation's plan:  
Intent on nobler, finer things to be,  
Thy Dream is latent in the heart of man—  
Would man but heed it!



# Wallet of the Week



CHRISTIAN MARTYRDOMS in modern times have been estimated by Dr. Clifford P. Morehouse of the Living Church to be far in excess of the number done to death in the persecutions of the early Church. He estimates that there have been 187,000 martyrs in modern times as against an estimated 129,000 in ancient times, and that Russia has had as many martyrs as the Roman Empire had from Nero to Constantine. When the Assyrian, Armenian, Greek, Chinese, Mexican, and Spanish martyrs are added it makes a staggering record for the period since the World War.

\* \* \*

THE NATIONAL COFFEE DEPARTMENT of Brazil is said to have burned a year and a half's supply of coffee for the world in the last five years. The price of green coffee has been raised two cents per pound, but the annual production is still much greater than the demand. The estimated value of the coffee destroyed is \$255,000,000, and the destruction will probably continue for a number of years. It is an effort on the part of the Brazilian Government to stabilize coffee prices by a control of the supply. The destruction by burning has been the only method for control which has proved successful.

\* \* \*

COMPULSORY MILITARY TRAINING has been refused by the Quaker school at Chung-king, West China. There is a militarist revival on in China, and all schools were to drill their students in military matters. The interest in military training is such that some Buddhist monks have asked to be trained as soldiers. The Quakers asked to be exempted from military training on account of their principles, and they offered an excellent system of physical training instead. This alternative was accepted and the school has been granted registration by the Chinese government.

\* \* \*

SYRACUSE UNIVERSITY is giving a course on marriage. In response to the petition of six hundred and thirteen students it was introduced a year ago. Five departments of the University contribute to it: psychology, biology, sociology, home economics, and religion. Despite the difficulties which were suggested, the first year seems to have met with a fair measure of success. But the question as to the real benefit of the course will not be so easy to determine. Its popularity will mean little toward establishing its value, and elements of comparison will not be possible. Two personalities are involved and it will not be easy to assign values to the contribution of each.

TRANSLATION OF THE BIBLE, either the whole or in parts, have been made into nine hundred and fifty-four languages. Three of the five thousand languages of the world are either dying out or are closely related to other languages in which the Bible exists. But there are still one thousand languages without a Bible, and over a hundred tribes in the basin of the Amazon River have no translation of the Bible. In Asia two hundred nations are without it. In view of this situation, it would seem that our missionary task has just begun.

\* \* \*

AN ORGANIZATION OF ALL THE INDIAN TRIBES of Wisconsin into a body, to be known as the Indian Union Gospel Mission, is a new effort in denominational consolidation. The new organization is to include all Christian faiths, and it is to be founded at the seat of the Green Lake Bible Institute. The Institute owns twenty-two acres of lake shore land, fourteen buildings and camp facilities to accommodate two hundred persons daily. The stock of the Institute is owned by Baptists, Lutherans, Presbyterians and Congregationalists. Rev. Elmer G. Hanley is said to have planned the movement.

\* \* \*

THE ROCKEFELLERS have made a conditional gift of two hundred and fifty-five thousand dollars in order to save Euclid Avenue Baptist Church, Cleveland, Ohio, to the denomination. The rather suggestive condition is that the church must give assurance of forward social and theological leadership. The church is faced with the problem of providing a program for a congested down-town district of the city of Cleveland. If it should find difficulty in arranging a program adequate to the needs of that section, it would probably be as difficult for those making the condition to pass upon its keeping.

\* \* \*

THE BABY DERBY is Canada's latest entry in the contest for United States front page publicity. The Dionne quintuplets and Dr. Dafoe have had a long run as publicity's best seller, but their day in the headlines seems to be about to end. Now six Canadian mothers and their fifty-four "younguns" have crossed under the wire in a ten-year race in baby production, for Charles Vance Millar's five hundred thousand dollar prize. A Baby Derby is not our idea of either good sense or good humor, but evidently there are those who think that the chance of possessing a half million is the chance of a lifetime, and in our headliners they find a notoriously good audience.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

## EDITORIAL

### A JOYOUS RELIGION

Paul wrote to his Philippian converts: "Rejoice in the Lord alway: and again I say, Rejoice." These words constitute a part of his summary of factors which make for steadfastness in the Lord. To us, this injunction implies that there is an emotional factor in Christian experience which cannot be repressed except at the cost of the deeper loyalties of the soul. Paul seems to say that to rob Christianity of an emotional support is to make insecure the Christian's attachment to his Lord. There is, we think, a sense of triumph in the experience of salvation, whose true outlet is emotional. Certainly we would not suggest that there is any virtue in a particular type of emotional manifestation. Neither would we be willing to exclude any expression of joy that fits into the cultural or the psychic reactions of any individual. The manner of manifesting joy is unimportant, the important thing is to have an experience which causes such feelings to arise. The thinking and the attitudes of any period are reflected in expressions of joy, and to insist upon an abandoned form of reaction would be to take away the element of spontaneousness which is inseparable from genuine joy. No one would be so foolish as to insist upon substituting for our conventional dress the knee breeches of Benjamin Franklin, or the hoop-skirts of the belles of the sixties. Those styles have had their day and the very taste which produced them is as much a thing of the past as the faded heirlooms which hang in our closets. While all that is true, one thing is certain: If the experience of salvation is not sufficiently real to excite the emotions, it will lack the drive necessary to become a regnant force in our lives. Paul knew that the religion which provokes a song and which generates enthusiasm would contribute more to Christian achievement and to the arousing of interest in the Gospel than the most logical and scholarly appeal that could be made. Orthodox belief is not to be discounted, and a carefully worked-out program has its place, but a passionate, a joyful enthusiasm will do much to multiply the effectiveness of both.

### THE RETIRED MINISTER

The Congregational Union, which seems to be the organization through which British Congregationalism functions in its benevolent enterprises, made a recent appeal for an increase of the funds which it administers. We know that the Church is congregational in its government and that there may be individual and local supplements to the funds disbursed through the Union; but we think that it is a legitimate assumption that the larger part of benevolent funds is handled through the central organization. The statement which we saw lists \$80,000 which was distributed from the Pastors' Superannuation Fund, to 300 retired ministers—an average of \$266 each. From the Pastors' Widows Fund, \$25,000 which was distributed among 300 widows—an average of \$83 each. From the Central, and the Church Aid Funds, \$90,000 for the support of the ministry, we presume this to be a subsidy for poor parishes. For the building of churches, \$125,000 in "free of interest" loans. We are not able to discuss these figures, as an expression of a Church-wide benevolent program. We have at hand neither the membership nor other statistics necessary for an intelligent and just statement of opinion. We are inclined to think, however, that the stipend allotted to the retired minister and to the minister's widow is an example of an unchristian attitude prevailing in all denominations where voluntary giving is the chief resource. The minister, who stakes all for the building of the Kingdom of God, is made to approach the sunset with a pang of disappointment in his heart. We do not believe that a Christianity which permits its veteran leaders to spend their last days in a financial condition bordering upon squalor is even self-respecting, not to speak of being able to stand the test of the judgment. We feel that the disparity in the support of active and retired ministers is an evidence of selfishness and self-centeredness which should be stated without apology or extenuating plea. We do not believe for one moment that such inequities can be made to square with the spirit and teaching of the Gospel. We do not speak

for the condemnation of others. Rather we seek to point out a sin for which Methodists and the Methodist Church will have to answer.

### DECLINE OF LIBERALISM

One of the serious problems of organized social life throughout the world has been raised by a manifest decline of liberalism. In ecclesiastical matters, we call it intolerance. The first serious upheaval occurred in a political plague-spot and it was assumed to be a reaction against a form of political absolutism. There can be no doubt that the spread of the spirit of social revolution has been most rapid in countries which permitted the smallest measure of liberty to the people. This would seem to mean that revolutionary social changes are in the nature of reactions against political autocracy—that it is a movement founded on a philosophy of freedom. There begins the peril of any crusade which has its genesis in an inflamed mind. Selfishness cannot be eliminated from any scheme for human control, and when the machinery of a new movement gets in motion there is little opportunity for correcting its faults without breaking down the movement itself. Upheavals against the established order depend upon propaganda which is an inflaming thing. Its weapon is noise, not sense, and the chief propagandist is always a factor in any movement which he promotes. The time for dealing effectively with revolutionary trends is before they solidify into forms of organized resistance. There is a measure of irritation in any form of political control, and it does not require political absolutism to make propaganda deadly. It finds in class antagonisms and in public intolerance all that is necessary to set its program in motion. As we have just observed, its appeal is not to reason, but to passion and prejudice. A show of intolerance is sufficient to incite a feeling of fear, and can be made to appear as a sufficient justification for an organized opposition, even where there is no real purpose to restrict liberty. At this point, two observations seem to us to be pertinent: The use of harsh measures for the repression of even an outlaw social and political philosophy, are not calculated to inspire confidence in the cause in whose interest they are employed. The second is that, so far as we know, recent upheavals have not resulted in a larger freedom, but they have been responsible for a decline of liberalism. We believe that the spirit of tolerance will do more to relieve the tension of the present moment than invoking the iron of civil authority. We doubt if any form of civilization is proof against the hysteria now abroad in the world, and we believe that such can be met by a spirit of tolerance and sympathetic cooperation—not by force.

## Editorial Miscellany

By Dr. H. T. Carley

### A CHANGE IN THE WEATHER

"Fall days are here,  
Saddest of the year—  
Too hot to drink whiskey,  
Too cold to drink beer."

The toper tells us his objections to the seasonal change of temperature, the implication being that he is forced to become a teetotaler for a spell. Our observation leads us to believe, however, that the said toper tries to offset the disadvantages he complains of by partaking freely of both beverages in the autumn, changing the jingle, in effect, to

"Fall days are here,  
Gladdest of the year—  
Cool enough to drink whiskey,  
Warm enough to drink beer."

As a matter of fact, the weather has very little effect on the drinker's habits—his appetite is weatherproof.

But the change from hot to cold is a serious matter with Mr. Average Citizen. The chances are that his woodpile gave out before the last cool days of spring and he had to finish the season with chips and trash. There was no replenishment during the summer—and now he has a hard time finding enough chips and trash to keep from freezing to death till he can get somebody to bring him a load of wood. No fire on a frosty morning is the quintessence of discomfort.

The chances are, too, that his winter clothes gave out just about the time his woodpile reached the vanishing point. He went through the summer mostly in his shirt sleeves, with a suit of seersucker weight for Sunday and dress-up occasions. He is lucky if he can find an old sweater to keep him half-way warm while he tells his shivering friends that winter is his favorite season—it makes him feel so peppy. The truth is, he has to step lively to keep his teeth from chattering from the cold.

There is a pretty good chance, also, that there are two or three broken window-panes that ought to have been fixed during the summer, but were not "because they improved the ventilation and really made the house much cooler;" but now the north wind pours through them in great chunks, and the main effect is to make the house much cooler. Of all tough jobs, one of the toughest is to tack a piece of pasteboard over a broken window-pane so as to keep out the cold; but even that is easier than stuffing a newspaper into the hole so it will stick.

It is a wise man who gets ready for winter before winter comes.





# News and Views



## HEADLINES

By Dr. D. B. Raulins

Well, our quadrennial political convulsions are over, and the "government at Washington still lives." When we get the rubbish cleaned up we may now turn our attention to something else. There were enough votes to go around, but we can have but one President.

There are a few things about these presidential campaigns that impress and puzzle me. For instance, this 1936 model cost eleven million dollars. Of course the Republicans and Democrats spent about nine million of it. Rather an expensive thing. But tickets for railroads, aeroplanes, and busses cost money. A radio hook-up is an item of expense. And there are other costs.

Another thing is the "manager" of the campaign. Sometimes it seems that he tells his candidate what to say, where and when to say it, and how loud or soft to say it. I don't like to be "managed." It is all right for a race horse to be "managed," or even a prize-fighter. But a presidential candidate—

But the thing that puzzles me most is the things that candidates say about each other. My, my, my. If you listened to either side you would not vote for the other; and if you listened to all of them you would vote for none of them. Do they want us voters to believe what they say? Are those charges true? Or are they just campaign tactics and strategy? They may want us to believe them some of these times. I want to know when the "wolf" is there.

But what happens when the campaign is over and the votes counted is stranger still. Talk about a "good loser." Why some of them seem to be glad they lost so they can congratulate the winner. Hamilton stood by for his man till the last ballot was counted. But look at Alf and Al. When the adding machines began to click here they came running to Franklin thus—Alf: "The nation has spoken. Every American will accept the verdict and work for the common cause of the good of our country. That is the spirit of democracy. You have my sincere congratulations." Al: "Every citizen, every real American, must put his shoul-

der to the wheel and stand behind the President."

But after the shouting is over, and the deck is cleared for the next four years, I step out, take off my hat, lift my eyes to "Old Glory" and to the God beyond her and say from my heart, Thank God for our Republic. It is the greatest country in the world.

In no other country could all this happen. In no other country can the people say, "We all had a free part in it; we that lost shall have another chance; and whatever comes or goes it is still OUR country."

America never faced a greater opportunity. Never has she faced a period more perilous. While other great nations are baffled and bereft of the kindly light of Democracy, while they flounder amid a welter of conflict and confusion, America celebrates the anniversary of the erection of the Statue of Liberty and the liberty that enlightens the world. And yet this is no occasion for boasting, but for humble thanks and high resolution to expand further the meaning of our freedom. It imposes tremendous responsibility to the whole world at this time. He that would be chief, let him be servant, even among the nations.

Our great problems are far from solved. It will take all of us to do that, and working together. Norman Thomas, Socialist candidate for president said, "President Roosevelt is re-elected by a landslide proportion. This I had expected. Those whom Lincoln called the common people have proved their power over the classes. . . . It remains to be seen what they and Roosevelt will do with their victory. . . ." We shall gladly co-operate with those who aggressively seek plenty, peace and freedom in America."

What did Governor Landon and ex-Governor Smith say? "Every American will accept the verdict and work for the common cause of the good of our country. That is the spirit of Democracy." "Every citizen, every real American, must put his shoulder to the wheel and stand behind the President."

"The tumult and the shouting dies;  
The captains and the kings depart;  
Still stands Thine ancient sacrifice,  
An humble and a contrite heart:  
Lord God of Hosts, be with us yet,  
Lest we forget, lest we FORGET."

## NATIONAL TEMPERANCE EDUCATION FUND

The National Convention in Tulsa voted to raise the amount of the Centenary Fund from \$500,000 to \$1,000,000. Since the liquor people are spending \$25,000,000 this year our fund seems still pitifully small, but when you remember that a large part of it is to be used for the preparation of material to be used not only by the W. C. T. U. but churches, schools, and other organizations, you realize it can be made to cover a pretty fair amount of territory, particularly when it is being stretched by the home makers of the nation.

The name of the fund has been changed to National Temperance Education Fund, the time of the campaign has been set at September 1, 1936, to June 1, 1937. Mississippi's quota is \$2,000 and the convention set our intensive campaign dates as February 1 to March 1. But that doesn't mean that all work is to be postponed until then. One hundred and fifteen dollars was paid in at the convention and we hope to have the first thousand out of the way by February 1. In due time the method of campaign and the quota for each district will be sent to each union. Your state officers feel entirely confident that each local union and member will do their best and that Mississippi will take its place among the gold star states, who have raised their full quota, at the World's W. C. T. U. Convention next June.

Remember that this fund is being used to place temperance exhibits in expositions and conventions; alcohol education in institutes, schools, and colleges; in training teachers; in developing advertising of various sorts such as, newspaper road signs, radio; in the making of a film for special use in churches and schools, and many other ways.

The sooner the money is in hand, the quicker it can go to work.—Mississippi White Ribbon.

"Sculpture is very easy, isn't it?" said a young lady at the exhibition of statuary.

"Very, very easy," said the sculptor, "and very, very simple. You just take a block of marble and a chisel and knock off all the marble you don't want."—Clown (U. S. A.).

# North Mississippi Annual Conference Proceedings

Reported by Rev. H. P. Lewis

Wednesday Evening, November 4, 1936

The Conference convened at 7:30 p. m., Bishop Hoyt M. Dobbs in the chair.

Hymn 19 in the old hymnal was sung, the Apostles' Creed was recited and Dr. T. D. Ellis, of the Board of Church Extension, led in prayer. The congregation sang Hymn 490, after which the choir, led by Rev. Archer Stephens, sang "The Awakening Chorus."

Bishop Dobbs, assisted by the presiding elders and Drs. Ellis and Myers and Rev. T. E. Gregory, pastor-host, administered the Holy Communion.

Words of welcome were spoken by Rev. T. E. Gregory and Dr. Theo. Groves, pastor of the local Presbyterian Church, and by Miss Effie Hughes who also gave a paper on the 100 years of Methodism in Kosciusko. Bishop Dobbs responded for the Conference to these words of welcome and paid a great tribute to the memory of Bishop Charles Betts Galloway, who was a native of this little city.

W. R. Lott, secretary of our last Conference, called the roll, and was elected secretary. He selected as his assistants, N. D. Guerry and W. J. Cunningham, and as statistical secretaries, W. I. Henley, E. L. Jernigan, L. M. James, J. O. Dowdle, M. E. Armstrong, M. H. Twitchell, and H. C. Lewis.

The main auditorium was made the bar of the Conference, and the hours for meeting and adjourning fixed at 8:45 and 11:45 a. m.

The following were introduced to the Conference: Dr. T. D. Ellis, Dr. H. G. Myers, Dr. J. M. Sullivan, Rev. I. H. Sells, Dr. Harvey Brown, Mr. J. G. Houston, Conference lay leader, and Mrs. H. L. Talbert, Conference president of the W. M. S.

A. T. McIlwain, secretary of the Cabinet, read the nominations for the Standing Committees, which were adopted. Also the following changes made in the quadrennial boards: R. T. Hollingsworth vice A. T. McIlwain on Board of Finance, and H. N. McKibben in place of L. P. Wasson on the same Board. V. C. Curtis in place of W. L. Atkins on Board of Admission.

The Bishop called question 22, "Are all the preachers blameless in their life and official administration?" and the names of W. P. Buhrman, L. P. Wasson, J. D. Wroten, J. R. Countiss, A. T. McIlwain and W. L. Stormont were called,

their characters passed and each elder stated that the names of all the preachers in their several districts had been called and their characters had been passed. The names of our superannuates were called, and only four were present to answer to the roll call. They were J. J. Brooks, J. W. Bell, B. P. Fullilove and A. A. Martin. Words of greeting were received from several of the brethren who were unable to attend.

The hour from 10:45 to 11:45 was set as the order of the day for the Laymen on Thursday, the 5th.

After announcements, the benediction was pronounced by Dr. C. O. Groves.

## Second Day, Morning Session

The Bishop called the Conference to order at 8:45. Hymn No. 1 was sung and Psalm 32 was read responsively. J. H. Felts led in prayer. Hymn No. 329 was sung. Secretary Lott completed the roll. He was ordered to send greetings to all the superannuates not in attendance on the Conference. Upon the request of the secretary, an auditing committee of three was named as follows: A. R. Beasley, R. G. Lord and S. H. Caffey.

Dr. D. M. Key of Millsaps College and Mr. J. A. Baskervill of the Publishing House were introduced. It was reported that the Publishing House had had a good year. Its profits were \$120,160.00, an increase over last year of \$33,889.00. Distributed to the superannuates \$90,000, an increase of \$15,000.00 over last year, and to this Conference was delivered a check for \$2,471.00, which goes to our superannuates.

J. H. Felts, who has been an active itinerant for 46 years, on account of broken health, asked for the superannuate relation. His address will be 907 Walnut Street, Fulton, Ky. He was also granted leave of absence. Following his retirement, "Blest Be the Tie That Binds," was sung.

Question 14: What preachers have died this year? was called, and it was reported that Brothers L. A. McKeown, D. H. Crowson, T. L. Oakes, R. G. A. Carlisle and W. A. Bowlin, all from the ranks of the superannuates, had died. Their names were referred to the Committee on Memoirs.

Question 13: Who are transferred? H. B. Varner to the North Georgia Conference and J. V. Bennett to the Mississippi Conference.

Question 9: Who are received by transfer? E. S. Lewis from the Mississippi Conference and T. M. Dye, Jr., from the North Georgia Conference who is returning to his home state.

We have had none to discontinue and none to withdraw and none to locate this year.

Report No. 1 of the Board of Missions was presented, endorsing The Bishops' Crusade for a forward movement in our mission work and E. Nash Broyles was named Conference director. Pending its adoption, the Conference heard Dr. H. D. Myers of the General Board in a stirring address. He remarked that while the Boards of other Churches were forced to close the doors of many missionary institutions and quit the field during the depression, our Church was able to hold her line, and not a single institution was closed.

A committee of three, consisting of E. Nash Broyles, J. W. Ward and C. T. Floyd, was named as Conference Entertainment Committee.

Report No. 1 of Board of Education was presented, carrying the nominations of Roy A. Grisham for executive secretary; J. M. Bradley for Grenada College Commissioner, and W. C. Newman as dean of Grenada College. Pending its adoption, Dr. Harvey C. Brown, of the General Board, addressed the Conference.

Dr. Marvin A. Franklin of Birmingham, Ala., representing the American Bible Society, was introduced and addressed the Conference. He stated that the Bible has been translated into 972 tongues and dialects.

The Conference sang one stanza of "Stand Up For Jesus." The time for the order of the day having arrived, the layman's hour was presided over by the Conference lay leader, J. G. Houston, who introduced first Dr. J. M. Sullivan, of Jackson, Miss., who gave a stirring address on Temperance, and then Mr. Harry Denman, a layman from Birmingham, who moved the Conference deeply with his message, touching on the benevolences, and witnessing for Christ. Following announcements, the benediction was pronounced by Dr. W. L. Duren.

## Afternoon Session

The members of the Conference met at 2 p. m. on the parsonage lot, to hear a great address by Dr. W. L. Duren on the life of Bishop Charles Betts Galloway,



and to witness the unveiling of a marble marker, placed on the parsonage property by the Columbus Marble Works, to commemorate the birthplace of the Bishop.

#### Evening Session

A great congregation assembled at the church at the evening hour to hear Dr. W. L. Duren, our Conference preacher, deliver a strong message on "Seeking the Lost," using Luke 15, the parable of the Lost Sheep, as his text.

#### Friday, Third Day, Morning Session

The Bishop called the Conference to order at 8:15. Hymn No. 334 was sung and the Conference read in unison Ps. 1. Dr. L. P. Wasson led the Conference in prayer. Hymn No. 415 was sung. Bishop Dobbs stated the program of the day, and asked all to "keep faith" with him in carrying it out.

Secretary Lott read the report of the auditing committee, which means a new set-up in our Conference, doing away with the reading and correcting and approving of minutes in Conference session.

Two distinct innovations in recent years in the program of Annual Conference sessions have taken place. One, the elimination of pastors making report of their work on the Conference floor, and having names called and characters passed in open session, and the other in doing away with the reading of the minutes of our daily sessions. They are progressive changes, giving more time to more vital matters.

A message from B. P. Jaco, one of our superannuates, was read to the Conference.

Rev. T. Melville Dye, Jr., a transfer from the North Georgia Conference, was presented to the Conference. Others introduced were L. M. Sharp, E. M. Allen, W. B. Jones, G. W. Mars, J. H. Miller, T. E. Nicholson, and Dr. Mars, all from the bounds of the Mississippi Conference.

Mrs. H. L. Talbert, Conference president of the W. M. S., and Mrs. D. G. Comfort, representing the W. M. S., both addressed the Conference.

Dr. H. M. Bullock, of Millsaps, addressed us on International Peace.

The following resolution was offered by Dr. E. Nash Broyles:

"Whereas, the beautiful little city of Kosciusko is the birthplace of Charles Betts Galloway, who was one of the Bishops of the Methodist Episcopal Church, South, and

"Whereas, it is the desire of this Conference to set up a marker which shall indicate to future generations the place where the Bishop was born, and

"Whereas, the Columbus Marble Works has contributed, prepared, inscribed, and set up such a marker; be it

"Resolved, that we express to the Columbus Marble Works and to Mr. T. A. McGahey, its owner and operator, our heartfelt thanks for this contribution, giving profound assurance of our grateful appreciation.

"Signed by H. P. Lewis, L. P. Wasson, E. Nash Broyles, and S. E. Ashmore, in the name of the Historical Society of the Conference."

G. C. Schwartz was continued in the relation of supernumerary.

Grenada College hour having arrived, Rev. A. T. McIlwain took the chair. Reports No. 2 and 3 of the Board of Christian Education were read and adopted.

W. C. Newman read report of the trustees of Grenada College, showing the financial situation. At the request of the board of trustees, the Conference ordered the destruction of about \$63,000.00 worth of bonds of the college, being held by the college. (McIlwain professed being very uncomfortable in the chair, and wished for the Bishop during the discussions following.) Dick Hall, Judge McGowain, J. M. Bradley and J. G. Houston all spoke to the interest of the college.

At 11 a. m. Bishop Dobbs resumed the chair. The following alternate delegates were seated: Mrs. E. Nash Broyles, Mrs. H. Y. Suydam, Mrs. C. A. Parks and Mrs. H. P. Lewis.

In answer to Question 46, J. G. Houston was elected Conference lay leader, and in answer to Question 47, the Conference accepted the invitation to hold its next session in Clarksdale.

S. V. Wall read report of lay activities.

Upon motion by J. R. Countiss, the Conference voted to adjourn with the reading of appointments Sunday afternoon.

J. H. Holder read Report No. 2 of the Board of Missions in reference to our Missionary Special, the Lewis Memorial Hospital in Tunda, Africa. It was adopted.

A. T. McIlwain advised all, both preachers and laymen, to read G. L. Morelock's recent book, "A Steward in the Methodist Church."

Dr. J. G. Snelling, of the Memorial Mercy Home, New Orleans, was given a hearing.

The presence of J. B. Streater and Captain F. A. Howell (age 96), both being attendants of the first session of the North Mississippi Conference at Water Valley in 1870, was noted.

Dr. W. P. Buhrman presented a case of need of Brother J. W. Raper, asking for \$125.00 for his relief. It was soon given.

Dr. A. N. S. Jackson, president of the Anti-Saloon League of the State, addressed the Conference, stating that of

the 34 counties that have voted on the beer and wine question, 31 had voted dry.

Announcements were made, a stanza of "Happy Days" was sung, and E. H. Cunningham pronounced the benediction.

#### Fourth Day, Saturday, November 7

The session opened by singing hymn 489, reading responsively Psalm 84, and being led in prayer by W. J. Cunningham. Hymn 702 was sung. Secretary Lott read the report of the auditing committee concerning the minutes of the preceding day's session.

A communication from Bishop Cottrell of the M. E. Church was read to the Conference.

E. C. Driskell read the report of the Budget Committee.

On motion offered by E. Nash Broyles, the editor of the New Orleans Christian Advocate was requested to publish in the paper his address given at the unveiling of the marker commemorating the birthplace of Bishop Galloway.

The presiding elders made reports of the work in their several districts, showing a total of about 1,730 members received on profession of faith, salaries mostly paid in full, and between 90 and 100 per cent paid on benevolences assumed. Greenville, the smallest district in membership, assumed and paid the largest amount on benevolences, \$10,000. Four young men were licensed to preach and one was up for admission on trial from the Greenville district. Large progress in other districts was made in debt payment and building and improving church property. Greenwood district was the only one that reached its quota on Advocate subscription, and with the \$100 prize money, used it as a scholarship for sending a girl to Grenada College. In the Columbus district a congregation with its church property from the Cumberland Presbyterian Church came into the Methodist Church.

At the conclusion of these reports, "All Hail the Power of Jesus' Name" was sung, and T. W. Lewis led the Conference in prayer.

V. C. Curtis offered a resolution, that the young men doing statistical work be released so they may attend the sessions of the Conference. It was adopted.

Dr. W. L. Duren, speaking about the work of the Advocate, said it was in better financial condition than it had been for many years, and that it is faring better than any other Conference organ save one in the connection. Next year the form of the Advocate will be changed, and two pages reserved for each patronizing Conference for Conference news and inspiration. He also said that every district that will raise a quota of 400 subscriptions will be rewarded with \$100.

Bishop Dobbs added that the New Orleans Advocate was one of the most honored periodicals in the Church.

The Rev. Dr. Simmons, pastor of the First Baptist Church of Kosciusko, was presented to the Conference.

In connection with report No. 2 of the Board of Education, R. G. Lord made report of his work. He retires after six years' service as executive secretary of the Board. Roy A. Grisham will succeed him.

Resolutions on World Peace, presented

(Continued on page 15)

## Mississippi and Louisiana

Rev. Lastie Hoffpaur, Vivian, La., reports everything moving on fine in his charge, and that everything will be in full when the Conference meets a month hence.

Rev. E. W. Wedgeworth, Barlow, Miss., charge, sends a list of Advocate subscriptions. This brings his total to eleven on that charge. He reports a fine year and that the charge will pay in full all claims.

Rev. Porter M. Caraway, who has been serving our church as pastor at Gulfport, Miss., during the past four years, has transferred to Roswell, N. Mexico. Brother Caraway and family left for his new field of labor on November 1.

In a business letter to our office Rev. Henry Felgar Brooks, our pastor at Tupelo, Miss., states that he is ready for Conference with a full report. Everything up. One hundred and thirty-three additions. Church in good shape. Storm repairs all made.

Bishop Wilbur P. Thirkield, of the Methodist Episcopal Church, died in New York on last Sunday morning, according to press dispatches. He had charge of the New Orleans area of his Church for a number of years and has many friends in this section.

In a business letter dated November 2, in which he sends us a nice list of subscriptions, Rev. T. E. Nicholson, writing from Philadelphia, Miss., says: "We are coming to the close of our seventh year on the Philadelphia circuit with everything in full and all indebtedness on our property paid."

Dr. Worsham, long a prominent and faithful layman of First Church, Corinth, Mississippi, died of a heart attack last Saturday morning. He was ninety years old and had been a leader in the Methodism of that section for many years.

The Advocate joins in sympathy for those who are bereft by his going away.

Rev. J. A. George, pastor at Amory, Miss., sends in a list of thirty-four subscriptions. Brother George wrote us a letter last year saying that any pastor who gets the Advocate on his heart can get his quota. For two years he has made good his statement—this year in the face of the burning and the rebuilding of his church.

An interesting result of the recent election in Mississippi is the fact that in seven out of eight County local option contests beer and light wines were outlawed. That means that those counties have absolutely outlawed liquor, and we hope that the day may soon come when this arch enemy of civilization will be driven from our land.

Rev. C. B. Powell, pastor at Boyce, La., says: "We have had a very good year in many respects. We have painted the church, installed heat, and painted the parsonage. All these things have been accomplished this year. At present our Conference claims are about fifty per cent, but believe we will get our quota. Our last quarterly conference was held the fourth of this month. Brother Joyner brought us a good message."

A letter from Rev. C. W. Wesley, our pastor at Canton, Miss., says that Dr. T. M. Brownlee held his fourth quarterly Conference on the evening of November 4, and everything was reported as paid in full. He says that they will reduce the debt on the church at least \$3,000, and hope soon to be able to pay all of the debt and dedicate the church. Brother Wesley said that he had a most wonderful year and that he serves a fine people.

Mrs. Martha S. Brown, wife of Rev. Robert M. Brown, our pastor at Mangum Memorial Church, Shreveport, La., writes

as follows: "We have now passed the 1,000 mark in membership and are trying to commemorate same by an offering of \$1,000 on Thanksgiving Day on the debt." Mrs. Brown also informs us that her son, Alfred, has received his preacher's license and is working on his B. D. degree at Southern Methodist University.

Mr. James B. Reid, lay evangelist from Fort Worth, Texas, has just closed a two weeks' series of evangelistic meetings at Felicity and Chalmette Churches, in which he assisted Rev. W. T. Gray, the pastor. Dr. Gray is enthusiastic in his praise of the work done by Brother Reid. He says that he is thoroughly evangelistic, safe and sane, and his work with the young people is especially good. He recommends Brother Reid to anyone needing evangelistic assistance.

Among those who dropped out of the ranks at the recent session of the North Mississippi Conference are, Rev. J. H. Felts, Rev. J. J. Garner and Rev. W. C. Galceran. All of them have wrought well for many years and their retirement is occasion for sincere regret throughout a wide circle of friends. Brother Felts will live in Fulton, Kentucky, and Brother Garner will live with a daughter at Starkville, Miss. The plans of Brother Galceran are not known to us, and we did not know that he planned to retire until we were leaving the Conference.

Rev. H. L. Johns, presiding elder of the Monroe District of Louisiana, reports that Wisner, Gordon Ave., Crew Lake, Sterlington, Marion, Bird's Chapel, Bouef Prairie, Gilbert, Swartz, Bonne l'Dee, Jones, Bartholemew, Columbia, and possibly others, will report in full at Conference. He says that every one is working hard, and he is hoping for a landslide in benevolences for his district. A good meeting, led by Ralph Johnson, was held at Oak Grove, with twenty-eight additions to the church. A meeting will be held next week at Columbia with the peaching scheduled by Rev. T. H. Harris. William Otto Byrd, of West Monroe, has been recommended for license to preach by the West Monroe quarterly Conference.

Rev. C. A. Bowen, D.D., secretary of the Editorial Department of the General Board of Christian Education and long-time friend of the editor, renews his subscription for another year, and with it he sends a message of appreciation and of sympathetic understanding which helps to lighten our load.

Rev. O. S. Lewis, of East End Church, Meridian, Miss., says that for the first time in his life he has the grand and





glorious feeling of being ready for Conference two weeks before the date for its meeting. In addition to the payment of all budget items, some debts of long standing have been liquidated.

Alfred Brown, eldest son of Rev. and Mrs. Robert M. Brown, of Shreveport, La., has been licensed to preach, and is now at work for his Bachelor of Divinity degree at Southern Methodist University. Mrs. Robert Brown sends us this information and with it a word of commendation for the Advocate which we sincerely appreciate.

The Cradle Roll of East End Church, Meridian, Miss., of which Mrs. C. M. Martin is the faithful and efficient superintendent, was asked to raise \$25 on the church budget for the year. The mothers, babies, and friends raised \$64.60 and one "token." In addition to this, Sister Martin put over the Advocate campaign in an equally successful manner.

Rev. R. L. Walton, Poplar Springs, Meridian, in a personal note to the editor, says: "We will be 'in full' at Conference. We appreciate the Advocate. We are 'in full' there also and will continue to be wherever we are." To this fine expression of loyalty, we must be permitted to say that it is fidelity like that which makes it possible for us to carry on in a difficult task.

A telegram from Rev. H. B. Hines brings us the news of his sorrow on account of the death of his mother, at Jackson Miss. Mrs. Hines, the widow of H. H. Hines, was in her ninety-fifth year. She and her sainted husband were among the pioneers of the Methodism of the city of Jackson. Brother Hines, who is pastor at Amite, La., will have the sympathy of a wide circle of friends in this hour of sorrow and bereavement.

Dr. J. Richard Spann, in the unavoidable absence of the editor, kindly represented the New Orleans Christian Advocate at the luncheon given by the editors of Houston, Texas, in honor of the editors of Methodist publications. It was a matter of keen disappointment that we found it necessary to send "regrets" but we are glad to have had Dr. Spann answer the roll-call for us. The luncheon given at the Rice Hotel was addressed by former Governor W. P. Hobby, Bishop John M. Moore, Dr. A. J. Weeks, Dr. W. P. King, and Mr. George W. Cottingham.

During the recent session of the North Mississippi Conference at Kosciusko, the Editor and Business Manager of the Advocate were delightfully entertained in the home of Mrs. C. A. Jones, and to her perfect and

gracious hospitality, her daughter, Miss Jane, and Miss Alleen Ramsey, once a parishioner of the editor, added not a little. We were never more delightfully entertained and we sincerely hope that the memory of our visit may be the occasion of as pleasant recollections as our recollection of the stay in the lovely home of our friends.

## CONFERENCE PERSONALS

Captain F. A. Howell, of Durant, the oldest layman attending the Conference (96), was able to be with us one day.

At the unveiling of the marker at the birth place of Bishop Galloway, the Kosciusko High School Band, one of the best in the State, delighted the Conference with several numbers.

Rev. T. E. Gregory, his membership and fellow citizens, gave the members of the Conference unstinted service to make their stay in Kosciusko comfortable and entertaining.

The good women of the church kept fresh, beautiful flowers in the Conference room.

The Conference Brotherhood elected T. H. Dorsey chairman, T. W. Lewis, vice-chairman, and J. H. Holder, secretary-treasurer.

The Historical Society elected H. P. Lewis chairman, and S. E. Ashmore, secretary.

Rev. A. P. Stephens, our Conference evangelist, who makes his home in Kosciusko, got together a good choir for every public service, consisting of local people and preachers of the Conference, and led the singing in a wonderful way.

The alternate delegates seated in the Conference were all wives of preachers. They were: Mrs. E. Nash Broyles, Mrs. H. D. Suydam, Mrs. C. A. Parks, and Mrs. H. P. Lewis.

The old-time spirit that stirs the heart and emotions of people, was experienced in the Love Feast conducted by Brother T. W. Lewis Sunday morning.

## COMMITTEE ON ADMISSION

The Committee on Admissions will meet in Galloway Memorial Church, Jackson, Miss., on Wednesday, November 18, 3:30 p. m. All who expect to come before this Committee will please be on hand promptly.

W. H. LEWIS, President,  
C. W. WESLEY, Secretary.

## NOTICE, MISSISSIPPI CONFERENCE

### CLASS OF THE THIRD YEAR

The Class of the Third Year will meet

November 18, at 3 p. m., in the Galloway Memorial Church.

H. W. VANHOOK,  
Chairman of the Committee.

## SARDIS-GRENADA DISTRICT

By Dr. W. L. Storment, P. D.

Additions: On profession of faith, 315; by certificate and otherwise, 365—Total, 680 new members.

Finance: Paid presiding elder, \$3561, 99%; paid pastors, \$30,031, 99%.

Benevolences (assumed, \$6,532) paid, \$5953, 91%.

Paid on churches, \$1,301; paid on parsonages, \$1,379—Total, \$2,680 on churches and parsonages.

Two new brick churches have been erected this year and dedicated at a cost of \$3,500 for one and \$20,000 for the other.

Education: Training classes, 10; Vacation Church Schools, 9; new Church Schools organized, 8; credits received, 84.

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## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Ave., New Orleans

The Louisiana Conference officers and district secretaries met in Winnfield on October 22 and 23 for their mid-year executive meeting.

They were greeted most cordially by a number of women of the local auxiliary, headed by their president, Mrs. James Russell. Old time hospitality was displayed abundantly and the executive body was graciously cared for throughout its stay in this lovely little city.

Mr. R. E. Smith, Conference director of spiritual life, led the opening worship period which created a high spiritual atmosphere which prevailed throughout the sessions.

All officers and district secretaries answered to the roll call with the exception of Mrs. Ed Gillon of the Ruston District; Mrs. J. J. Davidson, Jr., of the Lake Charles District, and Mrs. H. B. Wren, of the Shreveport District. These were detained because of illness.

The reports of all showed that the Conference is making steady gains along all lines. It was noted with thanksgiving and joy that the Conference membership has reached the 7,000 mark for the first time in its history. Mrs. W. H. Martin presented the Conference with a very beautifully arranged Life Membership Book. This contains a complete roll of Louisiana Conference life members.

Mrs. Sexton reported that four Louisiana girls are attending Scarritt College this session, they are: Miss Marjorie Haggart of Vinton, Misses Patricia McHugh and Helen Mandlebaum of New

Orleans and Mrs. Oline Searles of Shreveport. It was necessary for the executive body to elect a secretary of Children's Work to fill the vacancy caused by the death of Mrs. Crichlow. Mrs. J. M. Eichers of Baton Rouge was elected. A great step forward was taken when plans were laid for a Conference-wide Retreat which will be held at McDonnell School in the early fall of 1937. Mrs. R. E. Smith was named chairman of the committee for the retreat.

Mrs. A. E. Woodard brought a splendid report of supplies sent to McDonnell School and St. Marks. She told of many prizes that had been won by the children of McDonnell School in their school work at the South Louisiana State Fair held at Donaldsonville.

Mrs. D. C. Metcalf and Mrs. Wiltz Ledbetter brought stirring messages from the School of Christian Living, held recently at Scarritt College, which provoked a lively discussion concerning the present-day challenge for Christian living.

Rev. G. W. Dameron, Conference educational director, was a visitor and speaker of the final session held on Friday morning. He spoke of courses of study, pertaining to women's work that would be available for the Pastors' School to be held at Centenary College next June. It was voted that the current mission study book be taught and that auxiliaries be urged to send their mission study leaders and that zones provide expenses for one representative to this school.

It is with deep regret, we report the resignation of Mrs. Ed. Gillon of the Ruston District and Mrs. A. E. Woodard, Conference superintendent of supplies. These vacancies will be filled at a later time.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

Dear Conference Co-Workers:

The days come and go rapidly; I say rapidly when we realize how much we must do in our Missionary Societies this next month. The fall season brings an array of events following in close succession—each of which is vitally important.

The Coaching Days in each district in

September were great days for our Mission Study leaders. They were well attended and splendid programs were given. Then came the Mission Study in the auxiliaries. After these days of preparation and study, I am sure we found the way of Jesus and know His mind toward our brother of another race. Now we must try to become like Him.

This is the time for the Week of Prayer. I do hope that much preparation has been made and this season will be generally observed in our Conference. Let us try to make our Home Mission Jubilee offering as much as our offering was in 1928, when we celebrated Foreign Mission Jubilee.

We have had reports from our Conference treasurer placed in our hands each quarter. We know our standing by auxiliaries and districts. Are we going to meet our pledge? We must. Our Conference expects it, Council expects it, and Jesus Christ expects us to pay our debts. I can't see how we can face our Lord with our pledge unpaid in the face of such wonderfully improved conditions. Our Conference is truly a land of plenty this fall. Jesus is sitting over against the treasury watching to see if we are doing our best. Surely every woman will strive to pay her pledge and when we have done that, we still will not have enough to pay our Conference pledges.

November has five Mondays. Suppose every auxiliary sets aside the fifth Monday and have a Harvest Day Party. All who have not "paid in full," pay up at that time and then make a special offering—a Jubilee offering for this year, the Home Mission Jubilee.

Remember, I am interested in each of you and each auxiliary. May we put forth special efforts to bring to a successful close this year's work.

Thanking you for all you are doing and with best wishes, I am—

Sincerely yours,  
ELLA WAYNE ORMOND,  
President Mississippi Conference.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

I have been writing to you about Scarritt in a general way but today I am bringing you a close-up view of Scarritt as one sees things there this month. Mr. Moreland, in writing about Scarritt, brings a word of appreciation for Scarritt Associates, and I pass that message on to you who are members of that group and to those, who, hearing of the good a little gift will do, will wish to join the group.

"The new schoolyear at Scarritt has

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been inaugurated in a very satisfactory way. One hundred and twenty-one advanced students were enrolled and present in the first classes which were held. Included in this number are two Chinese, three Koreans, two Mexicans, and one Japanese. Thirty-seven furloughed missionaries are in residence with us seeking further preparation for their several tasks. The presence of these experienced Christian workers from many lands, both nationals and missionaries, gives to Scarritt that breadth and out reach which has ever been an essential part of its intellectual and spiritual life. The prospects for a year of solid, constructive work at our task of Christian education were never brighter than they are at the present time.

"I wonder if you realize how much our Scarritt Associates are contributing NOW to the success of our work here. The thought constantly recurring to me during the services in our chapel in the first week of the school year was 'How many of these students could not have come had it not been for the prayers and contributions of our Associate members?'"

Are you feeling satisfied with your year's work? If so you should be able to answer "YES" to all the following questions that Mrs. Neblett fired at us in the last Conference Bulletin. Here they are: "Did the Coaching Day program stimulate the desire to begin the fall study on time? What about the World Outlook campaign? Are you ready to make your quota? Have you made a sincere and earnest effort for the extension of your Woman's Missionary Society into new areas and by strengthening it in organized churches by enlisting more women and by seeking especially to interest the younger women? One new leaflet has been prepared, 'Making Christ Real,' which is available to be used in membership campaigns. Are you following the Council plans for the Week of Prayer? What about a Life Membership? Have you begun a new study in Spiritual Life Group for this quarter? We must make our Council pledge. Will yours be paid in full? Check Efficiency Aim. How near the goal are you?"

After you have read these questions and feel sure that you have done the best you could you may read these closing words of Mrs. Neblett's letter—"Missionary women are the finest in the world, faithful, loyal, eager, generous,

loving, hardworking. I love you every one."

## EMORY TO CELEBRATE CENTENNIAL

Eyes of all Methodists will turn in December to Emory University, Southern Methodism's great seat of learning, in Atlanta, Ga., which is planning a joyful celebration of its one hundredth anniversary.

Educational and religious leaders of the nation have been invited to participate in the Centennial. The event will begin on December 4 and will continue through December 13, on the beautiful campus of the university in the Druid Hills section of Atlanta. Theme of the celebration is "Emory's Century Challenges the Future."

Many leaders already have signified their intention to be present on December 12. On that day academic ceremonies significant of Emory's century of growth will be held. Dr. Daniel L. Marsh, president of Boston University, educational institution of the Methodist Episcopal Church at Boston, Mass., will be the principal speaker.

Hundreds of colleges and universities of the country will be represented by delegates in the academic ceremonies. These will include the traditional academic procession, with delegates wearing caps and gowns and the colorful academic hoods representative of their institutions.

Attention of the Methodist Episcopal Church, South, will be focused on Atlanta during the celebration because of the meeting there of the College of Bishops. The annual session of the College of Bishops will be held in the Glenn Memorial Church on the Emory Campus. Bishop Edwin D. Mouzon will preach a special sermon for this occasion.

Emory University's Centennial Celebration program is designed to emphasize the contributions Emory has made to the scientific, business, medical, legal, Journalistic and religious life of the Southeast. Special days will be devoted to each of these subjects and leaders in these fields have been selected to make addresses during the celebration.

Founded in 1836 by the Georgia Conference of the Methodist Church as a college at Oxford, Ga., Emory was expanded to a university and moved to Atlanta in 1915. Since the university was established hundreds of graduates have gone into many fields of public service and have distinguished themselves for their leadership. This fact will be given emphasis by the subjects selected for special days on the Centennial program.

Among distinguished educators who will speak on the program will be Dr. Christian Gauss of Princeton University, dean of the college and nationally known for his magazine articles and books on college life. Another educator on the program is Dr. Isaiah Bowman, president of the Johns Hopkins University, who is creating widespread comment among educators by his program for expanding his university's research and graduate schools.

Dr. William Fletcher Quillian, general secretary of the General Board of Christian Education of the Methodist Episcopal Church, South, will preach a sermon on "The Mind of Christ" on the first Sunday of the celebration. His sermon, in the Glenn Memorial Church, will emphasize the possibilities of Christianity in fostering the development of higher education.

Other nationally known men who will speak on the Centennial program are Dr. J. R. McCain, president of the Association of American Colleges; Dr. Walter B. Cannon, famed physiologist of Harvard University Medical School; Silas H. Strawn, of Chicago, former president of the American Bar Association; Virgil D. Jordan, of New York, president of the National Industrial Conference Board; Dr. George B. Pegram, noted physicist and acting dean of the Columbia University graduate school; Mark Ethridge, general manager of the Louisville Courier-Journal; and Dr. James S. McLester, of Birmingham, past president of the American Medical Association.

## FROM JONESBORO, LA.

Dear Dr. Duren: Every department of the Jonesboro Methodist Church is organized and functioning. We expect to be able to report all our financial claims paid in full. Pastor's salary was increased \$300 over last year. We have had forty-four additions to the membership of the church, with a net gain of thirty-seven.

On October 11 we closed a series of revival services. The music was in charge of the local choir. The preaching was done by our lay evangelist, "Uncle" Van Carter. I have never heard better preaching. At the morning hour he gave us a series of studies on prayer. His sermons at night were evangelistic. The attendance and interest were fine all through the meeting. "Uncle" Van's lovable nature and his great sermons won the hearts of the people. The meeting resulted in a greatly revived membership. There were four additions to the church during the meeting. "Uncle" Van's ministry among us will long be remembered.

G. A. MORGAN.



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## Christian Education

### CHURCH SCHOOL LESSON, NOVEMBER 15.

By Dr. J. R. Countiss

He is a poor soldier whose first concern is for his own safety. At the opening of this lesson Paul declares his readiness to die for the name of Jesus, and at its end he expresses his willingness to be accursed from Christ for the sake of his Jewish brethren. He could not be intimidated by the threats of his enemies nor dissuaded by the tears of his friends. The world has no understanding of such men. It quails before them as the mob

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Your body cleans out Acids and poisonous waste in your blood thru 9 million tiny, delicate kidney tubes or filters, but beware of cheap, drastic, irritating drugs. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Leg Pains, Backache, Circles Under Eyes, Dizziness, Rheumatic Pains, Acidity, Burning, Smarting or Itching, don't take chances. Get the Doctor's guaranteed prescription called Cystex. \$10,000.00 deposited with Bank of America, Los Angeles, Calif., guarantees Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-tex) today.

fell before the presence of Jesus in Gethsemane. They are indifferent to its rewards and immune to its penalties, as dead to its praise or blame as the mummies that molder in Egypt.

At both Tyre and Caesarea Paul received word of the hostility that awaited him at Jerusalem. He probably knew it already. He was warned but not forbidden to go, the warning perhaps being given largely that others might see and follow the heroic example of one who marched breast forward in the discharge of duty—despite known dangers. Paul had taken an offering of love for the poor brethren of Jerusalem, and he could but exemplify the love that endureth all things by delivering that offering to those for whom it had been taken.

On the streets of Jerusalem, Paul was seen with Trophimus, a Gentile. In the temple he was seen with some companion. Who could say but that this blasphemer had profaned the temple by taking his Gentile friend with him? The mere hint was all the evidence that any mob would demand. Immediately the mob fell upon him, meaning that some individual should kill him, lose his identity in the crowd and so escape punishment. Fortunately Roman soldiers were stationed nearby. Their captain rushed to the rescue of Paul, though not to his release. Chained to two soldiers he was dragged up the stairway where he begged the privilege of speaking to his attackers, whom he addressed in their own tongue, freely confessing that he had himself formerly been a persecutor of the way even unto death, and telling how he had been converted and sent to preach to the Gentiles. That last word set the mob raving once more and the captain gave Paul the protection of the prison, whence he was later removed to save him from a group that had sworn not to eat or drink till one of them had taken his life. There followed his appeal to Caesar and so to Rome—and to the ends of the earth!

With the Jews Paul had his bitterest conflicts. To them he paid his highest compliments. For them he suffered imprisonment, scourging, torture. His pride of Jewish blood was exceeded only by his glory in following the Jewish Messiah. No blind and bitter religious prejudice could enslave the great apostle, nor bring him to a denunciation of his brethren, his "Kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the cove-

nants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came." He is a poor Christian indeed who carries in his heart a prejudice against the Jew, and he who worships the little Nordic god sired by Hitler and made in his father's image is no Christian at all. The evangelization of the world waits the advent of a Christian group as Catholic and consecrated, as enthusiastic and as energetic as was the apostle who let his self-life die that the Christ-life might be all in all.

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LOOK FOR THE BAYER CROSS



## ROLLING FORK CHURCH SCHOOL APPRECIATED

Dear Brother Parham:

My heart thrilled and beat high with exultant joy as I read your splendid letter. Of course the magnificence of your wonderful gift from your Sunday school shadows my efforts to thank you properly for such a concrete exemplification of people's love for humanity. But there were other utterances to which you give expression that filled me with joy and happiness.

I do rejoice with you in the completion of your fine church, which represents the splendid taste and sturdy strength of an all-conquering body of good Christian people. The memories of such men, as you, of gentle charity, who have spent your days hanging sweet pictures of faith, trust and hope in the silent galleries of sunless lives of precious children, like these here in our home, will never be forgotten or perish from the earth.

As your attitude toward our little ones has been made so kindly and beneficently, so I extend to you and each member of your Sunday school, for every individual in the Methodist Orphans' Home, the sincere thanks and good wishes from these most grateful hearts.

You do have a splendid pastor in Brother Grice. He is my warm, personal friend and I love him. He possesses those qualifications of mind and heart that preeminently fit him for such as described in your letter.

With every good wish for you and your entire membership, I remain  
FRED J. McDONNELL, Supt.

## RESOLUTIONS OF APPRECIATION

Whereas, the quadrennium of service of Dr. George Sexton, presiding elder of the Shreveport District, has come to a close; therefore be it

Resolved, by the fourth quarterly conference of the Mangum charge, that we hereby express to him our sincere appreciation of his untiring interest, his sympathy in our many problems, his genial spirit of brotherhood, his unique way of clearing up a situation by a humorous story (in his own words, he would rather have been Bob Taylor—not the new movie idol—than Andrew Carnegie), and above all his leadership in the things of the Kingdom; and that we pray God's blessing on him in his new task; and be it further

Resolved, that a copy of these resolu-

tions be spread upon our minutes and a copy sent to the New Orleans Christian Advocate.

MRS. ROBT. M. BROWN,  
M. MAYO.

## RESOLUTIONS—REV. AND MRS. JAS. H. FELTS

Whereas, Rev. Jas. H. Felts has been the beloved and effective pastor of the Grenada charge for the last four years and he and his good wife have greatly endeared themselves to the membership of the local church and to the citizenship of the entire city and community, both by their consecrated leadership and delightful personal fellowship; and

Whereas, Brother Felts is retiring from the active itineracy at the coming session of the North Mississippi Conference, having served his Church effectively and acceptably as pastor and presiding elder for 46 years, thus rendering a large service as a minister and leader in the Kingdom of God; therefore, be it

Resolved, first, that the membership of the local church and the citizenship of the entire community express to Brother and Mrs. Felts the very deep appreciation felt for the large contribution that they have made to the local church by their consecrated, constructive and able

leadership, and to the community by their active civic leadership and friendly neighborliness, assuring them that the mark of their influence has been very deeply engraved in the church and community life; and

Second, that, through the feeble means of mere words there be conveyed to Brother and Mrs. Felts the very fond love and sincere good wishes and prayers of their many friends and neighbors; that the eventide may linger long in years, radiant with joyful living and enriched by helpful service to those about them and to their many friends; and

Third, that it is felt that Brother and Mrs. Felts have so served the local church and are leaving a rich heritage in Christian attitudes, that the entire congregation will welcome with joy and cooperate with the fullest extent with the pastor that may be appointed to this charge another year; and

Fourth, that a copy of these resolutions be given to Brother and Mrs. Felts, a copy spread upon the minutes of the quarterly conference, a copy sent to the New Orleans Christian Advocate, and a copy given to each of the local newspapers.

(Signed) R. W. SHARP,  
Chairman Board of Stewards.

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Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

II Peter 3:19—The Lord is long suffering to usward.

Think of all that God has suffered. Think of the anguish he has endured due to man's neglect and indifference. Think of long suffering of God in the face of human cruelty, intemperance, hatred, and violence. He desires to bring all to re-

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To stimulate those glands to pour out their natural moisture, use PERTUSSIN. A spoonful or two increases the flow of your throat's moisture. Germ-laden phlegm loosens, is easily expelled. Soon—relief! Safe even for babies. Tastes good. Get a bottle now!

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pentance. And so we owe what is finest in us to that patient, creative trust of God in spiritual forces. Jesus definitely rejected any alternative to the establishment of his kingdom.

However, it is well to remember that there are two kinds of patience. There is the patience of acquiescence and there is the patience of activity. Edgar Sheffield Brightman in the "Finding of God," (Abingdon, 1931), has written: "Suffering is worthless in itself. Much suffering yields no spiritual benefit. Many, like the Israelites, become stiff-necked through painful experiences. Others are made perfect through suffering. One who patiently endures a toothache without seeing a dentist is not a moral hero; there is nothing divine about his patience. He is simply a foolish mortal, too lazy, too cowardly, or too stingy to see a dentist. But if, after the best the dentist could do for him, he still suffers and then is patient, his patience has a moral quality because it is the patience of one who has done his best to remove the evil, yet still he suffers. Patient submission to the inevitable is a virtue only when one has gained the right, by one's attitude, to call it inevitable. To ascribe war, crimes and lawlessness to fate, is a cheap and irresponsible patience.

"Morally earned patience is divine. It is such a patience which God manifests. It does not teach blind accident, fate, nor suffering as the deliberate choice, but the necessary aspect of the conquest of the world. It is the patience of the suffering Servant who brought redemption out of undeserved suffering."

Patience does not mean complacency. Christians cannot be at ease in Zion while sin destroys the bodies and souls of men, women, and children. Christians recall that "For this cause was the Son of God manifested, that He might destroy the works of the Devil," (I John 3:8). Dean Charles Reynolds Brown in "The Master's Influence," (Cokesbury, 1936), has written: "Our difficulties are innumerable. Our enemies are relentless. What are we going to do about it? We cannot sit down and fold our hands. We cannot run away, seeking some safe spot where these evils cannot harm us. We cannot fight back with weapons unworthy of us, brute force, political coercion, economic revolution. The weapons of our warfare are not carnal, but spiritual, and mighty through God to the pulling down of the

strongholds of evil. We are here to put on the whole armor of God that we may be able to stand by and see it through as Christians."

We carry the sign of the cross. The Great Cross-Bearer lays a cross upon every redeemed soul. We can find the power for sustained service in Jesus. Nothing but righteousness and love and action can meet the tests which He imposes.

### PRAYER

Thy way is a hard way. Thy way must be our way. Every other way is a false way. Help us therefore to do always those things that please Thee. And may we ever remember that "It is the Father's good pleasure to give us the Kingdom." In Jesus' name we pray.

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## PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE HELD AT KOSCIUSKO, MISS., NOVEMBER 4-7, 1936.

(Continued from page 7)

by the Bishop and presiding elders, were read and adopted by a standing vote.

An afternoon session was ordered and 2 p. m. Sunday set as the time for memorial service.

W. H. Mounger read report of Board of Finance, stating that allowance because of increased amount received, was increased to the superannuates up to \$216, and to their widows to \$116.

An assessment of 1 per cent of pastor's salary was asked for an entertainment fund.

At this Conference, four of our beloved pastors asked for superannuate relation: J. J. Garner, W. C. Galceran, Sr., T. J. Lockhart and J. H. Felts.

Grover W. Meadows, a deacon of the Aberdeen District; George D. York, of the Greenville District, and Basell E. Moore, of the Greenwood District, were admitted on trial.

W. S. McAlilly was advanced to the class of the second year; H. B. Varner of the first year class was transferred to the North Georgia Conference.

H. C. Lewis and M. H. Twitchell were received into full connection and elected to deacon's orders. J. N. Hinson, a student in Duke University, was also received and elected to deacon's orders.

W. D. Smith and K. I. Tucker were advanced to the class of the fourth year.

M. E. Armstrong, G. W. Curtis, J. W. Holliday and T. G. Lowry were elected to elders' orders. A. P. Stephens, a local preacher and our Conference evangelist, was elected to local deacon's orders.

Pastor-host, T. E. Gregory announced a love feast at 9 a. m. Sunday, conducted by T. W. Lewis, and Sunday services as follows:

Bishop Dobbs preaches at Methodist Church and ordains deacons at 11 a. m.

W. J. Cunningham, at First Presbyterian Church.

H. F. Brooks, at First Baptist Church.

E. M. Sharp, at First Christian Church.

C. A. Parks, at Ethel.

The report of the committee on Spir-

itual Interests was read by N. G. Golding.

Following announcements, the doxology was sung, and E. Nash Broyles pronounced the benediction.

### Afternoon Session

Conference opened with singing "Amazing Grace," and read in unison the hymn, "O Master, Let Me Walk with Thee," and R. G. Lord led in prayer.

Judge Hugh Clayton read report No. 2 on lay activities and joint report of laymen and Board of Education on Temperance.

J. H. Holder read resolutions on Temperance, requesting Governor White to include in his call session of the Legislature the consideration of a bill to repeal the present beer and wine law of the State, and to set in motion the machinery for a constitutional amendment to forever bar the sale of alcoholic drinks from the State. It was adopted.

Reports of Missions, Hospitals and Memorial Mercy Home were read and adopted. The mission report carried the recommendations of A. P. Stephens and S. M. Butts as Conference evangelists.

With the Orphans Home report went a resolution that the North Mississippi Conference accept as its quota of debt on the Home the sum of \$36,000, which was adopted.

Telegrams from two of our superannuates, W. S. Shipman and W. L. Graves, were read.

J. H. Sherrard reported that he had attended 41 sessions of the North Mississippi Conference. He is one of the most useful laymen we have.

Other reports read and adopted were Board of Christian Literature, Board of Church Extension, American Bible Society, District Conference Records, and Sabbath Observance.

A resolution, urging charges to accept in full or as near as possible the askings by the Conference on Benevolences, was submitted by E. Nash Broyles and adopted.

A resolution, calling for a Christmas offering for the benefit of our superannuates, submitted by A. T. McIlwain, was adopted.

W. C. Newman offered a resolution for a committee of three to study needs of mission preachers and devise ways of increasing their allowance. The Bishop named W. C. Newman, Melville Johnson and W. B. Baker on the committee.

The committee on Conference Relations read their report.

The Bishop turned the chair over to the chairman of the Conference Brotherhood, who considered our Brotherhood problems; then to the Group Insurance, which transacted its business, and then to the Historical Society, who elected officers for the ensuing year.

The Conference adjourned with the benediction, to meet in memorial session at 2 p. m. Sunday.

Sunday, 10:45 A. M.

Service opened with singing, "All Hail the Power of Jesus' Name."

Prayer by J. R. Countiss.

The congregation sang "Majestic Sweetness Sits Enthroned."

The Bishop read Matt. 7:21-29 for a Scripture lesson.

A male quartette was rendered by four young preachers: Mathis Armstrong, George York, Kenneth Tucker and W. S. McAlilly.

## METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE (Chartered 1903)

### PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

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J. M. SHUMAKER, General Secretary  
Home Office: Association Building, 808 Broadway, Nashville, Tennessee.

Bishop Dobbs preached from the text, "Lord, to whom shall we go? Thou hast the words of eternal life." Jno. 6:68.

Following the sermon, Bishop Dobbs ordained Huntley Campbell, Lewis Martell, Herman Twitchell and Archer P. Stephens to be deacons in the Methodist Episcopal Church, South.

### Memorial Session

Conference convened in memorial service at 2 p. m., W. H. Mounger in the chair.

After devotional service, question 14 was called, "What preachers have died during the year?" W. A. Bowlin, whose memoir was read by J. D. Simpson; D. H. Crowson, whose memoir was read by Dr. C. M. Chapman; R. G. A. Carlisle, whose memoir was read by W. N. Duncan; T. L. Oakes, whose memoir was read by R. P. Neblett; L. A. McKeown, whose memoir was read by J. W. Ward.

Many brethren paid tribute to the memory of the dead.

The memorial service was closed with singing "Servant of God, Well Done."

Bishop Dobbs came to the chair.

Secretary Lott read minutes of memorial service.

E. M. Allen, an elder from the Mississippi Conference, was announced as a transfer to this Conference.

M. E. Armstrong, W. G. Curtis, J. W. Holliday and T. G. Lowry, who had been elected to the office of elders, were called to the chancel and ordained as elders by Bishop Dobbs, assisted by the presiding elders, V. C. Curtis and H. F. Brooks.

E. Nash Broyles, chairman of the Resolution Committee, read resolutions of appreciation for the many courtesies received and enjoyed by the Conference.

A. T. McIlwain read changes made in charges.

The Bishop spoke words of appreciation and admiration.

The Conference sang "How Firm a Foundation."

Bishop Dobbs read the appointments and pronounced the benediction and the Conference adjourned, to meet next year at Clarksdale, Miss.

(See next page for Appointments)

## HEADACHE

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## NORTH MISSISSIPPI ANNUAL CONFERENCE APPOINT- MENTS

### ABERDEEN DISTRICT

W. P. Buhrman, Presiding Elder  
Aberdeen, V. C. Curtis; Algoma, G. B. Love; Amory, J. A. George; Becker, J. B. Burns; Bellefontaine, R. C. Mayo; Buena Vista, L. B. Wimberly; Calhoun City, T. W. Lewis; Coffeetown, J. B. Conner; Derma, G. R. Meaders; Eupora, F. H. McGee; Fulton, W. W. Hartsfield; Greenwood Springs, T. F. Sartain (Luther Nabors, junior preacher); Houlika, E. M. Shaw; Houston, W. J. Dawson; Mathiston and Maben, E. L. Jernigan; Nettleton, H. D. Suydam; Okolona, W. L. Stormont; Paris, T. A. Moody (supply); Pittsboro and Bruce, K. E. Clark; Pontotoc, C. M. Chapman; Prairie and Strongs, W. D. Smith; Randolph, O. L. Elliott (supply); Salem and Friendship, W. V. Stokes (supply); Shannon, W. W. Bruner; Smithville, W. C. Mattox; Tocopola, J. A. Bifle; Tremont, B. D. Benson; Tupelo, H. F. Brooks; Vardaman, T. G. Lowery; Verona, C. A. Northington; Water Valley, First Church, T. H. Dorsey; Water Valley, Main Street, W. M. Jones; Woodland, N. D. Guerry; Conference Evangelist, S. M. Butts; Chaplain U. S. Navy, J. H. Brooks; Assistant Secretary Board of Education, W. R. Hammontree.

### COLUMBUS DISTRICT

L. P. Wasson, Presiding Elder  
Ackerman, A. Y. Brown; Artesia, W. R. Crouch; Brooksville, R. P. Neblett; Caledonia, T. W. Smallwood; Chester, E. M. Allen; Columbus, First Church, E. Nash Broyles; Columbus, Central, W. N. Dodds; Crawford, W. M. Hester; Durant, E. S. Lewis; Ethel, H. N. McKibben; Kosciusko, T. E. Gregory; Kosciusko Ct., A. L. Davenport; Louisville, E. R. Smoot; Louisville Ct., W. S. McAlilly; Macon, J. W. Robertson; Macon Ct., J. E. Lawhon; Mashulaville, M. S. Brantley (supply); Noxapater, J. S. Maxey; Pickens, G. C. Gregory; Sallis, E. F. Tucker; Shuqualak, B. F. Bullard; Starkville, Melville Johnson; Sturgis, L. H. Floyd (supply); Weir and McCool, S. W. Hemphill; West Point, J. H. Holder; Longview, J. L. Nabors; Conference Director Golden Cross, A. Y. Brown; Conference Evangelist, A. P. Stephens (supply).

### CORINTH DISTRICT

J. D. Wroten, Presiding Elder  
Abbeville, R. E. Wasson; Ashland, R. C. Nanny; Baldwin, W. C. McCay; Belmont, M. H. Twitchell; Blue Mountain, W. R. Liming; Booneville, P. F. Luter; Burnsville, G. M. McCord (supply); Chalybeate, N. N. Maxey; Corinth, First Ch., E. H. Cunningham; Corinth, South Side, W. J. Wood (G. C. Schwartz, supernumerary); Corinth Ct., W. P. Bailey; Dumas, J. N. Humphrey; Guntown, J. V. Stewart; Hickory Flat, D. R. McDougal; Holly Springs, T. M. Bradley; Iuka, S. E. Ash-

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more; Iuka Ct., L. P. Jumper; Kossuth, A. M. West; Mantachie, W. H. Heath; Marietta, W. H. Andrews (supply); Mooreville, M. E. Armstrong; Myrtle, L. M. James; New Albany, N. J. Golding; New Albany Ct., S. P. Ashmore; Oxford, W. R. Lott; Potts Camp, E. P. Craddock; Rienzi, Huntley C. Lewis; Ripley, W. J. Cunningham; Sherman, A. J. Henry; Tishomingo, W. L. Whitener (supply); Waterford, Travis Filgo; Wheeler, N. L. Threet; Student Emory University, W. F. Howell.

### GREENVILLE DISTRICT

J. R. Countiss, Presiding Elder  
Arcola and Murphy, H. E. Carter; Boyle and Pace, W. W. Jones; Clarksdale, J. E. Stephens (Basil E. Moore, assistant); Cleveland, J. J. Baird; Coahoma and Jonestown, C. W. Avery; Dubbs, W. R. Goudelock; Dublin and Matson, G. A. Baker; Duncan and Alligator, R. H. B. Gladney; Friar Point and Lyon, W. L. Pearson; Glenn Allen and Winterville, J. M. Guinn; Greenville, J. W. Ward; Gunnison and Bobo, C. L. Oaks; Hollandale, W. C. Galceran, Jr.; Indianola, W. N. Duncan; Leland, R. G. Moore; Lula and Dundee, W. T. Phillips; Merigold and Sherrard, E. G. Mohler; Rosedale and Benoit, W. W. Woollard; Shaw and Litton, C. L. Rogers; Shelby, H. H. Wallace; Tunica, R. G. Lord; Conference Missionary Secretary, R. G. Moore.

### GREENWOOD DISTRICT

A. T. McIlwain, Presiding Elder  
Acona, G. W. Robertson; Belzoni, W. B. Baker; Black Hawk, G. W. Curtis; Carrollton, L. C. Lawhon; Drew, T. B. Thrower; Duck Hill, S. B. Potts; Ebenezer, Guy Ray; Greenwood, First Church, S. H. Caffey; Greenwood, Price Memorial, George D. York; Inverness and Isola, S. A. Brown; Itta Bena, G. H. Boyle; Kil-michael, W. O. Hunt; Lexington, J. T. McCafferty; Minter City, W. I. Henley; Moorhead, J. R. Murff; Poplar Creek, M. A. Burns; Ruleville and Doddsville, W. M. Campbell; Schlater and Cruger, W. D. Bennett; Sunflower, J. O. Dowdle; Swiftown, A. W. Bailey; Tchula, A. R. Beasley; Tutwiler, R. T. Hollingsworth; Vaiden and West, J. C. Wasson; Webb and Sumner, J. W. York; Winona, W. H. Mounger; Winona Ct., W. M. Langley; Commissioner Grenada College, J. M. Bradley; Student Duke University, J. N. Hinson; Conference Director Superannuate Endowment, A. T. McIlwain.

### SARDIS-GRENADA DISTRICT

C. T. Floyd, Presiding Elder  
Arkabutla, J. A. Patterson; Batesville, H. R. McKee; Byhalia, W. C. Beasley; Charleston, H. P. Lewis; Cockrum, B. F. Hammond; Coldwater, G. R. Williams; Como, Seamon Rhea; Courtland, G. H. Ledbetter; Crenshaw and Sledge, E. B. Sharp; Grenada, C. A. Parks; Hernando, W. L. Robinson; Horn Lake, T. M. Dye, Jr.; Holcomb, J. W. Gibson; Lake Cormorant, E. C. Driskell; Lambert and Crowder, M. H. McCormack, Jr.; Longtown, C. W. Baley; Marks-Belen-Darling, W. W. Milligan; Mount Pleasant, Claude R. Tollison (supply); Oakland, K. I. Tucker; Olive Branch, J. D. Simpson; Pleasant Hill, M. N. Hamil (supply); Red Banks, W. S. Selman; Sardis, M. E. Scott; Sardis Ct., R. L. Ellis; Senatobia, A. C. McCorkle; Shuford, E. G. Potts (supply); Tyro, J. W. Holliday; President Grenada College, W. C. Newman; Executive Secretary Board of Christian Education, R. A. Grisham; Professor Grenada College, E. M. Sharp.

Transferred Out—J. V. Bennett, an elder, to Mississippi Conference; H. B. Varner, class first year, to North Georgia Conference.

Transferred In—E. M. Allen, an elder, from Mississippi Conference; E. S. Lewis, an elder, from Mississippi Conference; T. M. Dye, Jr., an elder, from North Georgia Conference.

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# NEW ORLEANS Christian Advocate

Vol. 83—No. 47.

NEW ORLEANS, LA., THURSDAY, NOVEMBER 19, 1936.

Whole No. 41209.

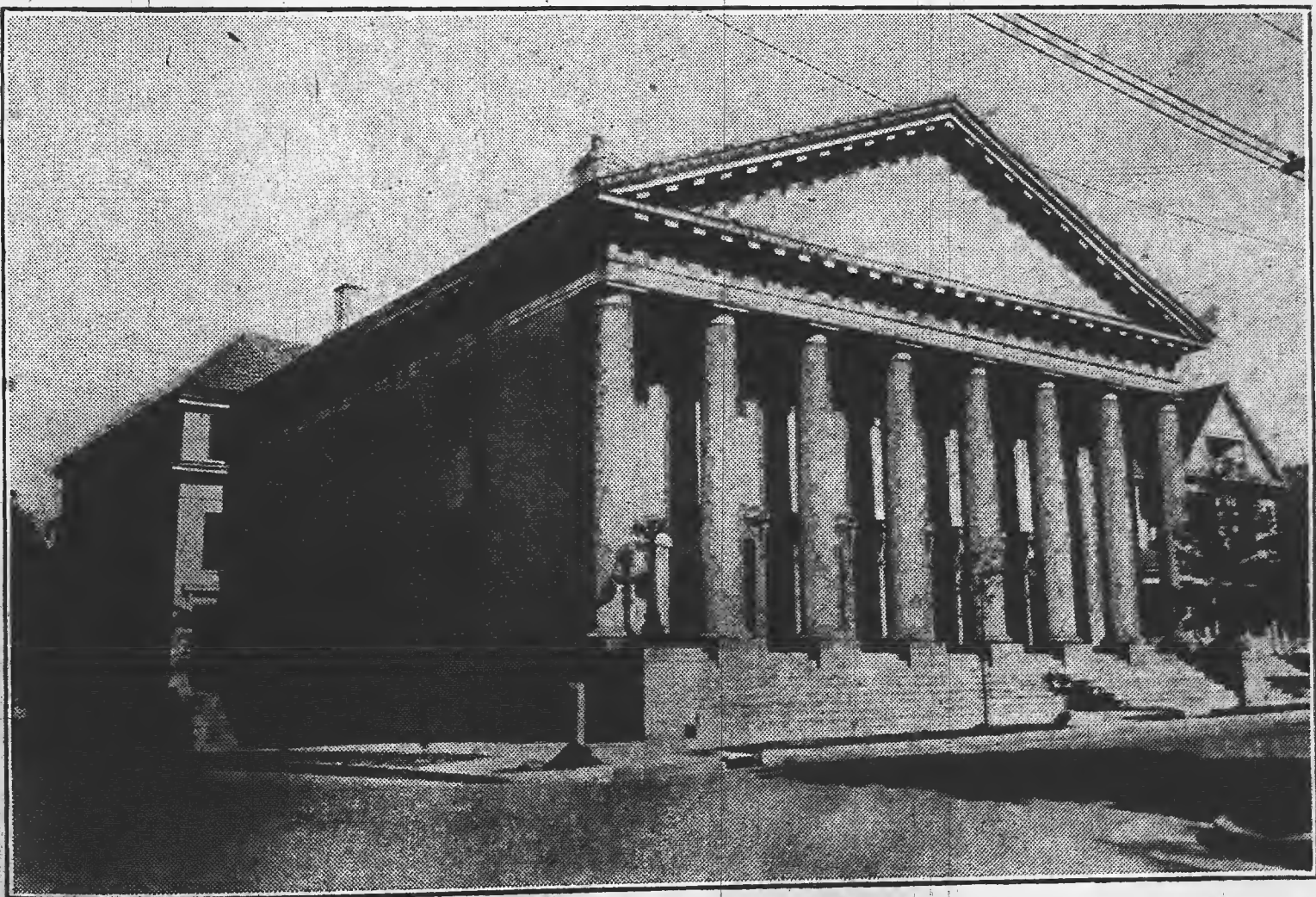
## Historical Sketch of Galloway Memorial Church 1836-1936

By Dr. J. M. Sullivan

The Galloway Memorial Church represents all the yesterdays of Jackson Methodism.

In 1808, John Ford moved from South Carolina and settled on Pearl River. Four of his sons became Methodist preachers. His son, Thomas Ford, organized the society and built the first Methodist church in Jackson.

Bishop John Embry, presiding over the Mississippi Conference at Natchez in 1833, appointed Dr. Job M. Baker as pastor of the Clinton and Jackson charge. The Conference historian, Rev. J. G. Jones, says, "His success in Jackson, the capital of the State, must have been small, as neither church



nor church organization was there in 1836. . . . In 1836 the writer was on the Choctaw District, which embraced this section of country. He was surprised to find that there was no church organization of any denomination in Jackson, the state capital, and no preaching except an occasional sermon from a transient minister. He proposed to Rev. Thomas Ford, who lived about ten miles distant, to be employed as a missionary to the capital of the State of Mississippi, which proposition he accepted with the understanding that he could devote only two Sabbaths in the month to the city. The only available place for preaching was a small two-story brick building called the State House. In this house Thomas Ford, with quarterly visits from the writer, fought the first battles of Methodism in the State capital."

Mr. Ford collected a good congregation, organized a church, and from the year 1836, Jackson was added to the regular list of pastoral charges. By an act of the Legislature approved May 13, 1836, Lot No. 13 North, was set aside for religious purposes, divided into four squares to be sold by

(Continued on page 5)



# Wallet of the Week



THE SHIP, GIRL PAT, whose skipper recently received a sentence of hard labor at the hands of a British court, now comes into the limelight again. This time it is in connection with the purchase of the story of the criminal adventure by a newspaper. The price paid, according to the confession of the skipper, was \$25,000. In that way sensational journalism makes itself an accomplice and an abettor of crime. No wholesome end could be served by publicizing such a shameless adventure. It represents some journalist's estimate of the money producing value of the story of a crime as told by its author.

\* \* \*

THE JOURNALISM OF ROME, according to a British paper, is developed and directed in Vatican quarters, consisting of fifteen rooms which are devoted exclusively "to the history, organization and technique of journalism." Within that space, all of Rome's publicity is shaped and given direction. By that method, every cross-current of opinion is eliminated and expression is made uniform. The influence of this center is direct upon Catholic-owned journals, but it is said also to give a positive "accent" to non-Catholic dailies and weeklies throughout the world.

\* \* \*

THE LATTER DAY SAINTS CHURCH, Mormon, is launching a building program to cost more than \$200,000, in the southern part of the Canadian Province of Alberta. It is said to be part of a program of the Mormon Church for meeting the relief needs of their people in that section, and it is certainly a worthy piece of church strategy as well. The schedule of construction includes buildings in Lethbridge, \$50,000; Calgary, \$60,000; Cardston, \$40,000; Stirling, \$30,000; and Stavely, \$30,000. We have no idea how effective this may be as a program of relief, but it is at least a worthy gesture upon the part of the Mormon Church.

\* \* \*

DRINKING CLUBS in England appear to have transgressed the law to such extent as to cause a spontaneous movement for their suppression. London papers indicate that the Parliament which assembled on November 8, will not deal with any controversial measures before the coronation of the new King, but that an uncontested Clubs Bill will provide for their suppression as "a social nuisance and an indefensible evasion of the laws relating to the control of liquor selling." Apparently it is felt that a liquor dispensing club is a source of social and moral iniquity not to be tolerated in law abiding and decent communities.

REVEREND THOMAS BRYSON, who died in Tientsin, China, on October 9, is said to have been the oldest of the missionaries sent out by the London Missionary Society. At the time of his death he was ninety-three years old. He went to China in 1866, sailing by way of the Cape of Good Hope, on a journey that required practically half a year. He was in Tientsin during the Boxer Rebellion of 1900. He retired from active service in 1912, after forty-six years of service, but he continued to live in China with his missionary son.

\* \* \*

DOCTOR JOHN DUBE, founder and principal of the Ohlange Institution, Natal, South Africa, is the first man of the Bantu race to receive the honorary degree of Doctor of Philosophy. The Bantu race includes a number of tribes in equatorial and South Africa. Dr. Dube is the grandson of a Zulu chief, his father was one of the first missionaries among the Zulus, and he was himself educated in the United States. The Institution at Ohlange was founded in 1902, and it is patterned after Tuskegee (Ala.) Institute. The degree was conferred by the University of South Africa.

\* \* \*

THE CHURCH OF THE NAZARENE, according to an exchange, averages \$26.77 per capita in contributions for the support of religious activities. This is not mere propaganda, but is based upon reports from the churches at the ninth quadrennial General Assembly held recently in Kansas City. This is said to be the highest per capita contribution of any communion in the country. Nearest to it is \$21.56, while the lowest contribution is \$5.76 per capita. Ordinarily the Nazarenes are not rated as a great Church, but after all, devotion rather than earthly possessions measures the force and vigor of the spiritual attack of any group of Christians.

\* \* \*

THE ITALIAN GOVERNMENT, according to a news service report, has issued a decree forbidding all Italian emigration to Abyssinia. The return of the Italian soldiers has been very slow on account of there being little place for them in Italian economy. Numbers of the soldiers sent for their families and tried to settle as farmers in the conquered territory, but it appears that, for various reasons, the attempt at colonization has been unsuccessful and further emigration to Africa has been forbidden. Conquering the Abyssinian was one thing, transplanting Italian civilization is another, and a more difficult task.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

## EDITORIAL

### PREACHING ONCE MORE

Some time ago the rector of Trinity Episcopal Church, New York, the richest parish in America, raised a storm of talk, favorable and unfavorable, by his suggestion of a moratorium on preaching. Now an Englishman brings up the subject in a somewhat different form. He revives Sydney Smith's criticism of the preaching of his day, "The great object of modern sermons is to hazard nothing; but their characteristic is decent debility." He recites also the biting comment of Emerson on a preacher whom he heard, "I could not see what he was driving at, but his main desire seemed to be to avoid offending the congregation." The writer thinks that the most callow rashness and ignorant dogmatizings have a greater effect than the preaching thus characterized, because they dare, however foolishly, to challenge something. We have often asserted that we have more hope for a convinced and a determined fanaticism, than for the cultural elegance of a ministry without a note of certainty. Sydney Smith's "decent debility" holds up to scorn and ridicule the preaching of the early nineteenth century because it lacked a note of personal confidence and authority. Our own Emerson may have been more of a poet and a transcendentalist than a theologian, but he was human in his intolerance for a sermon that follows the line of least resistance—that seeks popularity for its author by its moral and intellectual compromises. We do not venture to indicate what should be the content of one's message, nor even what should be its accent, but we know that without conviction it can only be a powerless, a futile and an unimpressive performance. We go back again to the great prophets who live because of their desperate earnestness and whose messages survive because they were fire-clad. The appeal of the "apostolic church" after these hundreds of years is traceable to the fact that its leaders were so confident of the reality of their message, as to stake their very lives for it. Cultural elegance and a pleasing popularity of style will not make any pulpit im-

mortal, but a man convinced of God's message to his own heart will become immortal without a pulpit. Instead of "decent debility" we need daring devotion.

### DYNAMIC PERSONALITIES

Not long ago a speaker used the phrase, "dynamic personalities," to indicate a type of regnant leadership in public affairs. He spoke particularly of an order of political leaders who for nearly twenty years have dominated large areas of the world. The speaker was not challenging that leadership so much as he was pointing out the limitations of all human authority, and he was insisting upon a divine undergirding which alone can make continuous, constructive and permanent any effort for the direction of human interests. Human personality, however dynamic, has a lack of reach which causes it to end in a break of authority, a reversal of policy, or the overturning of what has been achieved. Dynamic personalities, therefore, re-enact for their age the drama produced in Hebrew religion by a changing priesthood. Civilization never makes a surge forward without giving a new emphasis to the plea of the writer of the Epistle to the Hebrews for a priesthood "having neither beginning of days nor end of life." Only such a ministry and such authority have a prospect of making "perfect" or even of "bringing in a better hope." The effective wielding of the scepter of authority is of itself a merely human phenomenon, and is subject to every mutation of life and authority. Such dynamic personalities bulk large in the record of human events, but even the greatest of them has not held more than a local and a temporary dominance. The world is not made nor is it maintained by "meteors of a season," no matter how absolute or unchallenged their authority. It is ever in the keeping of the God of the universe, and only the golden thread that runs from Calvary can bind into one all races and nations of the earth. Only the dynamic personality of the Son of God can fulfill the hopes of men from age to age, and only

He can meet the needs and the constantly changing problem of civilization. Human leadership must necessarily deal with the selfish and the self-centered aspects of life—a ministry to the temporary and the passing. But the dynamic personality of Jesus Christ is manifested in the realm of eternal values, and in his priesthood we have a continuous leadership.

### OUR BENEVOLENCES

We have been studying the effect of our new financial plan since its introduction in 1935, and we have sought to reach a conclusion as to the success or failure of the voluntary principle. We happened to be a presiding elder in 1935, and we encountered a disposition to make rather drastic reductions in some quarters. Deadlines of acceptance were fixed in advance of the first quarterly conference in some cases, and it was difficult to secure the real decision which the plan contemplates. We had from the beginning some skepticism as to the plan and our experience with the first year of its operation did not relieve our apprehension. At the present moment there is a Church-wide chorus of triumphant announcement of all claims being "paid in full," but that may be grossly misleading. It is necessary to know the answer to two questions before one can judge as to the progress being made. First, what is the relation of the "acceptances" to the original askings? Second, have salaries and expense budgets shared in the changes wrought by the voluntary benevolence plan? As we think of the total picture, we are inclined to doubt whether our benevolent collections reflect anything like the reported upturn in business. In one Conference, the "acceptances" were less than fifty per cent of the amount approved by the Annual Conference, and the amount collected was less than forty per cent, while the net gain over the previous year was about eight per cent. The returns are wholly inadequate to meet the needs of our Conference and Connectional enterprises, and every vital interest of the Church is in jeopardy. The new financial plan may not be responsible for it, but it has not done much to relieve it. There is not a chance for missionary advance, the educational interests of Conference and Connection are in peril, the meager stipend of those serving Conference missions is not creditable to us, and those superannuates, who have given all for the building of the Church, are being reduced to actual want. Over against this, is the fact that the salary and local-expense budgets have taken a decided upward tendency. We do not offer criticism of the plan, but we do make appeal for a more worthy and Christian use of the voluntary element in our new method of Church finance.

### TRENDS IN POPULATION

The Census Bureau estimates of population, according to figures recently given out, indicate for the mid-period of accounting a gain of approximately four and one-half per cent in the total population of the country, and for the forty largest cities, a gain of slightly less than five and one-fifth per cent. This does not include, however, Washington, D. C., which had a gain of 132,121, or approximately twenty-seven per cent. These estimates would seem to indicate that the growth of urban population is not so great in proportion as it once was, and that there has been a stemming of the tide in the drift from the country to the cities.

### Editorial Miscellany

By Dr. H. T. Carley

### COST MARK AND SELLING PRICE

Window-shopping has come to be one of the great American pastimes. There is at least a little thrill in walking along the street, stopping in front of a plateglass front, feasting the eyes upon the alluring articles displayed within, and imagining that you have money enough to go in and buy whatever strikes your fancy. It is of a piece with the college boy who said that he was going to make a list of everything he needed but wasn't able to get, and call it his ought-to-buy-ography.

But the thrill in front of some windows is lessened a considerable degree because the proprietors of the business know less about men's minds than they do about merchandise. They go to a lot of expense to make their windows attractive by a skillful display of interesting things—attractive enough to make even a sophisticated city-dweller, to say nothing of a country-man, stop to look; and then they set up a mental irritation by the way they mark their price tags—cost mark and selling price in an unknown language! I don't particularly care what an article has cost the merchant, but I should like to know how much he wants for it. I see a rack of fishing rods, for example. I have several rods, but I might be induced to buy another one if design and price struck my fancy. One on the rack appeals to me, and I look rather eagerly at the price tag. I see what I shall have to pay for it. What I see is FOB-COD. Do I walk in and ask the price of the rod? I do not. That merchant had the best chance he will ever have to make a customer of a window shopper—and he muffed it! I asked for a rod, and he gave me a punch in the jaw.

The public likes plain figures. Code is unsatisfactory in business—and in more





# News and Views



## HISTORICAL SKETCH OF GALLOWAY MEMORIAL CHURCH 1836—1936

(Continued from page 1)

the Auditor whenever any denomination paid \$500. In 1838 the price was reduced to \$50. This is the date of the erection of the first Methodist church.

This edifice faced south, fronting Smith Park. Reservation was made for slaves, of which there was a large number. The first important meeting held in this building was in 1839, a convention for the purpose of arranging the centennial celebration of Methodism, and here the Mississippi Conference met for the first time at Jackson, November 30, 1842.

The congregation grew and prospered until rudely interrupted by the tramp of the hostile armies of the Civil War. The church was used as a hospital, and by sewing women, and as a base of hospital supplies for the Confederacy, and for this reason became the target of many hostile guns. One hole made by a cannon ball just above the pulpit was visible to the congregation for many years. All the early records were destroyed by Northern soldiers. Two names survive: the first to join the church were a gentleman and his wife named Finucane; a noted slave character served as janitor for many years—"Uncle Jeff."

The erection of the second church upon this same site was made possible by the gift of some shares of stock presented by Mrs. Minerva Sharkey, widow of Chief Justice W. L. Sharkey. This stock was sold for \$5,000, and the congregation of three hundred members entered upon the task of raising \$20,000 for the new building. Great assistance was rendered in this enterprise by the ladies of the congregation under the leadership of Mrs. Thos. Green and Mrs. W. J. Brown. Some notable church workers were in this body, among them, George Green, H. H. Hines, Mrs. Susan Ledbetter, Chas. H. Manship, wife and daughters, Dick Hardy. The structure faced east with a Sunday school annex in the rear. It was dedicated by Bishop Charles B. Galloway.

The church was several years in building. The cornerstone was laid in 1883 on the day which celebrated the completion of the railroad from Jackson to

Natchez. The fact that this railroad united the Mississippi and Pearl Rivers was symbolized by water being brought from both streams and poured in a bowl in Smith Park. These waters had never mingled before and have never met since. But the great church whose cornerstone was laid that day has merged with the Methodism of a great state and become a part of its organic whole. The cornerstone of this building is now preserved in the last new structure.

The Galloway Memorial Church was begun during the pastorate of Rev. A. F. Smith in 1913, brought to completion in 1915 under the pastorate of Rev. W. G. Henry, and dedicated to the memory of Bishop Charles B. Galloway by Bishop

E. R. Hendrix in 1917. Its cost was \$85,000, the largest contributor being Major R. W. Millsaps, a devoted friend of Bishop Galloway, with a gift of \$23,000, and on the day of dedication not a penny of indebtedness remained on the building. During the construction of this church, the congregation worshipped in the old Baptist church building, which had become their property and was called Epworth Hall.

A long and notable list of preachers have served this congregation, two of whom were elected Bishops: Charles B. Galloway, and H. M. DuBose.

Some families of this congregation have worshipped in all three churches—Galloway, Stevens, Shelton, Buck, Brown,



REV. T. M. BROWNLEE, Presiding Elder-Host,  
Mississippi Annual Conference

Patton, Nugent, Green, Voight, Hemingway, Van Hook, Black, Manship, Tapley, and others.

The first Sunday school ever organized in Jackson was in the Methodist Church, and the mother of Mrs. Charles B. Galloway attended the school. Three of its Sunday school superintendents had exceptionally long terms of service—Thomas Green, sixteen years; Col. W. L. Nugent, a distinguished lawyer, twenty-five years; and J. C. Cavett, twenty-eight years. During Mr. Cavett's superintendency the quarters and equipment of the Sunday school were greatly enlarged and much progress attained. This noble laborer now occupies the position of superintendent emeritus.

During recent years the Church School has become thoroughly organized and with divisions for adults, young people, and children, the school is doing a magnificent work.

There are two leagues—Epworth League and Hi-League, and Scout troops for both boys and girls.

As Bishop McTyeire states, in 1878, "a new power entered the field" in the organization of a Church-wide Woman's Missionary Society. This same year, Mrs. Juliana Hays, of Nashville, Tenn., came to Jackson to visit with Mrs. J. P. Stevens, and assisted Mrs. Thomas Green in the organization of the Woman's Missionary Society of the Jackson church. From that day to this the Society has had a noble history. It now has around 300 members and twelve circles, and participates in the world service program of missions. Its missionaries to the foreign fields are, Miss Janie Watkins and Miss Ida Anderson; while Miss Odie Branstetter is a representative in the home field.

At the sessions of the Mississippi and North Mississippi Conferences held in 1888, the Boards of Education appointed a joint commission, of which Bishop Galloway was chairman, to confer concerning "the purpose of establishing a Methodist College for boys on the soil of Mississippi." Two members of the commission, R. W. Millsaps and W. L. Nugent, were from this church. Major Millsaps gave \$50,000.00 of the first \$100,000.00, that went into the endowment for the new institution. A charter drawn by the skillful hand of Col. W. L. Nugent, was secured, and the college, in spite of the protest of that gentleman, was named Millsaps College in honor of Major R. W. Millsaps, the first Mississippian who had ever given so large a sum to an educational or benevolent institution. Dr. W. B. Murrah, later Bishop Murrah, the first president of Millsaps College, and his family were connected with this church for twenty years.

It was from this pulpit that the great



REV. J. L. DECELL, D.D., Pastor-Host,  
Mississippi Annual Conference

missionary, Dr. J. W. Lambuth, preached his farewell sermon before sailing for the first time to China in 1854.

John Burrus Fearn went out from this church as a missionary to China. It has furnished a number of men to the ministry—Rev. J. G. Galloway, Rev. H. W. Van Hook, and others. Some Millsaps College students whose membership was with this congregation have been licensed to preach and some have entered the mission field.

The present membership of Galloway Memorial Church is 2,640. Highly organized, thoroughly efficient, earnest in the work of the kingdom of God, it represents today one of the largest memberships housed in one of the largest church edifices in Mississippi.

Those who have served this church are:

(The dates given are the years of Conference appointment.)

#### Pastors

Thomas Ford, 1836; C. K. Marshall, 1837; E. R. Porter, 1838; S. W. Speere, 1839; Jas. McLennon, 1840; Ben. A. Houghton, 1841; Preston Cooper, 1842-43; Haden Level, 1844-45; J. B. Walker, 1846; Calvin Frazee, 1847-48; J. B. Walker, 1849-50; Wm. H. Seat, 1851-52; John

R. Lambuth, 1853; James A. Godfrey, 1854-55; James Walton, 1856; J. A. B. Jones, 1857; J. L. Forsyth, 1858; Whitfield Harrington, 1859-60; J. J. Wheat, 1861-62; C. Chamberlain, 1863-64; W. L. C. Hunnicutt, 1865-66; W. B. Lewis, 1867-68; C. G. Andrews, 1869-70; W. E. Ballard, 1871-72; Chas. B. Galloway, 1873-76; W. H. Watkins, 1877-79; J. W. McLaurin, 1880; Chas. B. Galloway, 1881-82; A. F. Watkins, 1883; C. G. Andrews, 1884-87; W. C. Black, 1888-91; A. F. Watkins, 1892-95; H. M. DuBose, 1896-97; W. C. Black, 1898-1901; W. T. Boling, 1902-1903; W. H. LaPrade, 1904-07; J. E. Carpenter, 1908-09; A. F. Smith, 1910-12; W. G. Henry, 1913-16; C. W. Crisler, 1917-20; E. K. Means, 1921-24; H. S. Spragins, 1925-28; L. L. Cowen, 1929-30; J. L. Decell, 1931.

#### Sunday School Superintendents

John C. Chamberlin, 1848; Turner M. Ellis, 1848-50; Richard Ledbetter, 1850-51; J. B. Smylie, 1851-53; John C. McAllister, 1853-54; T. M. Ellis, 1854-55; Thomas Green, 1855-64; Rev. C. Johnson, 1865; Dr. Hunter, 1865; Thomas Green, 1866-71; Col. W. L. Nugent, 1871-96; J. C. Cavett, 1896-1924; A. B. Campbell, 1925; Virgil Howie, 1926-32; J. L. Roberts, 1933-36; Prof. A. S. McClendon, 1936.



## Mississippi and Louisiana

Rev. D. T. Ridgway, Silver Creek, Miss., writes that he has had a successful year in every way, and he gladdens our heart by his words of commendation for the Advocate.

Rev. Sherral Coleman, Route 5, DeKalb, Miss., has our thanks for a list of subscriptions to the Advocate. Brother Coleman is a local preacher of the Seashore District. We appreciate his effort and interest.

Rev. W. M. Sullivan, pastor at Natchez, Miss., adds another evidence of his faithful service in every detail of his work—a list of subscriptions to the Advocate. This is the fourth list he has sent in this year.

A telegram from Rev. L. L. Roberts, Prentiss, Miss., says: "Finishing asbestos siding and roof on new church at Bassfield." We congratulate Brother Roberts on this splendid progress.

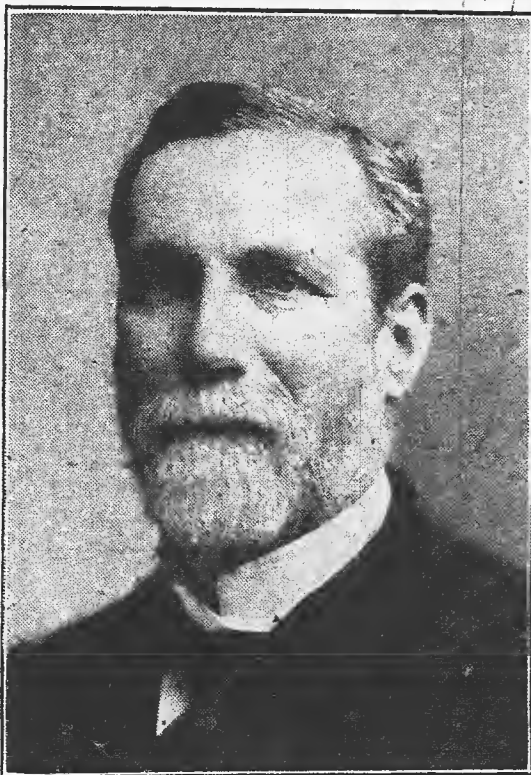
Rev. T. O. Prewitt, pastor at Broad St., Hattiesburg, sent us a notice for the class of the First Year, but as it reached us after the paper was off the press, we could not get it in until this issue and that is too late to serve his purpose. We are sorry.

The editor is indebted to Dr. McIlwain, presiding elder of the Greenwood, Miss., District, for a message of encouragement and brotherly interest. We doubt if any presiding elder in the Church is giving a more effective leadership to his field than is Dr. McIlwain.

Rev. L. T. Nelson, pastor of Adams charge, reports that his acceptance for benevolences will be paid in full, and that at least four and possibly all five of his churches will pay the salary in full. That is a good record and is indicative of the type of work done by Brother Nelson.

Rev. and Mrs. H. B. Hysell, of Parker Memorial Church, New Orleans, are receiving congratulations upon the arrival of a son at their parsonage home. The baby is small, but the smile on the father's face is immense. We hope that he may be a source of endless joy to his worthy parents.

Rev. Chas. W. Lahey, pastor at Donaldsonville, La., is completing a program of



BISHOP CHARLES BETTS GALLOWAY

improvement of the church and parsonage property which is a great credit to his energy and leadership. In addition to his efforts for the improvement of the property, Brother Lahey has given a very effective leadership in Boy Scout work of the town.

Miss Dosha Smith, of Ridge, La., touches our hearts with her statement that her father, who passed away on the 8th of last September, was a subscriber to the Advocate for many, many years,

and that his children feel that they cannot do without it. The father has gone home, but the loyalties of his heart abide in his children.

Rev. J. F. Mincy, Ripley, Miss., R. F. D. No. 2, who did supply work in the North Mississippi Conference last year, writes that he did not get work for another year, but that he is willing to go anywhere that a support may be had and that he feels confident that he will have work soon. That is a fine spirit, and we trust that his faith may be rewarded.

Rev. W. H. Royal, pastor at Bogalusa, La., places us in his debt for a good list of subscribers from his charge, and the intimation that more would follow. We regret to learn that Mrs. Royal has been somewhat indisposed. She spent some days in the city in the care of her physician, but has returned to Bogalusa, and we hope that she may soon be entirely recovered.

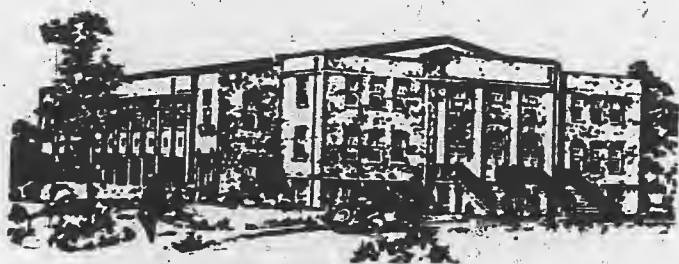
The editor acknowledges the favor of an announcement of the marriage of Mabel Clabaugh, daughter of Mr. and Mrs. Harry Franklin Griscom, to Mr. Benjamin Slaughter Harrell, on Monday, November 2, at Coconut Grove, Florida. The happy couple will reside at 4152 S. W. Thirteenth St., Coral Gables, Fla. We join in wishing for them sunshine and happiness at every stage of their journey through life.

Rev. F. N. Sweeny, Franklinton, La., has been ill for three months, according to a card from his daughter. He has been confined to his bed during this time and is very weak, but at the time his daughter was writing he was doing fairly well. Brother Sweeny is one of the best friends the Advocate has and we are sorry that we did not know of his illness. We are sure that his friends will wish to send him a message of cheer for the dark days through which he is passing.

Rev. J. Lloyd Decell, D. D., the wide awake and aggressive pastor of Galloway Memorial Church, Jackson, Miss., favors us with a copy of his Souvenir program of the Mississippi Conference meeting in his church. The sessions of the Conference will feature throughout the centennial of Jackson Methodism. The preaching and the devotional hours will feature the service of the various pastors and presiding elders who have served the church. On the opening evening Bishop Dobbs will deliver an address on Bishop Galloway, and Dr. Alfred Franklin Smith, pastor from 1911-1913, will preach Thursday and Friday afternoon and night.

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## MISSISSIPPI

The business men, churchmen and ministers, delegates and visitors of the One Hundred and Thirty-Fourth Annual Memorial Church of this city.

Jackson, the Capital and prairie of the Methodist Episcopal Church, South, have been selected for its Annual Anniversary of the organization of the churches serve the residents of this city; pastor; Capitol Street Church, Rev. B. Andrew Gallman, pastor; Glendale Church, J. H. Jolly, pastor, and Millsaps Memorial Church, in addition to the above churches, Millsaps College, South, and owned by the Methodist heart of the State.

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## CONFERENCE

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State, is also the center of activity. So it is only fitting that this city should as we celebrate the One Hundredth Memorial Church. Six Methodist Galloway Memorial, Dr. J. L. Decell, pastor; Bessie Shands Mission, Rev. An- A. Wells, pastor; Grace Church, Rev. Rev. M. L. McCormick, pastor. In one of the largest of its kind in the Mississippi, is located in Jackson, the

of visitors will receive a wholehearted welcome in Jackson.

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## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Avenue, New Orleans, La.

Mrs. Gilman McConnell, director of "Scarritt Associates" for the Louisiana Conference, writes as follows concerning her work:

"We are in receipt of a letter from Mr. J. Earl Moreland, of Scarritt College, in which he is asking all Conferences to make a special effort to secure one-half of our Conference quota of 'Scarritt Associates' by November 25th, or earlier, if possible.

"Mr. Moreland also states in his general letter to all Scarritt representatives that Louisiana is now leading in this campaign for new 'Associates.'

"We would like to ask those auxiliaries who anticipate sending in their names and addresses (which is most important), together with their subscriptions, to do so as soon as possible, in order that we may reach one-half of our quota by November 25th or earlier.

"Since Louisiana has gained a good reputation, please let us not fail now."

Please send subscriptions to Mrs. Gilman McConnell, Box 356, Baton Rouge.

\* \* \*

A School of Christian Living, which was held at Scarritt College recently, was sponsored by the Bureau of Christian Social Relations and the Committee on Spiritual Life and Message of the Woman's Missionary Council. Each hour of the five days was filled to overflowing with many good things. The early morning hour was led by Dr. Lester Rumble, presiding elder of the Atlanta District of the North Georgia Conference. He led the worship and spoke on

the "Inner Life of Jesus." This was followed by a lecture and round table discussion on "Jesus' Respect for Personality," led by Dr. Albert E. Barnett, New Testament Professor at Scarritt College. In the afternoon, Dr. Arthur Raper, Professor of Social Science at Agnes Scott College, presented the cause of "Our Forgotten Folks." Each evening Bishop Paul Kern addressed the group on "The Present Day Challenge to Christian Living." The last day of the School of Christian Living (Sunday) was a day of retreat. Silence was observed during the entire morning except as leaders directed the meditations of the group. Holy Communion was celebrated and a fellowship hour was observed, when experiences and resolves were shared. It has been said that nearly every person present gave evidence of a new vision of the meaning of the Christian way of life.

Thirty Conferences were represented. The group included Conference superintendents of Christian Social Relations, Conference directors of Spiritual Life and members of the Christian Social Relations Committees and Committee on Spiritual Life and Message of the Council. Mrs. D. C. Metcalf, Mrs. George Sexton, Jr., Mrs. Wiltz Ledbetter and Deaconess Shiela Nuttall represented the Louisiana Conference.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

"My Father is still at work, and I work too." John 5:17.

Let's all work!

Following our observance of the week of prayer, when all of us experienced a drawing closer to God, shall we not arise now and go to our task?

"What we pray for, we must have the faith to work for."

Some things to work for—

Have you heard about the Jubilee Roll? Every auxiliary that pays its pledge in full and \$1.00 extra, per member, will be placed on the Jubilee Roll. This roll will be published by districts in the Conference Journal, as one way the Jubilee year of Home Missions has been observed in our Conference. Wouldn't you be proud as an auxiliary, to have your name there? This extra offering may of course be applied to a Life Membership—where an

auxiliary of twenty-five pays in full and makes the Jubilee offering, they may use this to honor one whom they love.

We want also a Jubilee Roll of new members. If each district secured thirty-eight new members this quarter we could bring our total membership up to six thousand. Let us work for these Jubilee members.

Do you know that only one out of every five women in our Conference is reported to be enjoying the World Outlook? Let us increase the number of women having a world outlook by giving them the "World Outlook" during the month of November.

Thanksgiving Day is close at hand, we want to remember that out of our abundance we have an opportunity to share with our children in the Methodist Orphanage. We want our car loaded with good things, enough to meet their every need, sent with our love to bring happiness to their hearts . . . "Inasmuch".

Let's all work.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

We have been writing and sending in many reports on the Fall Mission Study, "A Preface to Racial Understanding." I am sure that the ones that interest you most are the ones that tell what was done by the women when the study was finished. This report from Brooksville is of that type. If others of you have changed your thinking or have had your eyes opened to needs around you, will you write this column about your study.

The Missionary Society of Brooksville has just completed a study of "A Preface to Racial Understanding," by Charles S. Johnson. We approached the study of this book with some prejudice, due to the fact that it was written by a Negro, but this feeling completely disappeared as our study progressed. We found the book so interesting and profitable that we were inspired to investigate the physical conditions at our local Negro school. A committee was appointed to visit the Negro school, see what condition the building was in, and talk to the Negro patrons and teachers about methods of raising money for fuel, janitor service, improvements, etc. This the committee did, and also interviewed the president of the board of trustees for the white schools, comparing their method with that of the Negroes. As a result, we have invited the Missionary Societies of the other denominations in our town to join with us in inviting the county superintendent of education to inspect the Negro schools with a view to seeing w

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provements can be made there.

The Methodist Missionary Society of Boyle entertained the fourth zone meeting of the year in the church Thursday afternoon, October-29.

Delegates from Pace, Shaw, and Cleveland were present.

Th program was given as follows:

Song, "Jesus Calls Us."

Prayer, Mrs. S. C. Taylor, Cleveland.

Song, "Rock That Is Higher Than I."

Scripture lesson, II Kings, 5, Mrs. Clara B. Biles, Boyle.

Song, "He Leadeth Me."

Minutes, roll call, business. Mrs. Hogue of Pace was re-elected zone chairman, Mrs. Clara B. Biles of Boyle was re-elected secretary.

Presentation of the World Outlook Campaign, Mrs. Ott of Pace.

Efficiency Aim checked. Mrs. Bizzell, of Pace.

Talk, "The Forgotten Man," Miss Myrta Davis, rural worker.

Consecration Service, Miss Davis.

Song, "Have Thine Own Way."

Benediction, Lord's Prayer in concert.

The hostess society served delicious refreshments appropriate to the Halloween season.

## RESOLUTIONS

Whereas, we, the members of the Woman's Missionary Society, of the Iuka Methodist Church, regret the resignation of Mrs. E. N. Reed, who has been the efficient treasurer of the society for thirty-two years, and

Whereas, Mrs. Reed has given so generously, so untiringly, of her mind and heart to the work of the organization, and has done her part in acquiring re-

sults that have rejoiced our hearts, and which has placed the Iuka Society in the front ranks of the Conference; be it

Resolved, that we extend to Mrs. Reed our grateful thanks for her faithfulness and efficiency. We deeply regret her inability to serve us longer. We have always felt that she loved her office because her heart was in the work; be it further

Resolved, that a copy of these resolutions be sent Mrs. Reed, a copy to the recording secretary of our society, and a copy to the New Orleans Christian Advocate for publication.

Respectfully submitted,

MRS. P. L. MARTIN, SR.,

MRS. JOE THOMPSON,

Iuka, Miss.

Committee.

## SILVER CREEK CHARGE

The Silver Creek charge of the Brookhaven District, Mississippi Conference, is anticipating everything in full by Conference and has almost reached that goal. All specials and the Advocate quotas have been raised. A vacation school was held in connection with each church school, two training classes were held at Silver Creek and New Hebron and Layman's Day for the charge was observed. The charge's indebtedness has been cleared, and a generous check sent to the Orphanage. All church schools have observed fourth Sunday missionary programs and offerings and Church School Day. Successful revivals were held by Rev. H. A. Wood, Conference evangelist, at New Hebron; by Rev. L. T. Nelson at Silver Creek; and by the pastor, Rev. D. T. Ridgeway, at Pinola, Oakvale and Hathorn. There have been twenty-nine additions this year, twelve on profession of faith, and seventeen by certificate, making a total of one hundred and seventy additions to the charge during the four years of the present pastorate.

D. T. RIDGEWAY.

## "CARRY ON"

As a layman, I am somewhat reluctant but cannot refrain sending another report. "One more victory for Braxton church."

It has been said by a poet and philosopher, that there are victories to win and evermore to gain, if you would enter this warfare of your King.

Another chance came for us to show our colors when we heard about one church on our charge that failed to complete its budget. As a layman, I brought this matter before our mid-week prayer service. By the Wonder Working Power, or the Miracle.

No sooner was the situation sensed than a glad response. "Over the top." Not only have we paid up in full but the glorious privilege of helping another church to make its budget complete, has been ours.

Now that the Conference year is drawing to a close, our duty well attended, there remains no reason why we should not hail Thanksgiving with gracious, joyful hearts.

The Power that so wonderfully transforms Braxton, has not been caught away from God's earth. Pray earnestly, brother layman, that to you the Holy Spirit may come to his wonderful, quickening transforming mystery and shake this old world from coast to coast, pole to pole, zone to zone, until it becomes a world won for the Christ, our King Eternal.

We at Braxton are building a wonderful fellowship, based on loyalty, fidelity, and good will. A wonderful building, ever in the making, therefore never quite complete.

A. T. RICKEY, Layman, et al.

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## Christian Education

### CHURCH SCHOOL LESSON, NOVEMBER 22

By Dr. J. R. Countiss

#### AN AMBASSADOR IN CHAINS

We might well call this "A Lesson to Make Us All Ashamed." Paul was bound in body, but free in mind—the freest man in Rome! He was held by ties stronger than iron chains. His loyalty to his people, Israel, was stronger than any hatred or bitterness. He had never an accusation against them nor a contemp-



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From any druggist, get 2½ ounces of Pinex, a concentrated compound of Norway Pine, famous for its effect on throat and bronchial membranes.

Then make a syrup by stirring two cups of granulated sugar and one cup of water a few moments, until dissolved. It's no trouble at all, and takes but a moment. No cooking needed.

Put the Pinex into a pint bottle and add your syrup. This gives you a full pint of cough remedy, far superior to anything you could buy ready-made, and you get four times as much for your money. It never spoils, and is very pleasant—children love it.

You'll be amazed by the way it takes hold of severe coughs, giving you double-quick relief. It loosens the phlegm, soothes the inflamed membranes, and helps clear the air passages. Money refunded if it doesn't please you in every way.

tuous word for the faith of the fathers. Best of all was his loyalty to Christ, stronger than death, which cost him the loss of all things else, and was considered a great bargain at that. He had an unconquerable, irrepressible passion to proclaim Israel's Messiah not only to Israel, but to the world. Thousands have permitted lesser restraints to strike them dumb and to render them utterly inactive. They have allowed insult or inconvenience to end their usefulness as soldiers of Christ. Not so the indomitable apostle. He made his prison a pulpit and transformed the guard chained to his arm into a companion in the gospel.

Paul rightly judged that his strongest opposition would come from the Jews, so he first undertook their enlightenment as his most difficult task. He courteously called them together and explained why he had appealed to Caesar and had been brought to Rome. With equal courtesy they made an appointment for the preacher, setting a day to hear him concerning "a sect everywhere spoken against." "Sect!" Even so do we condemn the individual with the mass, the person with the party, and indict a whole people with a phrase of contempt. They had as well said "insects." No open mind there, though some were convinced and believed. To proclaim a Christ whose love is as wide as the race is the everlasting opposite of sectarianism, and no Christian is authorized to preach less than that.

Christ died for the ungodly. That is the last word. Salvation is by the gracious favor and unmerited mercy of God. No theory of the atonement can rest on any other basis. Redemption and restoration can come in no other way. No matter how we may attempt to explain Christ's vicarious suffering, his perfect example, or his divine revelation of love, we come at last to the Father's mercy. Whatever the means or the agency, God is the Author. God loves, God sends, God saves. God needed neither bribe nor persuasion. Jesus came not to change his will but to do it; not to reverse his attitude but to reveal it.

God loved as much in the days of Moses and the prophets as in the days of John and Paul, but his love was never compassed, demonstrated, or expressed till Jesus came. It has ever been man's insuperable difficulty to believe that a holy God could love unholy men. Such magnanimity is beyond his understand-

ing until that love is commended by the Christ who died for sinners. If that does not awaken response and reconciliation, there is no hope. It is unlikely that any man would die for the coldly upright; possible that some might die for the warmly good; unthinkable that any would die for his enemies. At least it was till Jesus came. When men can do that they become like the God who sends his rain upon the just and the unjust. Moreover, they can do it with joy through Christ by whom they have received—not achieved—the atonement. Perfection can do no more.

### FOR NEARLY FORTY YEARS

We Have Been Showing Churches How to Obtain Safe Protection at a Low Cost DURING THIS TIME WE HAVE WRITTEN OVER \$550,000,000 AND PAID LOSSES OF SOME \$3,700,000.00.

These Figures Tell the Story WHY SO MANY CHURCHES INSURE WITH THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY

Let us show you how to reduce the cost of your insurance and how to pay this reduced premium in installments.

WRITE FOR RATES AND INFORMATION BEFORE YOUR PRESENT INSURANCE EXPIRES

**National Mutual Church Insurance Co.**  
Old Colony Building, Chicago, Illinois  
REV. J. H. SHUMAKER, 808 Broadway,  
Nashville, Tennessee, Southern Agent

## Help Kidneys

### Clean Out Poisonous Acids

Your kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional kidney or bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, don't take chances. Get the doctor's guaranteed prescription Cystex, the most modern advanced treatment for these troubles. \$10,000.00 deposited with Bank of America, Los Angeles, California, guarantees that Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Slo-Tex) today.

## MILLIONS FIND IT'S FASTER!

Millions are finding Bromo-Seltzer stops headaches faster! Does more for you—things many remedies can't do. Quiets the stomach, soothes nerves. Reduces excess lactic acid in the blood, helps restore alkaline balance. You feel keener, more alert for work and play.

Get Bromo-Seltzer at drugstore, soda fountains. Keep it at home.



## THANKSGIVING — MISSISSIPPI ORPHANAGE

Dear Friends: It is a happy situation that Thanksgiving has developed into what was originally intended. We used to think of this day of appreciation in terms of groups of Nations and the larger and combined number returning thanks for God's blessings, the greater seemed the sense of acknowledgment.

But today, as it should be, Thanksgiving is a more personal matter and individuals have taken upon themselves the pleasurable task of thanking God for His love, His grace and His kindness to His people.

Nowhere in the wide world can the personal Thanksgiving or the personal plea be more plainly felt than in an institution whose commission is the care and development of those who through unfortunate causes have been deprived of the supervision and training of the home where the mother and father are the directors.

Children have a much better insight into certain things than adults. Their very natures being fresh from God are uncontaminated and their joys and their sorrows are pure and instinctive. A small measure of meal to a child is a greater boon than a talent of gold to an adult.

My pleasure and my joy has been to witness the smiles and to hear the unspoken words of the children when their friends remember them, especially at this Thanksgiving period of the year. The date on the calendar may mean little to the innocents, but they seem to have a foreknowledge of the coming of the times set aside for special observation. Thanksgiving day or week or month has a hallowed meaning in their hearts and they look forward to the remembrance of their friends.

Our Methodist people, and their friends, are responsible for the fires that light the eyes and burn in the hearts of the children in the Methodist Orphans' Home. Your gifts and your donations, whether in money, clothing, foodstuffs, soap wrappers, or anything that spells welfare for the children, have made little humans happier and have charged them with Spiritual and physical strength throughout the days.

The railroads have again announced "free transportation for gifts coming to the Homes for the children." Every-

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

## BELHAVEN COLLEGE

JACKSON, MISSISSIPPI

A Liberal Arts College for Women. Beautiful and spacious grounds, modern plant and equipment, ideal environment. Emphasis upon cultural values, homemaking, health, art, music, speech, and business training.

Ample provision for wholesome social life—swimming, boating, riding, and other outdoor sports. Moderate expense—unique plan of "intensive courses."

Mississippi Conference delegates are cordially invited to visit our campus while in Jackson.

Write for Bulletin

G. T. GILLESPIE, President

where the helping hand seems to be extended to those in need of the kindly support of the people of God. The light of love seems to be spreading over the land.

Remember, our needs are great. If you cannot send food and clothing, a portion of your means, in whatever form, will be "bread cast upon the waters." A channel of love will be opened and through it will pour the contents of homeless children's hearts. Children's prayers and thanksgiving will go up to the Throne through the medium of the friends who remember them at this time of the year.

It is my personal, sincere assurance that our children think of you in fondest terms. They look to you for whatever it is your power to give and their thanks and mine have already taken wing and are traveling fast to anticipate your continued and deeply appreciated good will.

Very sincerely,

FRED J. McDONNELL, Supt.

### FOR A TIME LIKE THIS

By Eda Vivian Corbin

Seated one Sabbath at Worship  
List'ning to God's Holy Word,  
And the message, as brought by His  
servant,

A challenge to service I heard.

Every word spoken was weighty  
With pow'r, and none did I miss,  
But the ones that to me seemed so potent  
Were, "Who knows for a time like this."

Challenging words, those he uttered  
Over and over again,  
Till at last, in my being, they echoed  
And answered with joyful amen.

And, though I knew not the service  
I'd be permitted, or how,  
In my heart I accepted the challenge,  
And there, to God's mandate, did bow.

So, as I sat there at worship,  
My soul within me stirred  
By the voice of the eloquent speaker  
And text of the message I heard:

I could not rest ere I told it,  
Told of the wonderful bliss  
And the joy that I felt when I heard him  
Say: "Who knows for a time like this."

THE BEST WAY TO TREAT---

**BOILS** SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES

**Apply Gray's Ointment**

Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

## Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Ray O. Wyland, Director of Education of the Boy Scouts, has written the following statement in his plea for adult co-operation: "Here in America we have compulsory education and we send the truant officer after the child. But in England they say that the parent is responsible to see that the child gets an education, and they send the officer after the parent."

Adults are responsible for many of our

woes. Adults make wars while youth fights them. Adults vote the men into office who frame our laws and who sometimes fail to enforce them and even observe them. Adults are responsible for the scandals of Hollywood and the evils of commercialized recreation. Adults are parents and therefore responsible for the kind of home training the children are getting and failing to receive.

In the church, adults carry the load of responsibility. They determine whether church attendance is habitual or irregular; they determine whether the worship is formal or vital; they determine whether or not finances are handled in a systematic and proportionate way. Adults are responsible for the entire program of Christian education.

When adults are staunch supporters of righteousness and consistent; when adults are generous and prayerful; when adults set the proper example, then the "tender lambs of the fold" will learn Christian attitudes and enlist gladly in Christian service and cheerfully assume their responsibilities. Then let us do all within our power to awaken adults from their lethargy.

The Call to the International Adult Conference at Lake Geneva this year includes the following striking statements: "We are passing through one of the dramatic revolutionary periods of human history. Change is everywhere. . . . The end may be chaos, or the Kingdom of God; depending on how effectively Christian adults exert their influence and assert their potential power. . . .

"The adult forces of the church must heed a clear call to effective, intelligent, united Christian action. . . . A powerful drive is needed to reclaim the lost generation through a more vital program.

"The church must spiritualize the adult education movement. . . . Religious education cannot bring in the Kingdom of God through children, in a world dominated by adults who do not really want the Kingdom to come.

Yes, the Kingdom of God requires the enlistment of adults.

### PRAYER

Our Father, may we realize our responsibility as adults. Save us from inertia. Help us to meet our opportunities in a Christian willingness to serve. We thank Thee that the immeasurable resources of God are available so that we "can do all things through Christ." We offer our prayer in Jesus' name.

### A Laxative for Children

SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-Draught relieves constipation and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles.

## Now Ease Neuritis Pains Fast

Bayer Tablets  
Dissolve Almost  
Instantly

In 2 seconds by stop watch, a genuine BAYER Aspirin tablet starts to disintegrate and go to work. Drop a Bayer Aspirin tablet into a glass of water. By the time it hits the bottom of the glass it is disintegrating. What happens in this glass . . . happens in your stomach.



### For Amazingly Quick Relief Get Genuine Bayer Aspirin

If you suffer from pains of neuritis what you want is quick relief.

Genuine Bayer Aspirin tablets give quick relief, for one reason, because they dissolve or disintegrate almost instantly they touch moisture. (Note illustration above.)

Hence — when you take a real Bayer Aspirin tablet it starts to dissolve almost as quickly as you swallow it. And thus is ready to start working almost instantly . . . headaches, neuralgia and neuritis pains start easing almost at once.

That's why millions never ask for aspirin by the name aspirin alone when they buy, but always say "BAYER ASPIRIN" and see that they get it.

Try it. You'll say it's marvelous.

15c FOR  
A DOZEN  
2 FULL 25c  
DOZEN  
Virtually  
1c a tablet



LOOK FOR THE BAYER

**666** <sup>checks</sup> **MALARIA**  
<sup>in 3 days</sup> **COLDS**  
<sup>first day</sup>  
LIQUID, TABLETS <sup>Headache, 30 minutes</sup>  
SALVE, NOSE DROPS  
Try "Rub-My-Tism"—World's Best Linctant

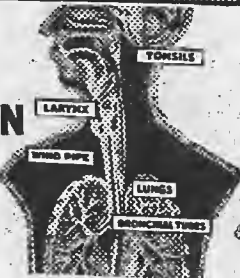
## COUGHS...

Get After that  
Cough Today  
with PERTUSSIN

Pertussin is so good for coughs that over ONE MILLION PRESCRIPTIONS were filled in a single year. This estimate is based on a Prescription Ingredient Survey issued by the American Pharmaceutical Association.

It relieves coughs quickly by stimulating the tiny moisture glands in your throat and bronchial tract to pour out their natural moisture so that sticky, irritating phlegm is easily raised. Coughing is relieved—your throat is soothed.

Save money by buying the big economical-size bottle—enough for your whole family. Or, try Pertussin first at our expense. Use coupon below for FREE trial bottle.



**PERTUSSIN**  
"MOIST-THROAT" METHOD OF  
**COUGH RELIEF**

30¢  
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Seeck & Kade, Inc., 440 Washington St., N.Y.C.  
I want a Free trial bottle of Pertussin—quick!

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### FIREWORKS CHRISTMAS ASSORTMENT

Our wonderful assortment of fireworks only \$2.50, express prepaid, includes 100 extra 2 inch Salutes FREE. Worth \$4.00 in any retail store. A day's fun for the whole family. Remittance must accompany order. We ship same day received. Our free catalog of fireworks and novelties will be sent immediately on request. Write today.  
**THE BRAZEL NOVELTY MANUFACTURING CO.**  
14 APPLE STREET CINCINNATI, OHIO





*Have you  
tasted it  
LATELY?*

**French Market  
Coffee**

*with or without Chicory*

Wintersmith's Tonic  
FOR  
**MALARIA**  
AND  
A Good General Tonic

## FALSE TEETH

### Can Not Embarrass

Most wearers of false teeth have suffered real embarrassment because their teeth dropped or slipped at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little **FASTEETH** on your plates. Makes false teeth stay in place and feel comfortable. Sweetens breath. Get **FAS-TEETH** at any good drug store.

## Stomach Gas So Bad Seems To Hurt Heart

"The gas on my stomach was so bad I could not eat or sleep. Even my heart seemed to hurt. A friend suggested Adlerika. The first dose I took brought me relief. Now I eat as I wish, sleep fine and never felt better."—Mrs. Jas. Filler.

Adlerika acts on BOTH upper and lower bowels while ordinary laxatives act on the lower bowel only. Adlerika gives your system a thorough cleansing, bringing out old, poisonous matter that you would not believe was in your system and that has been causing gas pains, sour stomach, nervousness and headaches for months.

Dr. H. L. Shoub, New York, reports: "In addition to intestinal cleansing, Adlerika greatly reduces bacteria and colon bacilli."

Give your bowels a REAL cleansing with Adlerika and see how good you feel. Just one spoonful relieves GAS and stubborn constipation. At all Leading Druggists.

TRIAL For Special Trial Size send 10c coin or stamps, to Adlerika, Dept. 85, St. Paul, Minn.

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

**CAPUDINE**

## REV. W. B. ALSWORTH AP- PRECIATED

Whereas, Rev. W. B. Alsworth, presiding elder of the Hattiesburg District, has by his efficient and Godly leadership proved himself a worthy presiding elder, and his fine spirit of co-operation and brotherly attitude has endeared himself to the people of the West Laurel charge, we feel that he should be returned to the Hattiesburg District for another year.

Therefore, be it resolved, that we do express our grateful appreciation to him and that we do earnestly request Bishop Hoyt M. Dobbs to return him to the Hattiesburg District for another year.

GEO. F. RICE, Secty.

## A CORRECTION

In the list of appointments for the North Mississippi Conference carried in our issue of last week, we were in error as to the appointments for Nettleton and Shannon. The appointments should have been: Nettleton, W. W. Bruner; Shannon, H. D. Suydam. Rev. T. B. Thrower is Director of Golden Cross instead of Rev. A. Y. Brown. We are sorry to have made the error and the correction is inserted to avoid the possibility of confusion.

## ANNOUNCEMENT

Mrs. G. E. Butchee, of Oakdale, La., announces the engagement and approaching marriage of her daughter, Ethel Velma, to Rev. David Franklin Tarver, of Morgan City, La., the wedding to take place in the Methodist church at Oakdale, December 20th, at five o'clock p. m. Friends of the family are invited.

## NOTICE

At the request of Rev. Dr. Todd, I shall act as agent for the present Board of Finance, and shall be pleased to receive funds at Conference for the endowment fund for superannuated ministers, or same may be sent to me before Conference.

My address is 144 Ockley Drive, Shreveport, La.

JNO. F. FOSTER.

## NOTICE, LOUISIANA PREACHERS!

It will be of great help to the Statistical Secretaries if you will mail to me not later than the 26th inst., Tables No. 1, and No. 2, of your Statistical Report for Conference. Please remember we want the totals for your charge only. According to your rule no reports for churches in charges will be reported—just the totals for the entire charge, please.

Thanking you for this co-operation and help, I am

ROBT. W. VAUGHAN,  
Statistical Secretary of  
Louisiana Annual Conference.

## CARDUI

Cardui is a medicine which increases the appetite and assists digestion, helping women to get more strength from the food they eat. As nourishment is improved, strength is built up; certain functional pains go away, and women praise Cardui for helping them back to good health. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. Meanwhile, if you need a medicine for functional periodic pains, get a bottle of Cardui at the drug store and try it.

**Eczema** **Resinol**  
quickly stops  
the itching  
Doctors *torture* and aids  
praise it and healing  
use it widely. **Relieved**  
GET A JAR TODAY



COMMON colds often settle in throat and chest. Don't take chances. Don't let them go untreated—at the first snuffle rub on Children's Musterole.

Children's Musterole is just good old Musterole, only in milder form. It penetrates the skin with a warming tingle and gets such marvelous results because it's NOT just a salve, but a "counter-irritant"—helpful in drawing out local congestion and pain.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.



The Progressive Business Organizations Whose Names Appear On This Page Extend Hearty Congratulations to the Galloway Memorial Methodist Church in Their Centennial Year, and Extend a Warm Welcome to the Methodist Conference

Dickson Bros. Motor and Tire Co. Primo's Coffee Shop

Dick Farr's Cafe

327 So. State

Jackson Shoe Hospital

Taylor Furniture Co.

504 E. Capitol

S. M. Bill's Barber Shop

115 No. Lamar

City Shoe Shop

Near Viaduct

Dixie Manufacturing Co., Inc.

Belmont Cafe Invites You

Everett Hardware Co.

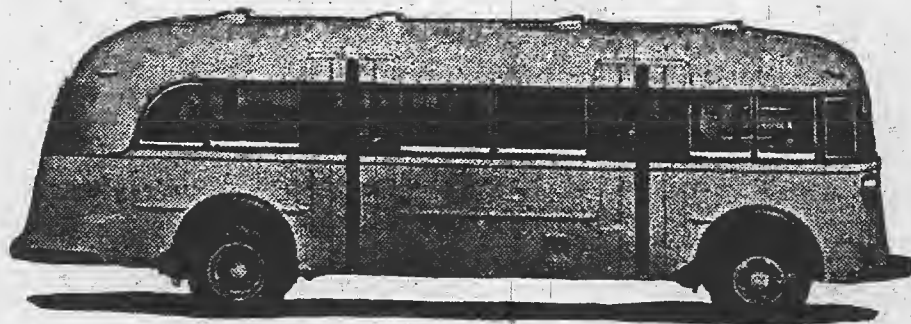
State and Pearl

Allen Cooperage Company

Collins Baking Company

## • While In Jackson . . .

Visit the beautiful Millsaps College Campus,  
The Methodist Orphanage,  
Livingston Park---and the many other  
interesting spots in your Capital City



**Ride Modern 5c Motor Coach**  
SAVE THE DIFFERENCE



# NEW ORLEANS Christian Advocate

Vol. 83—No. 48.

NEW ORLEANS, LA., THURSDAY, NOVEMBER 26, 1936.

Whole No. 41210.

## GRATITUDE

By Rev. Marshall Wingfield, D.D.

For dreams in youth's expectant years,  
For hopes that soared to highest skies,  
For lessons heard by the spirit's ears,  
When taught by shining sacrifice;  
For wealth of Beauty freely poured,  
By gracious Hands upon our sod;  
For riches which my heart has stored,  
I give thanks to Thee, O God.

For strengthening labors of the day,  
For sweet refreshing rest of night;  
For all wise guidance along a way  
That leads at last to hills of light;  
For saints and sages who have led  
My soul to triumph o'er the clod,  
For recollections of my dear dead,  
I give thanks to Thee, O God.

For all my days on life's high road,  
For days of shadow as well as sun,  
For all compassion I've bestowed,  
For all forgiveness I have won;  
For heights I've seen, altho unscaled,  
For tribulation's chastening rod,  
For times I've tried altho I failed,  
I give thanks to Thee, O God.



# Wallet of the Week



DR. HAROLD McAFIE ROBINSON, General Secretary of the Presbyterian, U. S. A., Board of Christian Education, in an address before the New Jersey Synod of his Church, declared: "When the Presbyterian Church, or any other Church becomes an end to itself and loses the sense of being a means to an end, the sense of being a Christian community for teaching the Christian religion to the world, then this Church or that Church has the fertile seeds of death in it."

\* \* \*

THE YEARBOOK OF TRINITY CHURCH, at the head of Wall Street in New York, gives the assets of the parish as \$32,000,000, which does not include non-productive property occupied by church buildings, cemeteries and other like uses. The gross income from the estate for the past year is given as \$2,457,780. The vast holdings of this historic parish represent the accumulation from the benefaction made by King William in 1697. It has no relation to the state, but is an independent corporation whose heavy endowment reflects the British union of Church and state.

\* \* \*

THE TRIBE OF YESBUT is a picturesque and an arresting phrase adopted by Canon H. R. L. Shepard, of London, for describing a group of ever-ready, pliant and agreeable souls who lend immediate endorsement to any proposed scheme of righteous action, and whose benevolent gesture is followed by irresolution and ultimate opposition. Dr. Shepard says, "There looms the infernal 'but' which the Devil can count upon as giving a new lease of life to the evils that we deplore. . . . So turn a somersault and confound the Devil. Tip over the Yesbut and let the Butyes come out on top."

\* \* \*

MME. ERNESTINE SCHUMANN-HEINK'S death removes from life one of our picturesque and best-beloved figures. Her rich contralto voice made her famous around the world and through her singing in the soldier camps of the great War, she won an immortality for her name in the gratitude of the American public. The American war veterans, with whom she was an idol, pay sincere and unstinted tribute at her bier, and her popularity and service were fittingly confessed by the guard of honor and the flag-draped artillery caisson of the funeral procession.

THE TEACHING OF RELIGION, which has been prohibited for half a century, has been made obligatory in the primary grades of the schools in the province of Buenos Aires, Argentina. This is said to be the largest and the most important province of the country. The period of required instruction is one hour each week and must have the joint supervision and approval of the Roman Catholic Church and of the Department of Education in the province.

\* \* \*

OXFORD UNIVERSITY, England, received recently a gift of \$1,250,000 for the furtherance of medical research in that Institution. At the same time, it received a gift of \$105,000 for the purpose of making literature available to the blind through phonograph recordings. The donor was Lord Nuffield, W. R. Morris, a great industrial leader. It is one of the greatest benefactions ever received by the University, and it is the first great contribution to be made to an English educational foundation by a leader of modern English industry.

\* \* \*

THE MOODY CENTENNIAL, featuring the work of the great American lay evangelist of a generation ago, is being widely celebrated throughout this country and in England. On February 5, 1937, a great commemoration meeting will be held in Royal Albert Hall, London, in honor of Mr. Moody for the evangelistic service which he and Mr. Sankey rendered in Great Britain forty years ago. The evangelistic work of Mr. Moody has been perpetuated through Moody Bible Institute, Chicago, and the Northfield, Mass., Summer Conferences.

\* \* \*

DOCTOR GEORGE S. McCUNE is reported to have been forced to resign as President of the Union Christian College of Korea, because of his refusal to do homage before the shrine of Shinto. The homage is said to have been demanded as an act of loyalty to the Japanese Government. It is reported also that Dr. Kinnard, a Baptist missionary from the United States, has been refused permission to return to his work on the ground that he is a pacifist and a Communist. Dr. Kinnard admits being a pacifist, but denies being a Communist. The facts in the cases may justify the course, but unexplained it has the appearance of a last stand of political reactionaries.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

## EDITORIAL

### PERSONAL DECISION

One of the hopeful and encouraging notes of the Preaching Mission, now in progress in the United States, is the insistence upon "personal decision." We have no interest in any form of religious fanaticism and we make no defence of a reactionary theology, but we believe that personal decision cannot be too strongly emphasized. Faith must be written into the soul and expressed in the convictions of a life. No list of signatures attached to an ecclesiastical pronouncement or program can guarantee the perpetuity of the Kingdom of God on earth. We conscientiously believe that the peril of the Church today is from the inside rather than from the outside. Too many people have a superficial enlistment, they lack the heroic in their Christianity, because they have not made a personal decision. They have not said once and for all, "As for me and my house, we will serve the Lord." Personal witnessing, a thing so necessary to effective religion, is the result of a decision as fundamental in its nature as the soul itself. A religion without personal decision for its cornerstone breaks down at the frontiers of personal interest and prejudice. A Christianity, without personal decision for Christ and his Church, is essentially a compromise with one's self, a "reverent agnosticism." It may simulate the excellencies and the virtues of true faith, but it must lack its dynamic. It may adopt the forms of service and even the evangelism of the Church, but it will not have either the promise or the intimations of immortality. Whatever else may be achieved by the Preaching Mission, we hope that it may re-establish devotion to personal decision as the initiatory fact of true Christian life and relationship. If it may do only that, it will have made a notable and worthy contribution to the Christianity and to the church life of the United States.

### REV. DAN C. BARR

A telegram from Rev. H. L. Johns, presiding elder of the Monroe, La., District, announces the death of Rev. Dan C. Barr on last Friday morning. The funeral was held at Oak Ridge, his home, last Saturday at 2 p. m. The death of no member of the Louisiana Conference could carry further or be more deeply felt than is that of Brother Barr. He was received on trial into the Louisiana Conference at (Baton Rouge), fifty-three years ago, and after forty-two years of active service, he was superannuated at the session of the Conference held at First Church, New Orleans, in 1905. His last charge was Oak Ridge, which he served for four years and there he made his home after his superannuation. Brother Barr was probably the most widely beloved minister of any denomination in Louisiana, and he numbered among his circle of friends, Jew and Gentile, Protestant and Catholic. Although he had been retired for eleven years, he retained to the very hour of his translation the affectionate devotion of a host of friends throughout the State. The editor of the Advocate joins in sympathy for the children who are bereaved of a great and worthy father, and in that sense of profound sorrow which fills the hearts of his friends.

### AN ADMIRABLE ADDRESS

Bishop Dobbs' address on the life and character of Bishop Charles B. Galloway, delivered before the Mississippi Conference at Jackson, Miss., last week, was an admirable presentation of a great subject. It was beautiful in diction, accurately phrased, and worthy alike of the speaker and the subject. It was unique in conception in that the speaker interpreted the life and character of Bishop Galloway as being a perfect response to certain fundamental facts of a great philosophy of life and action, and he justified the interpretation by apt and well-chosen incidents from the life of Bishop Galloway and by words taken from his eloquent lips.

## PATIENCE, PLEASE

Much material has been delayed in publication on account of Conference proceedings and appointments. Some of it is in type but we could not get it in. We will print it in the earliest issue possible and we hope to get all delayed material in next issue.

## Editorial Miscellany

By Dr. H. T. Carley

## DON'T WAKE HIM UP!

The appointments had been read, the doxology sung, the benediction pronounced—the Annual Conference was over. The preacher had heard his name read out as pastor of a charge across the State, in a section of the Conference where, as it happened, he had never served before. He would be a stranger among strangers.

When he got home his family had already heard the news. Their first question was, "Where is Po-dunk, and what kind of place is it?" Little Jimmy piped up, "I hope we'll like it." The preacher discreetly replied, "I hope it will like us."

The packing-up process—mostly the boxing of books—was finished in two or three days, a truck was engaged, and the departure was fixed for early Thursday morning. The preacher had paid all his local bills, happy to be able to meet all his financial obligations in the community before leaving. He had figured that after deducting truck hire he would reach his destination with between two and three dollars in cash—not much, to be sure, but better than nothing.

The trip took all day. It was pretty cold and it rained a good deal; the roads were somewhat rough and slushy; but apart from weariness, the journey was fairly comfortable. The weariness was forgotten in the excitement of the children as they neared their new home. Perhaps the preacher and his wife were as excited as the children, but they were able to control their feelings better.

The preacher had written the chairman of the board of stewards that he and his family would arrive late that afternoon. He had received no reply—there was hardly time for one; but he wondered what kind of a reception they would receive.

There was no trouble in finding the parsonage—the first inquiry brought specific directions. And, somehow or other, the preacher's heart was strangely warmed by the cordial tone of the guide's voice as he said, "You are our new preacher, aren't you—we are glad to have you."

As they neared the parsonage they saw a small group of people—two or three women and a man—standing on the porch; and as they drove up the whole group met them at the car. "Welcome, Brother Jones," said the man. "We have been waiting for you, and we are so happy you are here. Brother Smith, our former preacher, told us some mighty fine things about you and your family. My name is Brown, and I am chairman of the board of stewards"—and then the introductions were made all around, even the children being warmly greeted.

"You folks go in the house," continued Mr. Brown. "Here, Jim"—he called a colored man standing by the porch—"come here and take all the baggage into the house and put it where they tell you." And then he said to Brother Jones: "Jim is one of the finest Negroes we have around here. He'll help you this evening; and tomorrow he'll be around here all day to help you get straightened out." And then he laughed and said, "Don't worry about what he'll charge you—he's already paid."

When they went into the house they found everything spick and span. Good fires were burning in the fireplaces; the lamps were ready to light; the beds were made; the furniture was neatly arranged. Mrs. White said to Mrs. Jones: "I happen to be president of the Missionary Society. We've tried to make things comfortable for you tonight. But this is your home, and you arrange the furniture and things to suit yourself when you get settled. I'm lending you my cook, Gertrude, tonight and tomorrow—she'll soon have supper ready; and she'll be back early in the morning. And now we'll be going; but some of us will be back about ten o'clock in the morning."

As they were saying good-bye, Mr. Brown called Brother Jones aside: "We pay our preacher monthly," he said, "but here's a little gift that doesn't count on salary"—and he handed him an envelope. "We know it costs something to move, and this might come in handy. If you need anything, let me know."

Then they were gone.

The family gathered around the fire and the preacher opened the envelope—there were ten five-dollar bills in it. They went from room to room, to the dining room, to the kitchen, where Gertrude was getting a supper that smelled mighty good; they peeped into the pantry—and saw a goodly store of groceries; they looked out in the back-yard and saw a fine pile of wood.

When they went back to the sitting room little Jimmy piped up, "I believe we're going to like it here." And the preacher, with a trace of moisture in his eyes and a little husky of voice, said, "Pray God, they like us."

If that preacher was dreaming, for heaven's sake don't wake him up!



# News and Views

## MINDEN METHODISM

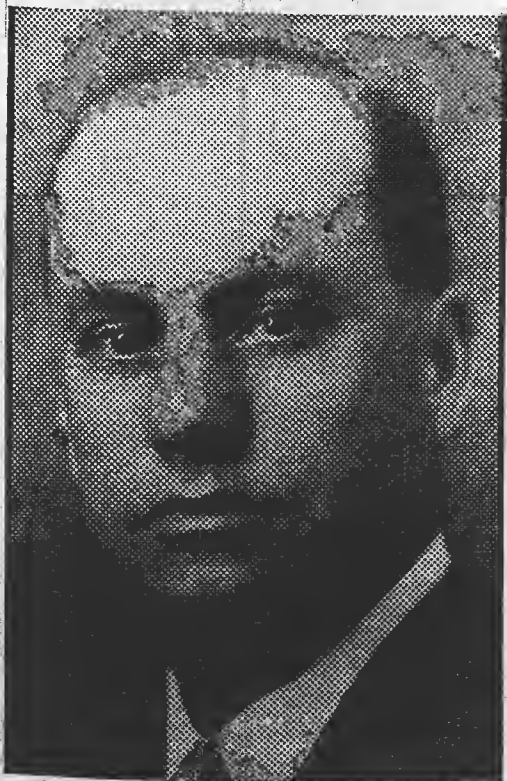
By Rev. A. M. Serex, Ph.D.

The Methodist Church is the oldest organized in Minden. In 1839, the Rev. Richmond Randle came to the little village of Minden, and with the help of thirty-two families organized the first Methodist group and built a house of worship. On this first record appear names which are still potent in modern Minden Methodism, such as: Webb, Wren, Monzingo, Lunsford, Watkins, Peabody, Murrell, Rathbun, Reagan, etc.

The present church building was erected in 1906 under the pastorate of the Rev. T. J. Warlick. It is a very attractive Gothic structure, which "looks like a church" and which was lovingly "spruced up" for the coming of Annual Conference in December.

The pastors who have served the church for the past thirty years are: T. J. Warlick, R. H. Wynn, E. K. Means, A. G. Shankle, W. W. Drake, K. W. Dodson, Briscoe Carter, W. C. Childress, L. I. McCain, R. H. Wynn, Henry Rickey, A. S. Lutz and A. M. Serex.

The last session of the Annual Conference held in Minden was 19 years ago,



REV. LOUIS HOFFPAUIR,  
Presiding Elder-Host

in 1917, during the World War. For some reason or another the Bishop in charge failed to reach the seat of the Confer-

ence until late in the week, and Dean Franklin N. Parker presided over the Conference. Dean Parker also made the appointments that year, and the saying goes that the dean's appointments were the best ever made in Louisiana.

Minden Methodism today is active, lively and on the up-grade. It is blessed with a splendid group of young men who love the church, are devoted to her interests and program, and are furnishing the spark plug of her various activities. C. O. Holland, one of these gifted and consecrated young men, is the chairman of the Board of Stewards and lay leader of the Ruston District.

Besides the coming of the Conference, the most frequent topic of conversation in Minden today is oil. The field has not developed yet, but we feel that Webster



MINDEN METHODIST CHURCH

Parish will soon make people forget all about East Texas and Rodessa. The delegates to the Conference will hear all about the wonderful things we shall do with the oil money, when it comes in! From the looks of things now, still in the stage of a glowing dream, the pastor feels that when the oil wells come in it will be possible to build at least half a dozen fully equipped new Church buildings to house the Methodist congregation in Minden. This is just an indication as to how good everybody feels in the place which will be the capital of Louisiana Methodism this first week in December.

The invitation to the Louisiana Conference to hold its 1936 session in Minden is the result of the earnest desire of the laymen of the church to have for our community the honor and the inspiration which such an event carries with it. The

pastor has not led in this decision, he has simply followed the tide of an enthusiasm that refused to be stemmed by



C. O. HOLLAND,  
Chairman Board of Stewards

the knowledge of the difficulties and responsibilities involved in such an undertaking.

It is in that spirit that Minden welcomes the 1936 session of the Louisiana Conference.

## LOUISIANA ANNUAL CONFERENCE

The 1936 session of the Louisiana Conference will open Wednesday, December 2, at 7 p. m., in the church auditorium of the Methodist Church in Minden. The delegates will please report to the registration room where they will find their assignments to the various homes where they will be entertained. The registration office will open on December 2, at 1 p. m., from which time on we shall assume the responsibility of the entertainment of the delegates.

Our community is at present the center of many oil activities. This condition has crowded our little town beyond our expectations, and thus has created certain difficulties which we had not anticipated. Reluctantly, yet of necessity, we must confine our responsibility to the entertainment of the delegates ONLY.

Thus, the non-delegates who wish to attend the Conference, unless already invited by some personal friends, will save themselves and us considerable embarrassment by not asking us to look after their entertainment.

We shall do our best to make every one comfortable and satisfied, and we have the heartiest welcome for our great Conference.

A. M. SEREX.

## PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE

Reported by Revs. W. B. Jones and George H. Jones

First Day—November 18, 1936

The One-Hundred and Twenty-Fourth Session of the Mississippi Annual Conference convened in Galloway Memorial Church, Jackson, at 7 p. m., with Bishop Hoyt M. Dobbs presiding.

Bishop Dobbs announced the hymn, "And Are We Yet Alive?" which was sung, and Dr. C. W. Crisler led in prayer. The choir of Galloway Memorial Church sang Gounod's anthem, "Unfold Ye Portals."

W. B. Jones, secretary of the last Conference, called the roll. While the names of B. F. Jones, M. L. White, T. B. Cottrell, P. D. Hardin, and R. S. Saucier were called, the Conference stood in silent tribute, the secretary announced that they were present only in spirit, and Bishop Dobbs spoke fitting words of comfort and exhortation.

The Conference elected W. B. Jones secretary, and, on his nomination, S. F. Harkey and Geo. H. Jones were elected as his assistants, and J. W. Moore, Roy Wolfe, T. E. Nicholson, and O. H. Scott were elected statistical secretaries.

Judge J. Morgan Stevens, layman of Galloway Memorial Church, read various resolutions which were adopted by the Conference. A message of congratulations and best wishes was sent to the Mississippi Baptist State Convention in One Hundredth Anniversary session at Natchez, Miss.

Mrs. H. M. Dobbs, Mrs. T. D. Ellis, and Mrs. W. G. Henry were introduced to the Conference.

The secretary of the cabinet, W. B. Jones, read the list of nominations for the Standing Committees, and the nominations were adopted. The following were approved to fill vacancies in Boards and Committees: C. H. Gunn for W. B. Alsworth, on the Board of Finance; J. D. Slay for T. B. Cottrell, on the Auditing Committee; V. R. Landrum for P. M. Caraway, on the Board of Church Extension; O. S. Lewis for H. A. Gatlin, both on the Board of Missions and on the Hospital Committee.

Bishop Dobbs declared the Conference duly organized and ready for business.

The remainder of the evening's session was devoted to a Centennial program, and Dr. J. L. Decell, now completing his fifth year as pastor, occupied the chair.

Dr. Decell spoke a brief word of welcome, and called attention to the presence on the platform of three former pas-

tors of Galloway Memorial: Dr. A. F. Smith, Publishing Agent and Book Editor, who was pastor of the church in 1911-13 when the present building was planned and begun; Dr. W. G. Henry, who was pastor when the building was completed; and Dr. C. W. Crisler, who was pastor during the World War and succeeding year. Mr. L. P. Brown, of Meridian, was also on the platform, and it was stated that he had been born next door to the church eighty-seven years ago.

The Conference sang "The Church's One Foundation," and Dr. Decell presented Hon. W. H. Watkins, prominent layman, whose grandfather, W. H. Watkins, had served as pastor in 1878-81, and whose uncle, A. F. Watkins, had served as pastor of this church in 1884 and 1893-96. Judge Watkins made an admirable address on "A Century of Service." Among the many fine things that he mentioned were the coming of Methodism to Jackson in the person and service of John G. Jones, long a member of the Mississippi Conference; the many prominent laymen, including jurists and governors who had been members of Galloway Memorial and worshipped here; how the church and its leading laymen had been influential in the establishing of Millsaps College, and the influence it has upon the Millsaps students; how two former pastors had become bishops (Galloway and DuBose); how the church has more than twenty-six hundred members at present; and, finally, of the great unfinished task of the church with respect to race, law and order, peace and world brotherhood, Methodism and Christianity at large, and other great issues current in the present world crisis.

The Conference sang. Dr. Decell presented Bishop Dobbs as a "worthy and noble successor" of Bishop Charles Betts Galloway, for whom Galloway Memorial is named.

Bishop Dobbs addressed the Conference on "Charles Betts Galloway," and, in eloquent language and marvelous tribute, spoke of him as the embodiment of truth, of personality, and of grace, and as possessing the four creative energies of life: heredity, environment, personal initiative, and Divine grace. Two questions are always pertinent in biography: What did the man do? and "What impelled him to his task?" Bishop Galloway had an "incandescent career" because the Divine electricity of the Kingdom of God moved with great power in his life, his life having been committed in a large way to the great causes of education, of prohibition, of missions, of civic and social problems, of the union of American Methodism, and of all that go to make a nobler world and better men and women. At the close of the address the Conference bowed in reverent silence while Dr. W. G. Henry read the prayer that Bishop Galloway offered during Mississippi's Constitutional Convention in 1890. Dr. A. F. Smith pronounced the benediction.

Second Day—November 19, 1936

Bishop Dobbs called the Conference to order at nine o'clock a. m., and assisted by the presiding elders and the pastor, host, administered the Sacrament of the Lord's Supper.

The Secretary read the Minutes of last

night's session, and they were approved.

Various communications were referred to Boards and Committees.

Judge J. Morgan Stevens, for the Committee on Introductions presented to the Conference Dr. W. L. Duren, J. G. Snelling, E. C. Gunn, C. K. Smith, and Dr. H. T. Carley, of the Louisiana Conference; Dr. W. G. Henry of the North Alabama Conference; Dr. T. D. Ellis, secretary of the General Board of Church Extension; Dr. A. F. Smith, Publishing Agent, B. H. Smith of the American Bible Society; Carroll Varner of the Memphis Conference; H. P. Lewis, of the North Mississippi Conference; J. L. Evans, of the Little Rock Conference; W. N. Ware, of the St. Louis Conference; and M. Kinsey, president of the Mississippi Conference of the Methodist Protestant Church.

Dr. T. D. Ellis, General Secretary of the General Board of Church Extension, addressed the Conference on the work of his Board and urged the paying of all debts on church buildings in the interests of the church spiritual and financial.

Dr. Alfred Franklin Smith, Publishing Agent, spoke of the work of the Methodist Publishing House, saying that it is distributing \$90,000 throughout Southern Methodism this year for superannuate ministers, and presented the Mississippi Conference its proportionate share of this in the form of a check amounting to \$1,971.14. He urged that the devotional life of our churches be strengthened by the purchase and use of the new Methodist Hymnal; emphasized the splendid literature provided by the Editorial Department of the General Board of Christian Education; called attention to new books published by the Cokesbury Press; and solicited a wider use of the Nashville Christian Advocate.

Hon. and Mrs. W. S. F. Tatum, of Hattiesburg, were introduced as special guests of the Conference, and also the mother of Dr. J. L. Decell.

Dr. W. L. Duren, editor of the New Orleans Christian Advocate, addressed the Conference on the work and needs of this, our Conference organ, and urged continued and increased co-operation in the annual Advocate campaign. Following this address, Dr. H. T. Carley, associate editor, was introduced.

Benjamin H. Smith of the American Bible Society, spoke concerning the work of that society in distributing 250,000 volumes of the Word of God in the six southeastern states. Dr. J. G. Snelling, superintendent of the Memorial Mercy Home, New Orleans, La., spoke briefly of the continued effective work of that institution in reclaiming the fallen and bringing them back to Christ. He graciously thanked the Conference for its financial help, through the various churches, during the past year and recommended that this help be continued.

Dr. J. M. Sullivan, Conference lay leader, was given charge of an hour's program by the Board of Lay Activities. Dr. J. L. Decell occupied the chair during this program.

J. L. Neill read "Resolutions Concerning Beverage Alcohol," commending the work along this line of our General Board of Christian Education, of the W. C. T. U., and of the Mississippi Anti-Saloon League, and also of Governor White, and, together with the North Mississippi Conference and the Mississippi Baptist State



Convention, petitioning Governor White to submit to the Called Session of the State Legislature the question of the repeal of the present beer and wine act. This resolution was adopted unanimously by a rising vote of the Conference. Pending its adoption, Mrs. R. L. Ezell and Mrs. C. C. Evans, president and secretary of the Mississippi W. C. T. U., were introduced to the Conference, and also Dr. W. B. Selah, pastor of Central Methodist Church, Kansas City, Mo., who made an able address on "America and Alcohol."

A telegram was read from the Mississippi Baptist Centennial Session reciprocating congratulations and good wishes.

Report No. 1 of the Board of Christian Education was read and adopted. The report recommended the appointments of I. H. Sells, Executive-Extension Secretary; C. A. Brown, Secretary Editorial Department, General Board of Christian Education; G. F. Winfield, President Whitworth College, J. O. Leath, Vice-president Whitworth College, and H. M. Bullock, professor in Millsaps College.

The roll of the superannuates was called, and their names were referred to the Committee on Conference Relations. The Conference stood while the Bishop made appropriate remarks to the following honored superannuates and through them to all our superannuates: J. T. Abney, J. L. Greenway, H. G. Roberts, N. B. Harmon, J. G. Snelling, A. A. Simms, J. H. Foreman, J. W. Ramsey, and J. D. Ellis.

No one was re-admitted and no one located this year. W. P. George was referred to the Committee on Conference Relations for the supernumerary relationship, and no one was received from other churches.

J. V. Bennet of the North Mississippi Conference and Carroll Varner of the Memphis Conference were announced by Bishop Dobbs as received by transfer into our Conference.

M. Kinsey, president, and B. Z. Herrington, secretary of the Mississippi Conference of the Methodist Protestant Church, were introduced to the Conference, and each made a brief address concerning the proposed union of Methodism. B. Z. Herrington, as fraternal messenger, announced that the required number of Conferences of the Methodist Protestant Church have already voted in favor of the proposed union.

The benediction was pronounced by Dr. T. M. Brownlee.

Dr. Alfred Franklin Smith, our Conference preacher, brought a helpful message on the exalted position of our Lord Jesus Christ.

Thursday night the Conference Board of Christian Education observed its anniversary, being featured by the report of I. H. Sells, Executive-Extension Secretary, musical numbers by the Whitworth College Glee Club, by the Millsaps Singers, and a piano duet by little Jack and Jill Bailey. Dr. Smith delivered a very inspiring message on "The fear of the Lord is the fountain of life."

### Third Day—November 20, 1936.

Bishop Dobbs called the Conference to order at 9 o'clock, and the Conference sang "Behold Us, Lord, From Daily Tasks Set Free." J. T. Leggett led the Conference in the responsive reading, and prayer was offered by C. A. Bowen. An

inspiring duet, entitled "The Old Account Was Settled Long Ago," was sung by J. A. Wells and his son, Morelle Wells. Bishop Dobbs commented on the great devotional worth of the new Methodist Hymnal.

The Committee on Minutes reported that the journal of yesterday's session was correct, and Bishop Dobbs was authorized to use his own discretion in guiding the program of the morning.

The Bishop announced the transfers of the following: E. B. Emmerich, an elder, to the Louisiana Conference; E. S. Lewis, an elder, to the North Mississippi Conference; P. M. Caraway, an elder, to the New Mexico Conference; and E. M. Allen, an elder, to the North Mississippi Conference. Julius Melvin Jones, on trial in the class of the first year, was received into our Conference by transfer from the Northwest Texas Conference. No one has been expelled and no one has withdrawn.

The names of H. G. Hawkins, J. A. Moore, W. W. Moore, T. H. King, Rolfe Hunt, M. W. Porter, H. L. Norton, and E. J. Coker were referred to the Committee on Conference Relations for the superannuate relationship. Five of these brethren made appropriate remarks which revealed their consecration and loyalty to the Church and Kingdom. The Conference sang "How Firm a Foundation."

V. G. Clifford was restored to the effective list.

Dr. Woods, secretary of the Methodist Benevolent Association, made a brief statement concerning insurance with his Association.

Dr. J. L. Decell commended the great work of Dr. C. A. Bowen, the editorial secretary of the General Board of Christian Education, and told of the high esteem in which he was held by the recent World Sunday School Convention at Oslo, Norway, and elsewhere throughout the world. Dr. C. A. Bowen addressed the Conference concerning the literature and periodicals of our Church, calling special attention to "Cargo," the new paper for intermediates.

During the morning there was introduced to the Conference T. E. Gregory, Mrs. T. E. Gregory, W. L. Robinson, A. Y. Brown, R. A. Grisham, Mrs. D. G. Patton, Mrs. H. T. Carley, Miss Kling Carley, Mrs. T. M. Brownlee, N. S. Jackson, Mrs. V. O. Graham, Mrs. T. I. Triplett, Mrs. J. S. Niles, Mrs. C. B. Fullilove, and Mrs. R. R. Watts, and also the Committee on Homes for the entertainment of this session of the Annual Conference: namely, Mrs. E. H. Galloway, Mrs. D. W. Bufkin, and Mrs. W. W. Scott.

Dr. H. T. Carley, associate editor of the New Orleans Christian Advocate, spoke briefly concerning his work; and Mrs. D. Gordon Patton, vice-president of the Mississippi Conference of the W. M. S., pledged the loyalty of the W. M. S. to all the work of Methodism and our Conference.

W. D. Hawkins read report No. 1 of the Board of Missions, and pending its adoption, Dr. Elmer T. Clark, of the General Board of Missions, addressed the Conference in behalf of the Missionary Forward Movement. This report was adopted, pledging the co-operation of our Conference in the Missionary Forward Movement, calling for a Conference-wide

Missionary Rally at Jackson, Miss., on February 5, 1937, and confirming the election of J. L. Neill as Conference Missionary director.

Dr. D. M. Key, president of Millsaps College, addressed the Conference concerning the educational passion of Methodism, the high standing of the Methodist colleges and universities of our Southland today, and of the great place occupied by Millsaps College in furnishing leaders to our Church at large and our two Mississippi Conferences. Upon the invitation of Dr. Key, it was voted that Saturday afternoon's business session be held in the auditorium of Murrah Hall at Millsaps College.

Dr. H. M. Bullock, professor of Religious Education, at Millsaps, addressed the Conference on "World Peace."

A telegram advised the Conference of the illness of the son of Otto Porter and requested a leave of absence for the father. This was granted and the secretary instructed to send suitable message.

Bishop Dobbs emphasized the work of the State Woman's Christian Temperance Union and urged the buying of ten dollar shares in the promotion of this Union.

Mrs. L. W. Alford, of McComb, spoke effectively in the interest of "The Educational Program for the Prevention of Lynching in America." A resolution, presented by Mrs. Alford, read by the secretary, and moved by Judge J. Morgan Stevens, was adopted. This resolution pledges ourselves "to arouse public opinion to the menace of the crime of lynching by educating the adults and the youth of our communities" by calling upon "the press, the pulpit, schools and colleges, and every patriotic citizen to join us in a campaign against such violations of law and civilization and the teachings of religion."

The secretary read the list of preaching assignments for Sunday services made by the Committee.

The Conference received four urgent invitations for the place of meeting next year. They were: Central Church, Meridian; Jefferson Street Church, Natchez; First Church, Gulfport; and Hazlehurst. After a preliminary Gulfport was chosen.

S. F. Harkey read the Report of the Committee on the Revision and Codification of the Standing Rules. After a brief explanation and a slight revision, it was voted to accept the report and print it in the future Journals in the place where the Conference Standing Rules have been printed for years.

Announcements were made that Mrs. T. M. Brownlee and Mrs. J. L. Decell would honor Mrs. H. M. Dobbs, all the ministers wives, and lady delegates and visitors at a reception on Saturday afternoon, 2:30 to 4:30 o'clock.

The Conference adjourned with the benediction by T. E. Gregory.

### Friday Afternoon and Evening

At the worship service Friday afternoon, Dr. Alfred Franklin Smith preached from Heb. 12:1, 2, speaking of Christ as the principal witness of the "so great a cloud of witnesses," of what He would do for the man running "with patience the race set before" him, and of the secret of the successful race being the keeping of the eye on Jesus.

Dr. Smith's concluding message was

(Continued on page 15)

## Mississippi and Louisiana

Rev. W. R. Liming sends a list of subscriptions for the Advocate and he reports that he is beginning his fifth year at Blue Mountain, Miss., with good prospects for a great year.

A card from Rev. J. J. Baird, Cleveland, Miss., indicates that he is at his new post. We appreciate the invitation to visit him and shall be happy to do so when the opportunity is afforded.

In remitting for a list of several subscriptions, Rev. T. D. Lipscomb of Melville, La., says that this is his fourth year on this work and that his church is closing out everything in good shape.

Rev. A. W. Bailey says that he received a great welcome from the people of his new charge. They had stocked his pantry in advance of his coming, and he is looking forward to a good year at Swiftown, Miss.

Rev. S. A. Seegers, pastor at Rayne, La., sends us a good list of subscriptions from his charge. He says also that he expects to finish his list of renewals in a few days, and for this faithfulness and loyalty, we are genuinely grateful.

Rev. Henry B. Lewis, son of the late John Tillery Lewis of the North Mississippi Conference, expects to finish his work at Duke University early next year. It is then his purpose to return to his home Conference for appointment.

Rev. R. F. Harrell, our pastor at Ponchatoula, La., was in the city one day last week, and favored us with a call. Brother Harrell serves a good people, which means that he will report in full when his name is called at Conference.

Mrs. L. T. Martin, of Benton, Miss., in remitting \$3.00 for a two years' subscription for her Advocate, says that the church at Benton will pay out in full and it is her hope that the good pastor

of her church is returned for another year.

Rev. Thomas G. Lowry, reports enthusiastically of the welcome which he received at the hands of the good people of Vardaman, Miss. He says that his pantry was filled and that the welcome extended beyond the membership of his own church.

In a business letter from the Rev. Carl F. Lueg, our pastor at Slidell, La., we glean the following: "Everything is going along fine here. We are going to stain and shellac the church floor this week. It will be the last job this year. Slidell is paying out in full, and on its own strength, this year."

Our good friend, Dr. Theodore Copeland, salutes us with "Top of the season and another good year to you." We appreciate the good cheer of Dr. Copeland. We cannot recall ever having had a note from him that was not altogether brotherly, appreciative and encouraging. "Top of the season and a great year to you," also, Dr. Copeland.

Rev. and Mrs. J. R. Countiss, Greenville, Miss., narrowly averted what might have been a fatal accident recently. Returning from Jackson, Miss., where they had been with J. R. Countiss, Jr., who had undergone a slight surgical operation, they were passing a furniture van which suddenly swerved in front of them to avoid some hogs on the highway and Dr. Countiss' chose to strike the van rather than go in the ditch. The impact caused the car seat to lurch forward breaking Mrs. Countiss' right leg just above the ankle. She is resting well at the Kings Daughters Hospital in Greenville, and indications are that she will recover without permanent injury. We rejoice that it was not worse than it now seems to be.

## DON'T BE TOO SURE

By Flora W. McBryde and Logan H. McLean

That any sort of thing may be proved by statistics is a common saying not always true. It is nearer the truth to say that nothing can be proved without statistics. However, misconstruction may result from partial consideration of figures such as those relating to tuberculosis, greatest killer of all time, and still considered public health enemy number one.

It is often pointed out that this disease has been reduced to seventh place as a cause of death. Other maladies do take a greater toll, but mostly among the aged. Two-thirds of heart disease deaths occur after the age of sixty, nine-tenths of those from cancer after forty-five. But between fifteen and forty-five, the years of maximum usefulness, tuberculosis is still the leading killer of all.

In the most important of all human groups, young women between twenty and thirty, tuberculosis kills more than the next six leading causes of death combined.

Tuberculosis is controllable but not yet controlled. In the thirty years since Christmas Seals started promotion of education and treatment facilities, the death rate has been reduced two-thirds. But last year 70,000 Americans died of this disease, far too many deaths from one preventable cause. Tuberculosis is still a menace which cannot be smoke-screened by statistics of past progress against it.

Bruce Barton aptly says: "Nobody should die of tuberculosis. . . . Every one of these deaths is preventable. We MUST prevent them." In the light of present knowledge, the statistics cannot be a source of pride. Rather they are an indictment for failure to make full use of the weapons available.

But national figures need not be used to depict the situation in Louisiana and Mississippi. Facts from closer home should be of vital interest to every person.

### In Louisiana

Tuberculosis occupies third place as a cause of death in Louisiana—not seventh. More than 1,500 people die of the disease in this state every year, which means that, on the estimated incidence of ten cases for every annual death, there are more than 15,000 active cases in the state—15,000 spreaders of the contagion to their neighbors. The state has hardly more than half enough sanatorium beds to provide for these patients—according to the minimum standard requirements.





Intensive efforts are being made to find cases in their early, curable stages, and to make certain of the extent of the infection in order to combat it successfully. Tuberculin tests and X-rays, the only sure weapons in this phase of the fight, are being used. School children are being tested in increasing numbers. But this is not enough.

A summary of recent studies involving more than 6,000 teachers in various parts of the country revealed that one out of every forty-six teachers (an incidence of 2.15 per cent) suffered from pulmonary tuberculosis. "On this basis," says Dr. H. D. Lees, director of Student Health Service of the University of Pennsylvania, "we may assume that approximately 18,739 tuberculosis teachers are today in active service in schools throughout the country."

In the absence of definite figures for Louisiana it may be assumed that the state has its quota of these cases. An appeal is being made to the teacher group to take the initiative toward improving this situation by including a tuberculin test and X-ray in the annual physical examination already required of each teacher.

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### In Mississippi

Every week twenty-one Mississippians die of tuberculosis, and it does not allay his fever and pain to prove to a dying man that the death rate has declined.

Since ten cases of tuberculosis exist for every annual death, the startling total of 11,350 cases in the state today flash the warning that no home can be safe from such a menace until every home is safe.

In the past five years in Mississippi, 1,588 persons were killed by automobiles, sixty-six by poliomyelitis, but 6,632 by tuberculosis.

Students of tuberculosis control have set minimum sanatorium requirements at one bed for each annual death. For the nation this minimum has been exceeded, but because of reduced appropriations, our State Sanatorium has less than one bed in use for every three deaths.

The estimated cost of tuberculosis to the people of America is three quarters of a billion dollars a year. Mississippi's part of this economic waste is more than ten times the amount spent for all public health purposes, state, counties, Sanatorium, all combined.

### Christmas Seals Help

In the first line of defense against this killer are the physician, the health department, the sanatorium. Their greatest reinforcement is education. For thirty years the Tuberculosis Association of the two states have promoted education, case-finding and other worthy works, their only source of income the sale of Christmas Seals. These little messengers of mercy give everyone the opportunity to help. Each one shows somebody that the sender is helping to protect every home from tuberculosis, and appeals to that somebody to enlist his interest also, to the end that the ancient scourge shall be banished from the earth for all time.

### MISSISSIPPI CONFERENCE, JACKSON, DISTRICT, 1936

Received on profession of faith, 640; total received, 1,347; expended on churches and parsonages, \$13,903.00; paid reducing debts, \$22,291.00; total raised for all purposes, \$155,298.00. Salaries and benevolences paid in full on every charge.

T. M. BROWNLEE, P. C.

### FROM GREENWOOD, LA.

Dear Dr. Duren: We began a series of meetings at Greenwood on Sunday, October 18. Dr. Sexton held our fourth quarterly conference in the afternoon and brought us a fine message to begin the series at the night service, then followed Rev. A. C. Lawton, Rev. R. T. Ware, Rev. John M. Wynn, Rev. L. L. Cowan, Dr. Pierce Cline and the Four Square Bible Class, with Dr. R. E. Smith bringing the message. On the following Tuesday Dr. Geo. Sexton came to us with our beloved Bishop Dobbs bringing the inspirational message. This was the launching of a whirlwind effort to raise the cash to pay off our indebtedness on the church building.

I had organized the church membership into the Twelve Tribes of Israel to raise the \$1,200.00 necessary to retire the debt. On Sunday morning, November 15, we had secured in cash the grand total of \$1,331.00.

This plan is original and it surely worked here. To say that the church and friends are rejoicing is putting it mildly.

Dr. Geo. Sexton will dedicate the church on Sunday, November 29, 3 p. m.

Come and join us and rejoice with us for the great blessing God has poured out upon us. Please announce that all former pastors of the Greenwood charge are invited to be present at the dedication.

Sorry that I cannot send you a large list of renewals and new subscriptions to the Advocate.

Yours very truly,

JAS. E. SELFR

## RESOLUTIONS

Whereas, it has pleased our heavenly Father to call home our beloved sister, Mrs. I. L. Pace, who died at her daughter's home in Many, La., August 7, 1936; be it

Resolved, that the Methodist Missionary Society, has lost a faithful and devout member who will be greatly missed and long remembered.

That her patient suffering during a long illness bespoke splendid Christian faith and fortitude.

That we express to her bereaved ones our deepest sympathy.

That a copy of these resolutions be sent to the family, to the New Orleans Christian Advocate and one placed in the minutes of the W. M. S.

MRS. J. H. McNEELY,  
MRS. E. M. FRASER,  
MRS. J. M. JORDAN,  
Committee on Resolutions.

## RESOLUTIONS

Whereas, the faithful Christian life of Mrs. G. W. Robertson was an inspiration to all who knew her; and

Whereas, her radiant personality, her deep consecration, her untiring service bore daily testimony to Christ; be it

Resolved, that the Missionary Societies of Acona charge express in this form their deep grief and great sense of loss in the passing of our beloved friend and co-worker; be it further

Resolved, That a copy of these resolutions be included in the October minutes of each of these auxiliaries, and that a copy be sent to our beloved pastor, Rev. G. W. Robertson, another to the Advocate, and a third copy to the Advertiser.

MRS. J. D. WILLIAMS,  
Acona,  
MRS. A. E. ELLINGTON,  
Bowling Green  
MRS. ROSCOE JOHNSON,  
Emory,  
Committee.

## QUARTERLY CONFERENCES

## NORTH MISSISSIPPI CONFERENCE

## Aberdeen District—First Round

Aberdeen, Nov. 22, preaching only.  
Houlka, at Houlka, Nov. 27.  
Becker, at Paine Memorial, Nov. 29.  
Coffeeville, at Coffeeville, Dec. 6, 11 a.m.  
Water Valley, Main St., at Main St., Dec. 6, 7 p.m.  
Algoma, at Algoma, Dec. 9, 11 a.m.

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New Orleans Oldest and Best  
Department Store  
CANAL STREET - - - N. O., LA.

Calhoun City, Dec. 9, 7 p.m.  
Prairie and Strong, at Prairie, Dec. 11.  
Nettleton, at Carolina, Dec. 13, 11 a.m.  
Shannon, at Shannon, Dec. 13, 7 p.m.  
Greenwood Springs, at Pleasant Grove, Dec. 15.  
Tupelo, Dec. 16, 7 p.m.  
Verona, at Verona, Dec. 17.  
Houston, Jan. 3, 11 a.m.  
Derma, at Big Creek, Jan. 3, afternoon.  
Okolona, Jan. 10, 11 a.m.  
Amory, Jan. 10, 7 p.m.  
Mathiston and Maben, at Maben, Jan. 14.  
Woodland, at Woodland, Jan. 15.  
Fulton, at Fulton, Jan. 17, 11 a.m.  
Tremont, at Tremont, Jan. 17, afternoon.  
Salem and Friendship, at Salem, Jan. 20.  
Randolph, at Randolph, Jan. 21.  
Eupora, at Eupora, Jan. 24, 11 a.m.  
Bellefontaine, at Slate Springs, Jan. 24, afternoon.  
Smithville, at Smithville, Jan. 26.  
Vardaman, at Vardaman, Jan. 27.  
Pittsboro and Bruce, at Bruce, Jan. 28.  
Water Valley, First Church, Jan. 31, 10:45 a.m.  
Paris, at Paris, Jan. 31, afternoon.  
Buena Vista, at Boon's Chapel, Feb. 3, 11 a.m.  
Aberdeen, Feb. 3, 7 p.m.  
Pontotoc, Feb. 7, 11 a.m.  
Toccoola, at Thaxton, Feb. 7, afternoon.  
District Stewards' Meeting and Pastors' Conference, Dec. 2, 10:30 a.m., at Tupelo.  
The dedication of the Amory and the Antioch churches, by Bishop Hoyt M. Dobbs, Dec. 20.  
W. P. BUHRMAN, P. E.

## Columbus Dist.—First Round

Macon Station, Nov. 22, a.m.  
Brooksville, Nov. 22, p.m.  
Kosciusko Station, Nov. 29, a.m.  
Ackerman, Nov. 29, p.m.  
Sturgis, at Sturgis, Dec. 4.  
Crawford, at Crawford, Dec. 6, a.m.  
West Point, Dec. 6, p.m.  
Caledonia, at Murrah's Chapel, Dec. 8.  
Chester, at Salem, Dec. 9.  
Longview, at Longview, Dec. 13, a.m.  
Artesia, at Artesia, Dec. 13, p.m.  
Columbus, Central Church, Dec. 18, p.m.  
Kosciusko Circuit, at Williamsville, Dec. 20, a.m.  
Weir and McCool, at Weir, Dec. 21.  
Macon Circuit, at X-Prairie, Dec. 27, a.m.  
Starkville, Dec. 27, p.m.  
Pickens and Goodman, at Pickens, Jan. 3, a.m.  
Durant, Jan. 3, p.m.  
Ethel, at Tabernacle, Jan. 4.  
Noxapater, at Noxapater, Jan. 10, a.m.  
Louisville Station, Jan. 10, p.m.  
Mashulaville, at Mashulaville, Jan. 17, a.m.  
Shuqualak, at Shuqualak, Jan. 17, p.m.  
Louisville, at Center Ridge, Jan. 11.  
Sallis, at Sallis, Jan. 24, a.m.  
Columbus, First Church, preaching, Jan. 31, a.m.  
Columbus, First Church, quarterly conference, Jan. 25.  
District stewards meet at Starkville December 2.  
Pastors will also meet at Starkville on December 2.  
L. P. WASSON, P. E.

## Corinth District—First Round

Ripley Station, preaching No. 22, 11 a.m.; Q. C. Jan. 11, 9 a.m.  
New Albany Station, preaching Nov. 22, 7:30 p.m.; Q. C. Dec. 20, 7:30 p.m.  
Ashland, at Ashland, Nov. 27, 11 a.m.; 1:30 p.m.  
Chalybeate, at Chalybeate, Nov. 28, 11 a.m.; 1:30 p.m.  
Wheeler Ct., at Carolina, Nov. 29, 11 a.m.; 1:30 p.m.  
Booneville Station, Nov. 29, after night service.  
Burnsville Ct., at Burnsville, Dec. 2, 11 a.m.; 1:30 p.m.  
Mantachie, at Mantachie, Dec. 4, 11 a.m.; 1:30 p.m.  
Mooreville, at Allen's Chapel, Dec. 5, 11 a.m.; 1:30 p.m.  
Sherman, at Sherman, Dec. 6, 11 a.m.; 1:30 p.m.  
Belmont, at Golden, Dec. 8, 11 a.m.; 1:30 p.m.  
Tishomingo, at Tishomingo, Dec. 9, 11 a.m.; 1:30 p.m.  
Rienzi, at Rienzi, Dec. 9, after prayer meeting, 7:30.  
Potts Camp, at Potts Camp, Dec. 10, 11 a.m.; 1:30 p.m.  
Corinth Southside, at Southside, Dec. 10, 7 p.m.  
Kossuth, at Kossuth, Dec. 15, 11 a.m.; 1:30 p.m.  
Guntown, at Saltillo, Dec. 16, 11 a.m.; 1:30 p.m.  
Baldwyn, at Baldwyn, Dec. 16, after prayer meeting, 7 p.m.  
Dumas Ct., at Paine's Chapel, Dec. 17, 11 a.m.; 1:30 p.m.  
Blue Mountain, at Blue Mountain, Dec. 18, 11 a.m.; 1:30 p.m.  
New Albany Ct., at Ingomar, Dec. 19, 11 a.m.; 1:30 p.m.  
Hickory Flat, at Bethel, Dec. 20, 11 a.m.; 1:30 p.m.  
Marietta Ct., at Marietta, Dec. 22, 11 a.m.; 1:30 p.m.  
Iuka Ct., at Snowdown, Dec. 23, 11 a.m.; 1:30 p.m.  
Iuka Station, Dec. 23, after prayer service, 7 p.m.  
Waterford, at Waterford, Jan. 2, 11 a.m.; 1:30 p.m.

Abbeville, at Abbeville, Jan. 3, 11 a.m.; 1:30 p.m.  
Oxford, Jan. 3, after the evening service.  
Myrtle, at Myrtle, Jan. 10, 11 a.m.; 1:30 p.m.  
Holly Springs, Jan. 10, after the evening service.  
Corinth, First Church, Jan. 13, after prayer meeting, 7 p.m.  
Corinth Ct., at Mt. Carmel, Jan. 17, 11 a.m.; 1:30 p.m.  
Corinth, First Church, preaching Jan. 24, 11 a.m.  
The District Stewards are called to meet in New Albany at 10 a.m., Dec. 3. The pastors are requested to be present that our District Ministerial Association may be organized for the year. Look for a later notice of a District-wide meeting of stewards, this meeting not to be confused with District Stewards' Meeting.  
J. D. WROTEN, P. E.

## Greenwood Dist.—First Round

Schlatter and Cruger, at Schlatter, Dec. 13, a.m.  
Greenwood, First Church, Dec. 13, p.m.  
Black Hawk, at Black Hawk, Dec. 15.  
Acona, at Acona, Dec. 16.  
Lexington, Dec. 16, p.m.  
Ebenezer, at Coxberg, Dec. 17.  
Duck Hill, at Duck Hill, Dec. 18.  
Carrollton, at Carrollton, Dec. 18, p.m.  
Winona Circuit, at Bethlehem, Dec. 19.  
Inverness and Isola, at Inverness, Dec. 20, a.m.  
Belzoni, Dec. 20, p.m.  
Greenwood, Price Memorial, Dec. 21, p.m.  
Webb and Sumner, at Webb, Dec. 30, p.m.  
Poplar Creek, at Bethel, January 3, all day.  
Winona Station, Jan. 3, p.m.  
Moorhead, Jan. 5, p.m.  
Drew, Jan. 6, p.m.  
Tutwiler, at Tutwiler, Jan. 10, a.m.  
Minter City-Glendora, at Glendora, Jan. 10, p.m.  
Kilmichael, at Kilmichael, Jan. 13, p.m.  
Swiftown, at Swiftown, Jan. 17, a.m.  
Tchula, Jan. 17, p.m.  
Itta Bena, Jan. 20, p.m.  
Sunflower, at Sunflower, Jan. 24, a.m.  
Ruleville and Doddsville, at Ruleville, Jan. 24, p.m.  
Vaiden and West, at Vaiden, Jan. 31, a.m.  
District stewards meet at Greenwood December 8, at 10 a.m. Preaching dates—Belzoni, Nov. 22, a.m.; Inverness, Nov. 22, p.m.; Doddsville, Nov. 29, a.m.; Tutwiler, Nov. 29, p.m.; Drew, Dec. 6, a.m.; Price Memorial, Dec. 6, p.m.  
A. T. McILWAIN, P. E.

METHODIST BENEVOLENT ASSOCIATION  
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To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system as safe at cost rates.

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Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

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Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

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## CELEBRATE GOLDEN WEDDING

Rev. and Mrs. James L. Sells, of Mt. Olive, celebrated their Golden Wedding on Monday afternoon, November 9, at the Methodist parsonage in Mt. Olive in the presence of many friends and relatives. The impressive ceremony was read by two sons of the couple, Rev. Irl H. Sells of Jackson and Rev. James L. Sells of Forest. They are both Methodist preachers and were both married by their father several years ago. Mr. Sells has been pastor of the Mt. Olive Methodist Church for the past two years and he and his wife are held in high esteem here and have many friends in this community. The couple were given the vows in a beautiful setting of golden chrysanthemums and candlelight and a lovely three tiered wedding cake made and decorated by one of the daughters, Mrs. W. T. McVey, of Hattiesburg, adorned the center of the dining table. The ring ceremony was used. The father came into the room on the arm of his eldest son, Mr. George B. Sells of Gulfport, Miss., and the mother came in on the arm of her daughter, Miss Mae Sells, of London, Ky. Their vows were renewed in a most impressive manner. After the ceremony was read an informal reception was held during which the guests were served by Miss Mae Sells, Mrs. Irl H. Sells and Mrs. James W. Sells, of Forest. They were assisted in serving by Mrs. W. T. McVey, of Hattiesburg, and Mrs. W. D. Poole, of Mangham, La.; two of the daughters. Other children present were the Rev. and Mrs. E. B. Emmerich, of Osyka; Rev. D. W. Poole, of Mangham, La.; W. T. McVey, of Hattiesburg; Mr. and Mrs. J. W. Faulk, of Jackson, and Miss Juanita Sells, of Mt. Olive; grandchildren present were Ellinita and Mary Nell Sells, of Jackson; Jean Sells, of Forest; Nancy and Clara Sue McVey, of Hattiesburg; James, Daniel and Frank Poole, of Mangham, La.; and Edith and Elsa Ann Emmerich, of Osyka. It was fine that all the

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## A BARGAIN WHILE THEY LAST BEAUTIFULLY ILLUSTRATED LITHOGRAPHED Christmas Greeting Cards

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ONLY 35 CENTS PER BOX POSTPAID

These Cards were made to retail for 60c per box

Send cash or stamps with order to

NEW ORLEANS CHRISTIAN ADVOCATE

512 CAMP STREET

NEW ORLEANS, LA.

nine children and all the grandchildren of this fine couple were present for this happy celebration. An honored guest of the family, visiting for a few days, was a brother of the groom, Mr. Frank M. Sells, of Kansas City, Kansas.

During the reception Mrs. S. A. Head, president of the Woman's Missionary Society, presented Mrs. A. S. Calhoun who, in a most impressive manner presented Rev. and Mrs. Sells with a basket of golden eggs, each egg containing a bill. She read a pretty poem, "The Golden Wedding Day." Miss Sarah Lou Rawls, in behalf of the young ladies' Sunday school class, of which Miss Juanita Sells is a member, presented them with a large table light. Much appreciation was expressed by the happy couple for the kindnesses shown them during the day. Before leaving the guests viewed the many lovely gifts and telegrams which had been received by them. The out-of-town guests included the Rev. W. B. Alsworth, presiding elder of the Hattiesburg District; the Rev. and Mrs. W. M. Williams of Magee; the Rev. and Mrs. John W. Moore, of Collins and the Rev. and Mrs. Hugh Castle of Magee.

In the evening at 7:30 the men's Bible class entertained the membership of the church with a banquet at the church. It was under the leadership of James J. Rawls, F. L. Ponder, and G. B. Hall (committee). The Rev. and Mrs. Sells were the guests of honor at this dinner. James J. Rawls served as toastmaster. W. A. Holloway made a speech of welcome and presentation giving gold coins to Mr. and Mrs. Sells from the men of the church. Robert Calhoun and Rev. W. B. Alsworth made after-dinner speeches. Miss Mary John Holloway sang in a most impressive manner, "When You and I Were Young, Maggie," accompanied on the piano by her mother, Mrs. J. T. Holloway. Miss Vallie Mae Hughes, of the

High School Faculty, read the poem, "Fifty Years of Happiness." Then Miss Mary Lee Adams, piano teacher, rendered several piano numbers. The Rev. Irl Sells and Rev. James Sells made talks expressing thanks for the family for the loving remembrance of their father and mother on their Golden Wedding Day. This closed a happy day for Mt. Olive for all friends were eager to share in the happiness of this fine couple on their wedding anniversary. Since transferring to the Mississippi Conference the Rev. Mr. Sells has served as pastor of the following charges: Long Beach, Coalville, Brooklyn, Wiggins, East End, Meridian and Fifth Street, Meridian, Centenary, McComb, Port Gibson, Mt. Olive, and as presiding elder of Seashore District for four years.

SARA LOU RAWLS.

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## Christian Education

### CHURCH SCHOOL LESSON, NOVEMBER 29

By Dr. J. R. Countiss

#### CHRISTIAN BROTHERHOOD

There is nothing insignificant in the kingdom of heaven or in the sight of God. Paul's little note to a friend in regard to a runaway slave is a gem of inspired and inspiring writing, well worthy of its place in the Bible and in Christian esteem, possibly preserved for the ages by the culprit-convert himself. Far from endorsing the institution of slav-

#### FOR SALE

One \$950 Weaver Grand Piano. Nearest offer to \$350 get it. Address L. H. Conner, Hattiesburg, Miss.

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ery, the epistle by its spirit of brotherhood and its recognition of the worth of a man strikes a death blow at the very foundations of slavery, as well as of class distinctions and human oppression and exploitation. Paul enjoins and exemplifies the brotherhood of man under the fatherhood of God and places a value upon personality without regard to condition or circumstance. Under Christianity love of friends is not stifled, but rather does it expand into love of mankind. Individual affection merges into universal love without losing its force or identity, as the gravity of a grain of sand blends with the gravity of a sphere and thereby influences the universe of matter.

Paul prepares Philemon for the return of his slave by sincere expressions of appreciation for his love, faith, and good works, assuring him that he is constantly remembered in his prayers. He even suggests a degree of obligation that would justify a demand for the kindness desired for the slave, but contents himself with a modest and brotherly request "for love's sake." Courtesy often unlocks doors closed to the bluntness of courage.

Philemon had named this slave Onesimus—"useful"—but the name had proved to be a misnomer, the servant apparently having been dishonest and then having run away. In some way he became one of Paul's auditors and responded to the appeal of the gospel. The genuineness of his regeneration was attested by his willingness to return to his master, and Paul offered to assist in making proper restitution by paying any debt or damage by theft. Since the master was lord of life and death with his slaves, it required high courage for Onesimus to return, as it displayed the great confidence Paul had in his Christian friend to send back his son in the gospel. While no report of his reception is given, we may be sure that the trust was not misplaced.

Happily, legal slavery has been abolished, but legal exploitation abides. Much of the ferment of modern society arises out of the inequalities of opportunity and privilege. It is a wholesome sign that church and governments manifest an interest in the welfare of the masses of underprivileged and oppressed. Never before have so many millions scorned the assumption that children are chattels and that youth has no nobler mission than to become cannon fodder for the glory of be-spangled militaristic leaders. Out of the

gloom of present confusion and depression the dawn of human brotherhood at last breaks over the Judean hills, lighting the footprints of Him who preached and practiced good will to men. Neither the researches of science nor the experiments of governments have discovered a better way of life.

THE BEST WAY TO TREAT...  
**BOILS** SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES  
**Apply Gray's Ointment**

Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.



**DO THIS when you  
wake up with a  
Headache**

**ENJOY RELIEF BEFORE  
YOU'VE FINISHED DRESSING**

**Bayer Tablets  
Dissolve Almost  
Instantly**

In 2 seconds by stop watch, a genuine BAYER Aspirin tablet starts to disintegrate and go to work. Drop a Bayer Aspirin tablet into a glass of water. By the time it hits the bottom of the glass it is disintegrating. What happens in this glass . . . happens in your stomach.



When you wake up with a headache, do this: Take two quick-acting, quick-dissolving BAYERASPIRIN tablets with a little water.

By the time you've finished dressing, nine chances in ten, you'll feel relief coming.

Genuine Bayer Aspirin provides this quick relief because it is rated among the quickest methods for relief science has yet discovered.

Try it this way. But ask for it by its full name, BAYERASPIRIN; not by the name "aspirin" alone.

**15c FOR  
A DOZEN  
2 FULL  
DOZEN 25c  
Virtually  
1c a tablet**



**LOOK FOR THE BAYER CROSS**



## THANKSGIVING

(An acrostic for twelve children.)

T—is for thanks to our God above.

H—is for heaven, the home of love.

A—is for anthems to Jesus our King.

N—is for nations who His praises sing.

K—is for King, our Redeemer and Friend.

S—is for Savior who His blessings does send.

G—is for God, our dear heavenly Father.

I—is for idols with which we cannot bother.

V—is for voice, singing His praise so free.

I—is for instant in season and out you see.

N—is for nothing of truth we should doubt.

G—is for Gospel to tell the world about.

J. F. MINCY.

## NOTICE—LOUISIANA CONFERENCE

The Class of the First Year is called to meet the Committee in First Methodist Church, Minden, at 3:00 p.m., Wednesday, December 2, 1936.

L. W. CAIN, Chairman.

## PONCHATOULA, LA.

Dear Dr. Duren: I trust you will give a little space to some Ponchatoula news. As we come to the end of the year, there are some things worthy of note:

In the early part of the year we took considerable time in trying to get acquainted with and locate the membership. We then started in to raise our benevolences and with the help of the berry season we succeeded in raising the full amount and sent it in by the first of June.

We also held a pre-Easter meeting for a week, the pastor doing the preaching, resulting in six uniting with the church. We have just closed a week's meeting which was well attended, Brother Bowdon doing the preaching.

The ladies have been active during the year; they have put new curtains in the church, new strips down the aisles of the church, a new rug in the parsonage.

Our finances will show an advance over previous years. The official board has given assurance that the pastor and elder will be paid in full.

Last but not least, a new roof has been put on the parsonage and all paid for. New tables have been built for use in the annex for banquet purposes.

Our congregations have been good all

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Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

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the year and are unusually good of late.

Taking everything into consideration we feel that we can say: "We have had a good year, Bishop!"

R. F. HARRELL.

## PRAYER

This is the theme of the elective course which is to appear in the Adult Student during January, February, and March, 1937. What a fine preparation this course will give to the groups using it as they plan to support the "Bishops' Crusade." It is an encouraging fact that the

church feels the need of more spiritual power. We shall depend on a deepened prayer life to open wider the channels of that power.

Classes of men and women all over the church should take advantage of the opportunity offered by this forthcoming course on prayer. Secure your January Adult Student early and see what this elective course is like.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

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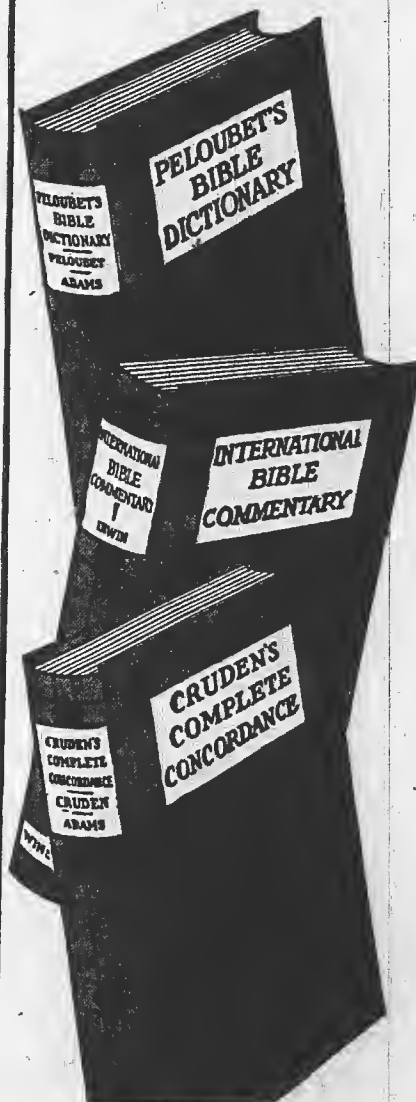
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ALL METHODIST BOOK STORES



## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Self-pity makes people miserable. We have observed many men and women who have made themselves wretched in this way.

Self-pity is weakening. Indulgence in self-commiseration is absolutely paralyzing. Feeling sorry for oneself is the most disintegrating force that can work upon character.

Christianity reveals a God who believed in man's salvability and his possi-

bilities. For that reason He suffered to redeem us. God believes in your possibilities.

Christianity is not by nature a soft religion. Jesus lived in hard times. Christianity flourished in hard times. Ours is no soft religion that wilts under hardship. It is a religion with stamina, a religion that has the power to rise out of the ashes of suffering and sing triumphantly that it has overcome the world.

Then waste no time in bemoaning your fate when there is work to be done. In the words of Charles Kingsley: "Thank God every morning when you get up that you have something to do which must be done. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred other virtues which the idle never know." It is well to remember that "The north wind made the Vikings."

Therefore let us meet our responsibilities without shifting or evasion. We believe in Jesus. He gave His disciples the Great Commission. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

### PRAYER

During this Thanksgiving season, we have counted many blessings. Help us also to be mindful of the blessing of work. Jesus calls us to follow Him in His strenuous pace. Help us to climb the spiritual heights with Him. As we engage in His redemptive enterprise, grant to us the morally sturdy wills that we may be effective disciples and comrades of Jesus. We would run with steadfastness the race that is set before us, looking unto Jesus. In His name we pray.

### DEDICATION OF GRAND BAYOU CHURCH

At the third quarterly conference of the Ringgold charge held at Grand Bayou church on July 26, following a week's revival meeting led by Rev. Louis Hoffpauir, presiding elder, the conference voted to authorize the trustees to tear down the old Grand Bayou church and build a new one.

Subscriptions were immediately taken for money to rebuild and donations were made with a will. Building and finance committees were appointed by the pastor and the day set to tear down the old

structure. In just two days the old building was torn down and all suitable material salvaged, nearly all of the men of the congregation working with a will.

New material was ordered and building went rapidly forward. The new structure was made ten feet longer than the old and plans laid for two Sunday school rooms to the rear of the pulpit. Since the building and painting was done largely by members of the congregation, they feel a deeper interest in the new church.

When we were certain of a day of dedication we asked Bishop Dobbs, who has already dedicated two churches in this charge to officiate; but since his dates were all taken, the congregation voted to invite our presiding elder to preach the dedicatory sermon. So, yesterday, November 15, a beautiful autumn Sunday, at the first service held in the new church, with a capacity congregation, we celebrated with a home coming, dedication, and dinner on the ground. We had asked two of the former pastors who had sought to rebuild the church since 1932, Brothers Dring and McCullen, to be present and assist, but they were unable to come.

We are grateful to God for the sweet spirit of co-operation manifested by every member that made possible this united effort which in so short a time gave us a new church beautiful within and without, a lovely place in which to worship God, located in a beautiful grove of towering pines just off the highway. We are also grateful to our friends of the other churches of the charge and of the community who were so generous with their contributions of money and material.

The whole community is justly proud of the accomplishment, especially of having it all paid for with a substantial balance left in the bank to apply on a piano. And in addition to this extra expense of building a new church, the Grand Bayou congregation, as usual, has paid up everything in full on the year's work!

FRANK C. COLLINS, Pastor.

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## PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE

(Continued from page 7)

on Friday evening, and it served as an apt climax to his series of messages. He spoke on "The Gospel for this Age of Perplexity," and challenged to the task of attractively and persuasively presenting Christ and interpreting His message to this difficult age. Quite well did Dr. Smith blend his message to coincide with the spirit and message of the anniversary of the Board of Missions, which preceded it.

J. L. Neill, president of the Board of Missions, presided at the anniversary service; A. M. Broadfoot, treasurer, stated a forty per cent payment of mission charge appropriations; W. D. Hawkins, faithful and untiring Conference Missionary Secretary, made a splendid brief report and announcement of District Missionary Institutes; and Dr. Elmer T. Clark, of the General Board of Missions, brought the feature message which was very helpful and inspiring.

## Saturday Morning

Bishop Dobbs called the Conference to order at 9 o'clock and announced that M. M. Black would have charge of the devotional service.

The Conference sang hymn 317, "From Every Stormy Wind that Blows;" M. M. Black led in the responsive reading of "Spiritual Service," found on page 574 of the New Hymnal, and led the Conference in prayer. J. A. Wells and Morelle Wells, father and son, sang "Hold Out Your Light" to the edification of the Conference; and the Conference sang hymn 288, "Hark, the Voice of Jesus Calling."

The Committee on Minutes reported the Journal of the previous session correct.

Resolutions were adopted to cooperate in an Emergency Peace Campaign. These resolutions contained six points which coincided with the great needs listed in Dr. H. M. Bullock's address to the Conference on yesterday.

Eight consecrated and faithful young men were admitted on trial in the Conference: William Sullivan Cameron from the Brookhaven District; Seth William Granberry, from the Hattiesburg District; James Harrison Cameron, from the Jackson District; Guy Leon Sigrest and Victor Sherrall Coleman, from the Meridian District; Purnell Olla Nix and James Swope Noblin, from the Seashore District; and Philip Harold Grice, from the Vicksburg District.

Norman Udell Boone, Robert Edward Case, Edgar Marshall Lane, Julius Allen McRaney, Morelle H. Wells, and Julius Melvin Jones were passed in character, and, having completed the work of the class of the first year, were advanced to the class of the second year. Warren Columbus Black remained in the class of the first year, pending the completion of his B.D. thesis for Emory University, his character having been passed.

Four were elected to local deacon's orders, namely: Normal Udell Boone, Julius Allen McRaney, Dr. Benjamin Ernest Mitchell, and George Peter Franklin Muncie.

Julius Melvin Jones and Floyd Osmond

Lewis, having passed the work of the class of the second year, having had their character passed, were advanced to the class of the third year, elected to deacon's orders, and voted admission into full connection in the Conference, to be received into full connection at the close of the afternoon session.

Frank Marion Casey, Roy Lesly Lane, William Hugh McRaney, and James Dudley Slay, having passed the work of the class of the third year, were advanced to the class of the fourth year.

Bishop E. Cottrell, of the Colored Methodist Episcopal Church, addressed the Conference, presented a communication which was referred to the Board of Christian Education, and appealed for an offering for Holly Springs school. While the Conference sang "What a Friend We Have in Jesus," an offering amounting to \$59.36 was made to this cause.

Three reports from the Commission on Budget were read by J. W. Sells and adopted by the Conference. Report number one accepted for General Work for the ensuing year the amount of \$52,646 and for Conference Work the amount of \$67,485; report number two apportioned these askings to the six districts; and report number three urges all quarterly conferences who have been reducing the amount of their apportionments to accept at least a ten per cent increase over last year, and to pay their acceptances in full.

The presiding elders, C. W. Crisler, W. B. Alsworth, T. M. Brownlee, W. B. Jones, L. J. Power, and H. A. Gatlin, made interesting written reports of facts concerning their districts. These reports were encouraging, showing a goodly number of additions, payments on church debts, a larger percentage of salaries and benevolences than in previous years, other interests of the Church and Kingdom being cared for, and a general increase in morale and spirit. Exceptionally fine was the report that the Jackson District had come up one hundred per cent in financial matters.

In recognition of these good reports and the increase received during the year, the Conference sang "Praise God, From Whom All Blessings Flow." Prayer was offered by Dr. Rolfe Hunt.

Dr. W. A. Smart, of the Virginia Conference, and professor in Emory University, was introduced to the Conference and addressed the Conference concerning the great work of Emory University for our Church. There is a larger attendance in the University at large and also in the Theological School than ever before.

Report number one of the Board of Finance was read by C. H. Gunn and adopted by the Conference. This report calls upon every charge, through the pastors and boards of stewards "to raise as a love gift a sum of not less than three per cent of the salaries paid the pastors and presiding elders for the Conference year 1935-36; this amount to be raised by December 20, 1936, or as near thereto as practicable and remitted to H. Ogden, treasurer of the Board of Finance, at Hattiesburg, Miss." The sum raised is to be distributed at Christmas as a love gift to the superannuate preachers, their widows and orphans. L. E. Alford, Conference Director, spoke concerning this report, pending its adoption.

C. A. Schultz, chairman of the Board of Finance, presented the cause of the

eight brethren superannuated for the first time at this Conference, and while "How Firm a Foundation" was being sung, the Conference presented these brethren an offering amounting to nearly two hundred dollars.

The adoption of the report of the Committee on Conference Relations gave W. P. George the supernumerary relationship, and the superannuate relationship to the following thirty-two brethren: W. W. Cammack, R. F. Witt, J. T. Nicholson, C. T. Noble, C. H. Ellis, C. F. Emery, N. B. Harmon, C. C. Griffin, B. H. Rawls, J. H. Foreman, W. W. Graves, J. W. Price, J. G. Galloway, R. A. Sibley, J. L. Greenway, A. A. Simms, H. G. Roberts, J. B. Stringer, W. T. Griffin, J. T. Abney, A. J. Davis, W. W. Murray, J. D. Ellis, J. W. Ramsey, H. G. Hawkins, Rolfe Hunt, T. H. King, M. W. Porter, H. L. Norton, E. J. Coker, J. A. Moore, and W. W. Moore.

The Bishop announced that Arthur L. Gilmore, on trial in the class of the second year, is transferred to the Louisiana Conference, and also that Dr. Henry M. Bullock, an elder, is received by transfer from the Florida Conference.

The report of F. Y. Whitfield, Conference treasurer, was filed for record. This report revealed that the amount of \$54,872.76 had been raised for Benevolences, and \$512.17 for Golden Cross.

Report number two of the Board of Missions emphasized the Methodist Hospital, the Golden Cross Fund, the work of W. M. Williams at the State Sanatorium, the Memorial Mercy Home, the work of W. D. Hawkins, Conference Missionary Secretary, the Pastors' School, evangelism, missionary appropriations, and District Missionary Institutes.

During the morning these were introduced to the Conference: Ex-Governor A. H. Longino, Judge Geo. H. Eldridge, J. V. Bennett, and Mrs. J. V. Bennett.

The adoption of report number two of the Board of Christian Education committed the Conference to the raising of \$125,000 as an endowment fund for Whitworth College. Of this amount, \$25,000 is to be raised at once in Brookhaven, \$25,000 is to be raised in the amounts of \$500 from liberal persons, and the remaining \$75,000 is apportioned as quotas to the six districts. This is to be done in the local church by the pastor, as active chairman of a committee of from three to five persons, conducting this campaign during the last week in April, 1937, and the first week in May, 1937. After this was adopted, Dr. G. F. Winfield, Whitworth College President, addressed the Conference concerning the soundness of the Junior College idea and ideal.

J. W. Moore, chairman of the Statistical Secretaries, answered statistical questions 25 through 45, showing 2,311 received on profession of faith, and a total membership of 77,809.

The report of the Board of Church Extension was read by J. H. Morrow and adopted by the Conference.

The adoption of the report on Christian Literature elected J. T. Leggett, Otto Porter, and J. O. Emmerich to the Publishing Committee of the New Orleans Christian Advocate.

Attention was called to the report of the Board of Trustees of the Methodist Hospital, and W. S. F. Tatum spoke concerning the Hospital.



The Conference sang "Majestic Sweetness Sits Enthroned," and adjourned, the benediction being pronounced by W. B. Alsworth.

#### Saturday Afternoon

The Conference met Saturday afternoon at 2:15 o'clock in the auditorium of Murrah Hall, Millsaps College, being called to order by Bishop Dobbs. B. L. Sutherland conducted the devotionals.

By the adoption of report number three of the Board of Christian Education, C. W. Crisler, B. L. Sutherland, C. C. Clark, S. E. Moreton, Sr., J. O. Emerich, V. D. Youngblood, J. L. Neill, J. F. Campbell, R. H. Clegg, R. E. Bennett, G. W. Mars and L. A. Smith were elected trustees of Whitworth College.

The Bishop appointed T. M. Brownlee, J. L. Decell, B. M. Hunt, H. M. Bullock, and I. H. Sells, a committee to study plans of other Conferences and other Churches relative to more equitable financial compensation for underpaid pastors, and to present recommendations at our next Annual Conference.

Dr. J. M. Sullivan, Conference lay leader, read the report of the Board of Lay Activities, and addressed the Conference. The report carried with it his re-election as Conference Lay Leader.

Report number two of the Board of Lay Activities urged a full temperance program for each District under the direction of the presiding elder, District lay leaders, pastors and boards of stewards.

H. A. Wood read the report of the Orphans' Home Committee concerning the work of our Home, and it was adopted. J. L. Decell and Stewart M. Gammill were re-elected as trustees.

Resolutions were offered concerning the liquidation of the indebtedness on the Orphans' Home buildings. Pending its adoption, H. Vaughan Watkins, a Jackson layman, addressed the Conference. He insisted that the debt, \$110,000.00, be removed at once and give new life and usefulness to the Orphanage. \$39,000.00 was accepted as the goal for our Conference, the North Mississippi Conference having assumed \$37,000.00 of the necessary \$76,000.00, and the date fixed to begin the campaign is December 1, 1936.

The Meridian District, through its laymen who were present, raised the small deficit on the benevolences, and Meridian District, together with Jackson, paid benevolent assumptions in full.

The report of the Bible Board appealed for full co-operation with the American Bible Society, and urged ministers and churches to observe Universal Bible Sunday on December 6, 1936.

Julius Melvin Jones and Floyd Osmond Lewis were called to the front, charged by the Bishop who made a very inspiring address to the class (and through them to the Conference), and were received into full connection, the vote having been taken at the morning session.

It was moved to adjourn to meet in Memorial Session at Galloway Memorial Church at 9:30 o'clock Sunday morning. The benediction was pronounced by Rev. Irl Hendrix Sells.

## MISSISSIPPI CONFERENCE APPOINTMENTS

### BROOKHAVEN DISTRICT

R. H. Clegg, Presiding Elder

Adams, L. T. Nelson; Barlow, W. S. Cameron; Bayou Pierre and Bogue Chitto, M. R. Jones; Brookhaven, J. L. Neill; Crystal Springs, J. W. Leggett; Foxworth, D. W. Ulmer; Gallman, L. F. Alford; Georgetown, E. W. Wedgeworth; Harrisville, M. H. Wells; Hazlehurst, C. W. Crisler; Magnolia, J. L. Smith; McComb, Centenary, Otto Porter; McComb, LaBranch St., L. P. Anders; McComb, Pearl River Avenue, A. M. Broadfoot; Meadville and Bude, A. S. Oliver; Monticello and Pleasant Grove, J. M. Lewis; Osyka and Fernwood, W. H. Saunders; Prentiss, L. L. Roberts; Scotland, L. L. Matheny; Silver Creek, J. H. Moore; Summit and Topisaw, J. B. Holyfield; Tylertown, Ira E. Williams; Utica, E. L. Ledbetter; Wesson, H. L. Daniels; President Whitworth College, G. F. Winfield; Vice-president Whitworth College, J. O. Leath; Conference Evangelist, H. A. Wood; Chaplain U. S. Naval Academy, Annapolis, W. N. Thomas.

### HATTIESBURG DISTRICT

W. B. Alsworth, Presiding Elder

Bay Springs, E. A. King; Bonhomie, R. E. Rutledge; Bucatunna, W. M. Tabb; Collins, J. D. Slay; Ellisville, George H. Jones; Hattiesburg, Broad St. and Mission, T. O. Prewitt, T. A. Carruth, supply; Hattiesburg, Court St., J. W. Sells; Hattiesburg, Main St., J. T. Leggett; Heidelberg, M. M. Black; Laurel, First Church, J. F. Campbell; Laurel, Kingston, R. A. Allums; Laurel, West Laurel, Phil H. Grice; Magee, H. C. Castle; Matherville, to be supplied; Montrose, W. L. Blackwell; Moselle, W. H. McRaney; Mt. Olive, J. L. Sells; New Augusta, Seth W. Granberry; Petal, E. E. McKeithen; Richton, L. D. Haughton; Seminary, J. B. King; Shubuta, E. A. Kelly; Sumrall and Advance, L. M. Reeves; Taylorsville, J. Melvin Jones; Waynesboro, J. T. Weems; Waynesboro Ct., J. W. Loudenslager; Williamsburg, A. J. Leggett; Chaplain Mississippi State Sanatorium, W. M. Williams.

### JACKSON DISTRICT

T. M. Brownlee, Presiding Elder

Benton, Roy L. Lane; Bolton and Raymond, S. F. Harkey; Brandon and Pelahatchie, J. E. Williams; Camden, D. P. Yeager; Canton, G. W. Wesley; Carthage, G. P. McKeown; Cathage Ct., J. H. Cameron; Clinton, C. E. Downer; Edinburg, T. B. Winstead, supply; Fannin, R. E. Case; Flora and Bentonia, B. H. Williams; Florence, J. E. J. Ferguson; Forest, W. M. Sullivan; Harperville, W. F. Baggett; Homewood, H. S. Westbrook; Jackson, Bessie Shands Mission, A. F. Gallman, D. M. Ulmer, assistant; Jackson, Capitol St., B. M. Hunt; Jackson, Galloway Memorial, J. L. Decell; Jackson, Glendale, J. A. Wells; Jackson, Grace, J. H. Jolly; Jackson, Millsaps Memorial, M. L. McCormick; Lake, J. H. Grice; Lena, E. W. Ulmer; Madison and Pochahontas, J. H. Morrow; Mendenhall and D'Lo, H. E. Raley; Morton, C. H. Gunn; Raleigh, O. H. Scott; Shiloh, W. B. Hollingsworth; Terry, T. M. Ainsworth; Vaughan, A. J. Beasley; Walnut

Grove, S. N. Young; Chaplain Mississippi State Penitentiary, A. B. Barry; Editorial Secretary, General Board Christian Education, C. A. Bowen; Executive Extension Secretary Conference Board of Christian Education, I. H. Sells; Home Missionary, Chas. Assaf; Professor Religious Education Millsaps College, H. M. Bullock; Superintendent Mississippi Children's Home Finding Society, J. L. Sutton

### MERIDIAN DISTRICT

W. B. Jones, Presiding Elder

Burnside, Guy Leon Sigrest; Chunky, G. G. Yeager; Cleveland, Sherral Coleman; Daleville, J. C. Jackson; Decatur and Hickory, H. J. Moore; DeKalk, Murray Cox; DeSoto, T. R. Holt; Enterprise and Stonewall, T. E. Nicholson; Lauderdale and Electric Mills, E. D. Simpson; Meridian, Central, Joseph A. Smith; Meridian, East End, O. S. Lewis; Meridian, Fifth St., J. L. Carter; Meridian, Hawkins Memorial, Roy Wolfe; Meridian, Poplar Springs, R. L. Walton; Meridian, Wesley, N. U. Boone; Newton, M. K. Miller; Pachuta, W. J. Walters; Philadelphia, C. C. Clark; Philadelphia Ct., W. C. M. Baggett; Porterville, W. C. Black; Quitman, V. G. Clifford; Rose Hill, G. A. Broadus; Scooba, S. C. Moody; Union, L. M. Sharp; Vimville, W. H. Lane.

### SEASHORE DISTRICT

L. J. Power, Presiding Elder

Americus, N. S. Loftus; Bay St. Louis, A. J. Boyles; Biloxi, Main St., W. J. Ferguson; Biloxi, Epworth-Wesley, Swope Noblin; Brooklyn and Bond, P. Olla Nix; Carriere, E. M. Lane; Coalville, B. M. Lawrence; Columbia, B. L. Sutherland; Escatawpa, A. S. Byrd; Gulfport, First Church, Carroll Varner; Handsboro and Second Church, H. W. Van Hook; Kreole, H. Mellard; Leakesville, S. E. Flurry; Logtown, F. S. Flurry; Lucedale, W. H. Lewis; Long Beach, J. W. Thompson; Lumberton, Geo. H. Thompson; Mentor, R. I. Moore; Moss Point, L. E. Alford; Ocean Springs, H. W. F. Vaughan; Oloh, A. W. O'Bryant; Pascagoula, John W. Moore; Picayune, J. O. Ware; Poplarville, V. R. Landrum; Purvis, G. E. Allan; Saucier, D. E. Vickers; Vancleave, C. Y. Higginbotham; Wiggins, D. T. Ridgeway.

### VICKSBURG DISTRICT

H. A. Gatlin, Presiding Elder

Anguilla, T. C. Cooper; Centerville, W. A. Terry; Eden, J. F. McClellan; Edwards, F. L. Applewhite; Fayette, J. M. Corley; Gloster, C. H. Strait; Hermanville, S. B. Watkins; Lorman, A. W. Wilson; Louise and Holly Bluff, L. J. Snelgrove; Mayersville, F. O. Lewis; Natchez, C. A. Schultz; Nebo, J. A. McRaney; Oak Ridge, Percy Vaughan; Port Gibson, J. E. Gray; Rolling Fork and Cary, P. H. Grice; Roxie, F. M. Casey; Satartia, F. J. Jones; Silver City, Wesley Ezelle; Vicksburg, Crawford St., T. J. O'Neil; Vicksburg, Gibson Memorial, J. V. Bennett; Washington, F. B. Ormond; Woodville, W. O. Sadler; Yazoo City, J. B. Cain.



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# NEW ORLEANS Christian Advocate

Vol. 83—No. 49.

NEW ORLEANS, LA., THURSDAY, DECEMBER 3, 1936.

Whole No. 41211.

## PRAISE ENDURING

By Rebecca Helman

I wandered through a summer day,  
Winding along a summer way,  
To lean against the pasture bars  
By a meadow filled with daisy stars.

There I stood by the daisy throng,  
Listening to a bird's sweet song;  
And my heart went up like a bird on the wing,  
Singing a song—as a heart can sing:

"Thank God for soil and the slant of light;  
For growth in meadows starred with white;  
Thank God for the bird in the tall green tree;  
Thank God for His love that sings in me!"

I hummed to myself as I went down  
To the bustle of the little town  
The song that winged my heart with praise—  
And I shall go singing it all my days!

—The New Outlook (Canada)



# Wallet of the Week



A YOUNG PEOPLE'S CONGRESS is being proposed for the young people of Latin America. Its purpose is to promote a program of progressive leadership training for the age groups to be included in the representation. The movement was inspired by the work of the Presbyterians in Chile and of the Methodists in Peru. The proposed congress is being sponsored by the young people of three of the South American republics, and the proposition is said to be creating great interest and enthusiasm.

\* \* \*

A HUGE MEDITERRANEAN FISH was killed recently in the harbor at Alexandria, Egypt. After it was wounded, it was discovered that it was too large to be handled by any available derrick. It was then cut into three parts and brought on trucks to Beirut for exhibition. The head of the fish weighed six tons and when the mouth was wide open the distance from the lower to the upper jaw measured eight feet. The capture may not fully and finally establish the verity of the Jonah incident of that neighborhood, but as a fish story it is hard to beat.

\* \* \*

THE HOLY NAME SOCIETY, of the Roman Catholic Church in the United States, now has a membership of two and a half million. The pledge which is said to be administered to those who become members is: "I promise to give good example by regular practice of my faith in honor of His divine name. I pledge myself against perjury, blasphemy, profanity and obscene speech. I pledge my loyalty to the flag of my country. I dedicate my manhood to the honor of the sacred name of Jesus." A knowledge of Catholic attitude leaves one wondering if that pledge is quite as simple as it may sound to the uninitiated.

\* \* \*

BISHOP BARNES, of the Church of England, has raised a furor of hectic comment by his suggestion that the "Free" Churches be invited to participate in the historic service at Westminster Abbey next May, when King Edward VIII is to be crowned. It is no affair of other nations, but it is a little difficult to understand the exclusion of one-fourth of the population of the United Kingdom from participation in an event which affects directly their loyalties and interests as much as it does those of any other group in the British Empire. It is even more difficult to understand when it is known that the Duke of Norfolk, who is head of the Coronation Commission, is a Roman Catholic.

PRINCETON UNIVERSITY is now one hundred and ninety years old. Its charter was signed by John Hamilton, acting Governor of New Jersey, on October 22, 1746. The first class of nine students met in the parsonage of the newly-elected president, the Rev. Jonathan Dickinson. Upon the death of President Dickinson in October, 1747, the Rev. Aaron Burr, son-in-law of Jonathan Edwards, was chosen as his successor. In later years Princeton was selected as the permanent site of the college, which became "Princeton University" in 1896.

\* \* \*

MEXICAN PUBLIC SCHOOLS, according to Scottish Rite News Bureau, are increasing at the rate of one thousand per year. In 1936, one hundred and forty such schools have been established in Indian communities of the country. These schools are being established by the Secretariat of Education, under a six-year plan of the Government of Mexico to establish a thousand schools a year. Whatever faults may get into the working of the plan, we are inclined to believe that no more constructive step has been taken since the days of the conquest of Mexico by Cortez.

\* \* \*

HUMANIZING WAR is the euphemism by which the war creators of modern times seek to soften the disposition of an outraged civilization against war. Two of the latest endorsers of this self-contradiction of an archaic political philosophy are France and Italy. On November 6, they formally ratified the provision of the London Naval Treaty of 1930, which provides for the regulation of the conduct of the submarines toward merchantmen in time of war. The day is long past when the public of any enlightened land can be made to believe that either "human" or "civil" can have any legitimate application to war.

\* \* \*

AT MOUNT RUBIDOUX, in California, a sunset service is held each year on Armistice Day. This appears to be in the nature of an echo of a service which, according to tradition, the Indians held at this place to celebrate the pledge of neighboring tribes to live peacefully in the valley under the leadership of the Jurupa Indians of Mt. Rubidoux, whose name meant "Peace." It is reported that many nationalities are represented among the pilgrims to this sunset Armistice service. If the Peace Tower which crowns the summit of the mountain may promote good sense and good fellowship in the matter of international relations, the custom may serve a useful end.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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## EDITORIAL

### INCANDESCENT LIVES

Two clamorous voices are heard in the ranks of the modern church. One is a wail of pessimism which has no word of hope for organized Christianity. The other is a frantic demand for change in the program for the building of the Kingdom of God, a demand for change in which the end to be attained does not appear to be clearly perceived. A recent writer attributes this situation to the abdication of the philosophers and the predominance of the nihilistic teachings of Nietzsche and Karl Marx, apostles of despair. The writer referred to does not believe that there is a philosophy capable of vanquishing the contemptuous nihilism of those leaders, but he is not without hope. He says: "To my mind, the solution will be brought about, not by philosophical, but by true religious forces, which alone can counterbalance the weight of pseudo-religions in our prevailing emotional times." Certain it is that the forces of Christianity need to be awake to the peril implied in such discouraging words. We should face our responsibility to the world of our day, a fact which we hear on every hand; but no less do we need to face our responsibility to God, a note not so positively sounded in every quarter. Our contribution to the working of the ecclesiastical machine is not nearly so important as a spiritual incandescence of life which offers hope to wistful souls helplessly groping their way and ever hoping for, but not attaining the joy of emancipation from sin and self. Stately services and well-ordered conventions have their value, but we are persuaded that men and women are hungry for a dynamic witness to the truth of salvation through Christ. Men are endowed, not alone for the use and appreciation of the conventional, but for an unselfishness of service and for immortal companionship. Worthy religious loyalties cannot be maintained by an afterglow of romantic devotion. One is either a Christian in his own right, or he is not a Christian at all, and an incandescent life will bear eloquent witness to its Lord long after the mound which marks its resting place is covered with a blanket of daisies.

### BUT—

No tongue possesses a deadlier adversative than our little word "but." It severs as completely the consistency of human conduct as the guillotine severs the head from the body. We often seek to outlaw this little disseverer, and most of us would be glad to think of life as the rhythmic and uninterrupted flow of a stream, but facts must be accounted for. God made Adam and Eve perfect, but—. Then follows the tragedies of human history through hundreds of generations. Through the sacrificial death of Jesus, God gave the race another chance, but—. Then two thousand years of waiting for the fulfillment of the Day of the Lord. In its individual application, the word may be made to emphasize or to exaggerate personal faults, and it may be made to serve purposes of defamation, but the hard and fast realities of human sinfulness make it impossible to erase "but" from our speech. In the story of human life it is followed by a train of legitimate tragedy as fixed as the scarlet letter of the wrongdoer in the New England of colonial days. The word does not create the wrong, it simply serves to confess the fact. Hence it often appears in the records of life as the smear of poisonous gases which trails from the head of a comet. Years ago this writer had the unpleasant duty of speaking to a young man about his unworthy conduct. The man frankly admitted a character utterly inconsistent with every implication of his position, and just a few years later he was swept to ruin by that which had caused the break in his moral consistency. Many times since, we have been face to face with the same tragic hiatus in the story of human conduct. He has a great gift for leadership, but—. He was a good man, but—. He was a popular preacher, but—. Or, as often is heard, the apologetic explanation, he was rather loose and liberal, but— misfortune has subdued and sorrows have chastened his spirit. Surely, like Job, one may be touched by the hand of the Lord, but if it shall remind of delinquency without releasing the treasures of divine grace for the soul's healing, it can but add stain to the tragedy of past

experience. No one but ourselves and God can replace the deadly sequel of that ominous little word "but" with a worthy story.

### AN ADVOCATE CHRISTMAS

In a few days, hundreds of readers of the Advocate will get feverishly anxious about possible gifts for their friends. Then will follow the hectic pacing of store aisles from Woolworth's and Wanamaker's to Gorham's and the automobile agencies. In the end, gifts will be selected in response to an emotional impulse, which satisfy a sense of conventional obligation, but which will make no real contribution to either the life or the happiness of those remembered. Why not take a more sensible view of the whole problem? Why not let your giving express your estimate of the true values of love and friendship? Wouldn't it be vastly better to make a gift that would carry a sustained message of good will all the year through? Wouldn't it be more in keeping with the sacred associations of the season to make a gift that would be morally and spiritually creative? May we suggest that a gift of the Christian Advocate would make a contribution to the happiness and the character of every member of the family to whom it may be sent? It would mean the establishment of a permanent religious tie and the joy of a real Christian service—the enrichment of the hearts of both giver and receiver. It would help the paper to serve its constituency in a more effective way by extending its field of usefulness and widening its forum of expression. It would help to solve its financial problem. As a matter of fact, a worthy response to this suggestion would produce at once a financial condition easier than the Advocate has known for almost twenty years. In order that this suggestion may be pointed and personal, we will inclose in next week's issue of the paper a supplement which we are asking every reader to think over in connection with his Christmas giving. Put it on your desk with a notation, "For Christmas remembrances," or better still send it back to us at once. We will send a Christmas card in your name to the friends whom you remember. We promise to do all we can to make your friends glad that you thought of them in such a beautiful and helpful way. Every gift subscription will be counted on the 1937 Advocate quota for your charge. We do not make this suggestion as a casual or indifferent matter. We are anxious that our pastors and people may speed the Advocate Campaign for next year and at the same time help us carry the financial burden of the paper. A little effort now will go a long way toward the ultimate success of your Advocate campaign.

## Editorial Miscellany

By Dr. H. T. Carley

### THANKSGIVING

This piece will probably appear in the Advocate a week after Thanksgiving; but, as it happens, it is being written on Thanksgiving Day. Having regard for the homiletical principle that timeliness not infrequently adds to the interest of topics, we find ourselves inclined to review briefly some of the things for which we feel especially grateful this Thursday morning, November 26, 1936 A. D.

We should not like, however, to create the impression that it is only on Thanksgiving Day that we feel disposed to give expression to our gratitude for the manifold blessings of life. Every day is, or ought to be, a day of thanksgiving for most of us. When our misfortunes have been subtracted from our mercies, there is always a balance in favor of the goodness of God. Suppose God hated us instead of loving us—we'd be in a fix sure enough!

So, on this Thanksgiving morning, we are glad that the world hasn't come to an end. In the cosmic process, spheres have vanished; but our little planet "still resolves itself around on its own axletree once in every twenty-four hours, subject to the Constitution of the United States, and is a very pleasant place to live," as Artemus Ward quaintly observed. We hope we are **prepared** for the migration to another world—but we lack a lot of being **ready** to go. There is still plenty to live for on earth—"the best is yet to come," and we'd hate to miss it.

We are glad, too, that we are going to have goose for dinner. Of course turkey is the traditional dish for the day—and, truth to tell, it is a most savory fowl; but we happen not to be living in the turkey belt, in terms of economics as well as of geography. So a goose will go very well, what with good stuffing with plenty of onion in it, some mayhaw jelly, maybe some turnips that the neighbors sent in, hot biscuits, coconut cake, and a small cup of black coffee (made with just a dash of salt in the dripper). Having had hot cakes, new molasses, and some mighty good country sausage for breakfast, we'll get by very well till supper.

We are glad, too, that "Pat" (the Boston bull pup) caught a rat. Yesterday, Harrison was moving a pile of boards in the backyard. "Pat" was standing by, watching intently, every muscle tense. Suddenly a rat made a break for the woodpile and "Pat" nailed him. So is persistence rewarded!

Thus is it a good day.





# News and Views



## FROM THE SIDE-LINE

By James H. Felts

Superannuated? Yes. Lonesome? No. Tears? No. Why should a tired man be troubled when rest time comes? Rest looks good, feels good, is good. Old, eh? Not yet seventy. But illness is no respecter of age. Nothing to do? Say, friend, I am as busy as a ten-year-old boy with yellow jackets up his britches leg. Haven't time to talk about my neighbors. Advantages of superannuation.

No official responsibilities. No intimations of personal motives. Only ONE parsonage to clean—the one I recently left. In a period of forty-six years a Methodist preacher often has to do TWO parsonages when he moves. IT'S AWFUL! Then the superannuate passes from theory to practice. He has told his people how to be happy so often that it may have become mere routine, like his preaching. He may now put in practice something of what he has been preaching through the years.

Nothing to live on? In my case there is plenty of rich soil waiting the touch of brains—the best fertilizer; and elbow grease, the best soil tickler. Already my garden has been spaded thoroughly, a winter cover crop sown, a hot-bed made, a compost pile put in action, a chicken house built, and chickens beginning to "feel at home there." The weather has been propitious, friends thoughtful and generous, real neighbors discovered, and health is returning in a most heartening way. Mrs. Felts and I are as happy as two kittens playing with a spool of thread. What about your "loved employ?" To date that is taking care of itself. I have a good pastor. It is a real joy to sit in the pew each Sunday morning at the worship hour. I hope later on to have a very definite part in the work of my local church. Being a member of the quarterly conference gives me a voice in things—not to be abused. If I can't help I certainly will not hinder by criticism and unholy injection of myself into the affairs of the pastor. What about the dark and rainy days? I have learned that happiness is a state of mind. When those dreary days come I have books, magazines, and my church papers, and plenty to write about. Long since I learned to

write much without even offering it for publication. Getting things out of one's system is sufficient. Having lived through a period of church life that will never come again I find real pleasure in writing for my own amusement and profit. Then from time to time I will meet those of the yesterday period like myself, and we will dream together.

Any desire for activity? Yes. But it is a holy desire. It is not shot through with vain regrets, unholy ambitions, or restlessness. I am still a member of the North Mississippi Conference, expect to attend the annual meetings, take part in all the proceedings, and make a HEEP BIG NOISE when things go wrong. A big noise attracts more attention than the preaching of many of us.

What about recreation? Reelfoot Lake is only forty-five minutes away, cement road the whole distance. I am saving worms, and minnows are available. The first thing you know Dr. Carley will be coming to see me—bringing lunch, of course. Then the drives here are most attractive. Cement roads in every direction. Memphis, Nashville, Paducah, and other cities only short distances.

Money? Yes. we have no money. What of it? We owe no man anything but to love him. And we can be, and are, happier on "nothing a year" than we would be drawing a comfortable salary as an unwanted old man, Felts, the broken preacher. Then poor folks don't have expensive diseases. They have good health also. But I am rich. My wealth is a good home, paid for, and plenty of soil, a contented mind and a happy heart, good friends, and enough to eat to keep the wolf from the dining-room door. I am not so sure about the garage door. That is where many of our preachers have their hardest fight—keeping the wolf from the garage door. So I have plenty of company. Bless your hearts, brethren, none of you have anything on me in the matter of happiness and being busy. So do not waste your sympathy on me. Write me occasionally, come to see me when you have "extra lunch" to spare, do your work like men of God, cheerily, happily, without complaint or ill-directed energy, keep your passion for the souls of men, and your faces in the same direction that you preach.

Fulton, Ky.  
907 Walnut St.

## HAMMOND, LA.

We are closing out our first year on the Hammond charge. This has been by far the best. The pastor will be able to report everything in full at Conference. The charge has not done this in the last four or five years. From now on it will be easy to do. The missionary society for two years has operated with three circles and have raised considerable money to apply on the new church. The choir has been enlarged and active. The pre-Easter revival, under the leadership of the presiding elder, Rev. J. Henry Bowdon, was a success. The Sunday night crowd has gradually increased. The Sunday school and two Epworth Leagues have carried out the program of the church faithfully. But the best news is that the money for the church held in the building and loan will be available after Jan. 1, the building committee has been appointed, plans will be adopted and the new structure will be started early in the new year. We have reason to be thankful.

ALBERT S. LUTZ, P. C.

## CHANGES IN APPOINTMENTS

### North Mississippi Conference

Rev. J. M. Guinn is returned to Eupora in the Aberdeen District; Rev. F. H. McGee goes to Woodland in the Aberdeen District; and Rev. N. D. Guerrey to Glen Allan in the Greenville District.

### Mississippi Conference

Rev. E. W. Wedgeworth goes to Oakridge in the Vicksburg District; Rev. Percy Vaughan to Georgetown in the Brookhaven District; and Rev. C. Y. Higginbotham to Carriere, Rev. Olla Nix to Vancleave, and Rev. E. M. Lane to Brooklyn and Bond, all in the Seashore District; Rev. L. R. Shumaker is appointed to supply Matherville charge, Hattiesburg District.

These changes, authorized by Bishop Hoyt M. Dobbs, have been reported by various presiding elders of the Conferences involved.

Union College, Uruguayana, Brazil, which began the new school year in March, is full to overflowing, although the school put up its prices to avoid overcrowding. Matriculation in the primary classes had to be closed within a few days after the school began.

## DR. FITZGERALD SALE PARKER

By W. L. Duren

The subject of this memoir was the second son of Bishop Linus Parker and Elizabeth Katherine Burruss Parker. He was born at the home of his maternal grandfather in Caddo Parish, Louisiana, on March 16, 1863, and died at Nashville, Tennessee, July 21, 1936. His early years were spent in New Orleans, where he attended the University High School and was for two years a student at the University of Louisiana, now Tulane University, but did not receive a degree. He then spent one year at The New England Conservatory of Music where he studied Organ, Piano, and Harmony.

Any effort at the interpretation of Dr. Parker's life and work must take into consideration his ancestral background. He grew up in the home of cultured and deeply religious parents who reflected an inheritance of piety and culture representative of the best in American life. His maternal grandfather, Rev. John C. Burruss, was a native of Caroline County, Virginia, and was originally a member of the Episcopal Church. He was converted in early manhood and entered the Methodist itinerancy in 1814. At the end of two years in the traveling connection, he located, but in a little while he resumed his itinerant relation and followed the westward trail of civilization and of the Church. In 1822, he appears to have been the presiding elder of the "Cahawba District" in Alabama; in 1823 and 1824, he was pastor at Natchez and Washington, Mississippi, and he was then made the president of Elizabeth Female Academy, a pioneer institution for the education of women, located at Washington, then the Capital of the State. His maternal grandmother was born in Boston, where her family became members of the Methodist Church at a time when it was not popular to be associated with the followers of Mr. Wesley, and she was herself a woman of sound piety and a worthy reflection of the culture in which she was brought up.

Bishop Linus Parker, whose ability and ecclesiastical eminence must have made a deep and abiding impression upon the mind of his son, was born in Rome, New York, and he came to New Orleans at the age of sixteen years, immediately following the division of the Church on account of slavery, and at a time when a Northern connection was no asset to one in the South. But through his ability and his genuine religious devotion, he made a place for himself in Southern hearts. The mother of Dr. Parker was born at

Courtland, Alabama, and she grew to womanhood in Mississippi and Louisiana. With such a heritage of culture and Christian connection, it is no matter of surprise that Dr. Parker himself should have been serious-minded, a great reader, and that he should have attained eminence through his own cultural and intellectual acquisitions.

He was converted and joined Felicity Street Methodist Church about 1874, probably under the ministry of Dr. John Matthews. His early interest in religious activities is recorded in a reminiscence of Dr. John Hammon, written at the time Dr. Parker was made the Secretary of the Epworth League Board. He said: "It was a legacy of jewels Dr. Munsey left me at St. Charles Avenue, New Orleans. Among the brightest was 'Jerry Parker,' son of my then elder, the sainted Bishop Linus Parker." He then went on to say that before the Epworth League came into being at Los Angeles, he and young Jerry Parker were sponsoring such work in New Orleans, and that the prophecy in the boy, Jerry Parker, had been fulfilled in Dr. Fitzgerald Parker at the head of the Epworth League work. The time to which Dr. Hammon refers was 1876, when Dr. Parker was in his fourteenth year.

For a short time after his school and college work was ended, Dr. Parker followed in the footsteps of his father, engaging in business. At first he was in the hardware business and then a clerk in the British and American Mortgage Company of New Orleans. Manifestly, however, the call of the ministry was already echoing in his mind and heart, and he was soon drawn into the path indicated by his early interest and activity.

He was admitted on trial into the Louisiana Conference, at the session held in Baton Rouge, January 6-11, 1886. His first appointment was Carrollton Avenue and Parker's Chapel, New Orleans, which he served for 1886 and 1887. He was then transferred to the Los Angeles Conference and was stationed for one year at Santa Ana, California. He then transferred to the West Texas Conference where he served Trinity Church, El Paso, in 1889. At the Conference that fall, he returned to Louisiana. He then served successively: New Iberia, 1890-93; Dryades Street, New Orleans, 1894-96; Lake Providence, 1897-98; Jackson, 1899; Presiding Elder, Baton Rouge District, 1900-1901; and Crowley, 1902-03. At that time he was made Assistant Secretary of the Epworth League Board at Nashville, where he lived and worked until the end of his life. In addition to his pastoral service in Louisiana, he was secretary of the Louisiana Conference from 1900, when

he succeeded Dr. John T. Sawyer, to 1920—a period of twenty years.

In 1901, he was married to Miss Lucy Irwin Paxton, of Vicksburg, Miss. To them were born two sons, who with their mother survive Dr. Parker. One son is an attorney and the other a physician, both residing in Nashville.

The pre-eminent and outstanding work of Dr. Parker was unquestionably his leadership of the young people of the Church through the Epworth League, and when he took up his duties as Assistant Secretary in 1903, he entered upon what was destined to be his largest sphere of usefulness and his most fruitful field of labor. The Epworth League was organized under the leadership of Dr. S. A. Steel, as General Secretary, during the years from 1894 to 1898. At the end of that period, Dr. Steel was succeeded by Dr. Horace M. DuBose. When Dr. Parker became associated with Dr. DuBose, in the administration of the office and as editor of the Epworth Era, there were 3,283 organized chapters of the League, with a total membership of 116,579, and \$2,197.40 had been collected on the ten per cent assessment levied for the support of the work. Dr. Parker began at once the task of creating a supplemental literature for League use—Culture Courses, Reading Courses, and a Junior Topics Quarterly.

At the end of seven years as assistant, he was made General Secretary in 1910, when Dr. DuBose voluntarily retired. He held that position until the Epworth League was merged in the unified program of the General Board of Christian Education set up in 1930. In 1910, when Dr. Parker became General Secretary, there were 4,067 chapters of the Epworth League, and 145,091 members. The financial exhibit showed \$26,575.85 raised for Missions, and \$81,270.01 raised for other objects. When the work was merged, the report for 1930 showed 9,338 chapters; 259,182 members; \$99,798.85 raised for Missions; \$19,330 raised on Anniversary Day; and \$292,318.87 raised for other objects. The number of Epworth League chapters had been practically trebled, the membership more than doubled, and its whole financial structure had been evolved under his guidance.

In addition to the effective administration of the office and of the League's financial program, he organized and directed General Assemblies at Lake Junaluska and at Mt. Sequoyah, and he promoted and gave direction to Summer Assemblies in thirty-nine Annual Conferences of the Church. Bishop Paul Kern said truly: "He made the modern Young People's movement in our Church." All



in all, it is likely that no single individual ever made a greater contribution to the life of the Church than was made by Dr. Parker through the Epworth League, and his labors in that field will long be regarded as a romance of ceaseless toil and uncalculating devotion.

After the educational work of the Church had been unified, Dr. Parker served as Editorial Writer for the Board of Education from 1930 to 1934, and as Editorial Writer for the Book Editor's office from 1934 to the time of his death. He was delegate to the General Conferences of 1906 and 1914. He was a member of the Board of Missions from 1906 until 1930, he served for a long while as a member of the Executive Committee of the Board of Missions, and for a number of years, he was a member of the Committee to pass upon missionary candidates. He also spent some months in the Orient as the representative of the Board of Missions.

One other labor of Dr. Parker as his contribution to the hymnody of the Church. In this he probably rendered his second notable service to the life and worship of the Church. He was a member of the Joint Commission composed of twenty-two ministers and laymen who arranged and brought out the first joint Hymnal for American Methodism in 1905, and his last work was as a member of the Joint Commission which issued the Hymnal of 1935. In that connection, Dr. John W. Langdale, of the Methodist Episcopal Church, said of him: "He was easily the most spiritual member of the Joint Hymnal Commission. . . . The most beautiful personality on the Commission. . . . To have come to know him, is one of the rich rewards of the hymnal association." The fact that his labors in connection with the hymnody and worship of Methodism, which included his able study, "The Practice and Experience of Christian Worship," The Quillian Lectures delivered at Emory University in 1929, was one of his great contributions, can scarcely be questioned. His work in that field represents the ripeness of his Christian experience and the best that there was in his temperament, his culture, and his training. Through his contributions to the hymnology of the Church, through his leadership of the Young People of the Church, and through his conscientious and godly judgment in choosing the representatives of the Church on foreign fields, his influence has been felt around the world.

It remains now to speak briefly of Dr. Parker's personality as a whole—the totality of his impress upon the Church in his time. His scholarly attainments, his deep spirituality, his great wisdom

and unfeigned brotherliness together constitute a heritage which we can well afford to regard as a sacred treasure. A friend said of him: "He was to me the embodiment of a Christian gentleman." To another, there was about his "presence an atmosphere of gentility and purity." Another said, "I know of no nobler Christian," he was a man "whose presence was always an inspiration and whose devotion to Christ was no less ardent than it was intelligent." One who had been his pastor declared: "His presence was a great inspiration to me. He possessed a gentleness coupled with great courage, a keen intellect chastened and controlled by accurate knowledge and ripe scholarship. I never felt worthy of the friendship of so good and great a man, but shall cherish the memory of his love and friendship as one of the treasures which even death cannot wrest from me."

Such were the tributes of those who knew Dr. Parker in the intimacies of his great and varied labors and who felt his heart-throb in personal fellowship. Today, as his lifelong friends and as having been laborers together with God, we confess his noble service to the Church, and we humbly bow to the will of God in his finished task. We say not, "goodbye," for he continues to live in the fruit of his labors, and we think of his gentle and tender spirit as lingering upon the horizon of life and as being still in calling distance of our bereaved hearts. How better may we take leave of our fallen but victorious comrade than in the words of his devoted friend: "We hail his going as his deliverance from pain, and his coronation by the King. How his music-loving soul must revel today in the harmonies of the paradise of God."

### SEPARATING THE SPIRITUAL AND THE MATERIAL

Christ taught us that a man cannot serve two masters, that he will either love one and hate the other, that he cannot serve God and Mammon.

This is true, but did He intend that the material should be sacrificed, that a man should not be interested in material things for fear of its interfering with the spiritual? In other words, is God keeping some men poor that they may not lose their spirituality?

I, as a layman, contend that if a man will make Christ FIRST, that he will not be compelled to sacrifice any of the material, but should and in many cases would be better QUALIFIED to be a greater success in the spiritual as well as in the material.

While the majority rules, Christ was right, but we do know that some men

grow more spiritual as they succeed in the material, and did He not so intend? If not, why did He not condemn the man that gained ten pounds? This man was of exceptional ability, and there is no mention of gaining a penny of it wrongfully, or that his spirituality had declined.

Preachers and teachers should be more practical. What does a man want with a religion that hinders his material success? Many of our preachers would make us believe that we are on DANGEROUS ground if we put too much emphasis on the material. Can't a man be religious in more ways than one? Some believe that the church is the place to worship and be good and solemn. I say that a man serves God six days at his legal calling, that on the Sabbath, he assembles for that strength and co-operation for the coming week.

No man that is lazy is any part of a success, no more than the one pound and one talent men who were condemned to eternal punishment because they were lazy.

Ought people not to be more encouraged to accept Christ, with that material SATISFACTION that comes to real Christians? It is not such a laborious, difficult, trying task to follow Christ. Determine to do his will, follow his teachings, there will be a greater incentive at the trade, profession, bench, behind the counter, and to the wife at her duties.

The half way Christians, slothful, in the churches are the hindrance. Why so many promises from Genesis to Revelations to the upright and the righteous? They are the salt of the earth, scarce and hard to find. If we had more REAL Christians that show the world how to live and how to deal with their fellow-man. Christianity would come back to its own. As it is, it is almost in the discard.

Let our pastors dwell more on the Kingdom here on earth, and not so much on what awaits across the river. People want REALITY in religion, not sentiment.

A LAYMAN.

### A NOTE OF APPRECIATION

Dear Editor: I am taking my departure from Oak Ridge charge, to Chester, Miss., in North Mississippi Conference.

Through your paper, I wish to express my deepest appreciation to the people on the Oak Ridge charge for the kindness shown us during our stay here. They have been as considerate to my family and me as possible, and it is with heartfelt regret I leave them and my friends in the Mississippi Conference.

Will you please change my subscription address from Route 3, Vicksburg, to Chester, Miss. REV. E. M. ALLEN.

## Mississippi and Louisiana

Rev. C. T. Floyd, new presiding elder of the Sardis-Grenada District, is at his task and is looking hopefully to a period of useful service in that important field.

Rev. R. H. Clegg, the new presiding elder of the Brookhaven District, is already getting his work in hand and we predict for him a fruitful service in his new office.

Rev. H. A. Gatlin sends his "first round" for the Vicksburg District. He is looking forward to a great year and he assures us of his purpose to keep the Advocate before the people of the District.

Rev. W. B. Alsworth, presiding elder of the Hattiesburg District, begins his new year with omens of success everywhere. He reports that practically all the preachers are already on their new fields and at work.

Rev. Ira W. Flowers sends a list of subscribers from Covington, La., where he is reported to have had a splendid year—one of the best in his ministry. We understand that he is closing out the year well in all respects.

Dr. J. R. Countiss, presiding elder of the Greenville, Miss., District, writes that he has taken Mrs. Countiss to a hospital in Memphis where she was resting more comfortably than at any time since the accident in which her injury occurred.

Rev. Sidney A. Seegers, good friend of the Advocate and a man faithful in any task committed to his hands, spent Thanksgiving Day with friends in New Orleans, and in making a study of the superannuate preachers in the Louisiana Conference.

Rev. and Mrs. Elmer C. Gunn entertained the New Orleans District Methodist preachers and their wives at a Thanksgiving dinner last week. It was

a time of delightful fellowship and the occasion was greatly enjoyed by the entire company.

Mrs. John Morgan, of Jonesboro, La., has our thanks for a renewal of her paper to April, 1938. We appreciate the loyalty of such subscribers and there is nothing that we will not do within the limits of our power to make the Advocate mean more to them from week to week.

Rev. C. D. Atkinson, pastor at Opelousas, La., sends us a renewal subscription for Brother Jacob Vatta who has been a continuous subscriber to the paper for the past thirty-three years. We appreciate the loyalty of Brother Vatta and we hope that his devotion may never grow less.

Mrs. R. L. Ezelle, president of the W. C. T. U. of Mississippi, writes that they have decided to raise the quota of Mississippi for the Educational Fund from \$2,000 to \$5,000 and that \$4,000 is to be used for Alcohol Education in connection with schools, churches, or clubs in that state.

Rev. Robert A. Cross, well known to the Louisiana Conference, is now connected with the Railway mail service and is located at 1419 Wood Street, Texarkana, Texas. His friends in Louisiana will be glad to know his address and to hear also of his success in the work which he is undertaking.

Rev. J. C. Rousseaux, pastor at Zachary, La., writes that he is closing out the year with balanced books as respects the financial obligations and the observing of "special days." He will report a net gain in the membership of the charge, is sending a contribution for Christian refugees from Germany, and that he is still keeping the Advocate to the fore is established by a list of subscribers just received.

Rev. B. M. Hunt and his people of Capitol St. Church, Jackson, Miss., had a real Thanksgiving service last Thursday when the evening hour of Thanksgiving Day was devoted to a special service in grateful acknowledgment of the blessings which enabled the church to complete its program of work for the year, including the retirement of a fifteen-year-old debt of \$5,500.00 against the building lot just east of the church.

The editor and his wife acknowledge with appreciation the receipt of Mr. and Mrs. Arthur Preston Yarbrough's announcement of the marriage of their daughter, Katie, to Mr. Robert Paine Neblett, Jr. The happy event took place at Pickens, Miss., on November 26. Mr. Neblett is a son of Rev. and Mrs. R. P. Neblett of Brooksville, Miss. We wish for the happy contracting parties a joyful succession of thanksgiving days through many years to come.

Dr. D. M. Key, president of Millsaps College, gave an illuminating review of the contribution of that institution to Mississippi Methodism in an address before the recent session of the Conference at Jackson. The address dealt with the wider educational horizon also as shown by the fact that the educational investments of the Church are almost four times as great as the combined investments in orphanages, missions, hospitals, and publishing houses.

Dr. R. W. Vaughan, superintendent of the Louisiana Methodist Orphanage at Ruston, has sent out his report for the fiscal year ending October 1, 1936. Dr. Vaughan thinks that the institution has neither made progress nor lost ground; but the Home is faced with a rather serious situation because of the drouth of the past summer and fall, the failure to secure the Thanksgiving cars and the very high prices which must be paid for necessities such as food deficiencies and feed stuffs.

Dr. Geo. S. Sexton preached last Sunday evening at First Methodist Church, Shreveport, La., the closing sermon of the Conference year, closing his quadrennium of service as presiding elder of the Shreveport District, and completing a half century of fruitful labor in the service of the Church as pastor, presiding elder, college president and at present heading the Department of Public Relations at Centenary College. The Advocate joins with the many friends of "Doctor George" in extending felicitations and good wishes for the splendid record which he has made and, best of all, the youthful outlook which he maintains.





## QUARTERLY CONFERENCES

## NORTH MISSISSIPPI CONFERENCE

## Sardis-Grenada District—First Round

Como, Nov. 22, 11 a.m. preaching.  
 Batesville, Nov. 22, 7 p.m. preaching.  
 Hernando, Nov. 29, 11 a.m. preaching.  
 Coldwater, Nov. 29, 7 p.m. preaching.  
 Holcomb, Dec. 4.  
 Olive Branch, Dec. 6, 11 a.m.  
 Byhalia, Dec. 6, 7 p.m.  
 Mt. Pleasant, Dec. 8.  
 Red Banks, at Victoria, Dec. 9.  
 Shuford, at Eureka, Dec. 11.  
 Lambert, Dec. 13, 11 a.m.  
 Marks, Dec. 13, 7 p.m.  
 Pleasant Hill, Dec. 16.  
 Longtown, Dec. 18.  
 Hornlake, Dec. 20.  
 Tyro, at Free Springs, Dec. 22.  
 Sardis Ct., at Cold Springs, Dec. 23.  
 Arkabutla, at Strayhorn, Dec. 30.  
 Crenshaw, at Sledge, Jan. 3.  
 Lake Cormorant, at Robinsonville, Jan. 10.  
 Oakland, Jan. 13.  
 Cockrum, Jan. 15.  
 Charleston, Jan. 17.  
 Courtland, at Shiloh, Jan. 19.  
 Senatobia, Jan. 24, 11 a.m.  
 Sardis Station, Jan. 24, 7 p.m.  
 Grenada, Jan. 31.  
 District Stewards will meet at Sardis Tuesday,  
 December 1, at 10 a.m.

C. T. FLOYD, P. E.

## MISSISSIPPI CONFERENCE

## Brookhaven District—First Round

Brookhaven, November 29, 11 a.m.; Dec. 14, 7 p.m.  
 Meadville & Bude, at Bude, Dec. 6, 11 a.m.; 1:30 p.m.  
 LaBranch St., McComb, Dec. 6, 7 p.m.; Jan. 4, 7 p.m.  
 Adams, at Adams, Dec. 13, 11 a.m.; 1:30 p.m.  
 Pearl River Ave., Dec. 13, 7 p.m.; Jan. 11, 7 p.m.  
 Bayou Pierre, at Matthews Chapel, Dec. 20, 11 a.m.; 1:30 p.m.  
 Wesson, at Wesson, Dec. 20, 7 p.m.; Jan. 12, 7 p.m.  
 Harrisonville, at Braxton, Dec. 27, 11 a.m.; 1:30 p.m.  
 Crystal Springs, Dec. 27, 1 p.m.; Jan. 19, 7 p.m.  
 Georgetown, at Providence, Jan. 3, 11 a.m.; 1:30 p.m.

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NEW ORLEANS, LA.

Hazlehurst, Jan. 3, 7 p.m.; Jan. 13, 7 p.m.  
 Monticello & P. G., at Monticello, Jan. 10, 11 a.m.; 1:30 p.m.

Scotland, at New Hope, Jan. 10, Q. C. 4 p.m.; 7 p.m.

Barlow, at Rehoboth, Jan. 17, 11 a.m.; 1:30 p.m.

Gallman, at Bethesda, January 17, Q. C. at 3:30 p.m.; 7 p.m.

Osyka, at Osyka, Jan. 24, 11 a.m.; 1:30 p.m.

Magnolia, Jan. 24, Q. C. at 3:30 p.m.; 7 p.m.

Prentiss, at Prentiss, Jan. 31, 11 a.m.; 1:30 p.m.

Silver Creek, at Silver Creek, Feb. 7, 11 a.m.; 1:30 p.m.

Utica, at Utica, Feb. 14, 11 a.m.; 1:30 p.m.

Foxworth, at Kokomo, Feb. 21, 11 a.m.; 1:30 p.m.

Flyertown, Feb. 21, Q. C. at 3:30 p.m. and 7 p.m.

Centenary, McComb, Feb. 28, 11 a.m., followed by Q. C.

Summit and Topisaw, at Summit, Feb. 28, 3:30 p.m.; preaching at 7 p.m.

District Stewards are called to meet at First Church in Brookhaven, Dec. 9. All pastors and lay leaders are requested to be present and take part in setting up the program for the ensuing year.

R. H. CLEGG, P. E.

## Meridian Dist.—First Round

East End, Meridian, Dec. 6, 11 a.m.; Q. C., Dec. 15, 7 p.m.

Fifth Street, Meridian, Dec. 6, 7 p.m.; Q. C., Dec. 22, 7 p.m.

Hawkins Memorial, Meridian, Dec. 13, 11 a.m.; Wesley, Meridian, Dec. 13, 7 p.m.; Q. C., Dec. 13, 3 p.m.

Q. C., Dec. 29, 7 p.m.

Quitman, Dec. 20, 11 a.m.; Q. C., Dec. 20, 3 p.m.

Daleville, at Andrews Chapel, Dec. 27, 11 a.m.; Q. C., Dec. 27, 1:30 p.m.

Lauderdale and Electric Mills, at Lauderdale, Dec. 27, 3:30 p.m., preaching 7 p.m.

Poplar Springs, Meridian, Jan. 3, 11 a.m.; Q. C., 1:30 p.m.

Enterprise, at Stonewall, Jan. 3, 3:30 p.m., preaching 7 p.m.

Philadelphia Circuit, at Mars Hill, Jan. 9, 11 a.m.; Jan. 10, 11 a.m.

Burnside, at Longino, Jan. 10, 2 p.m.

Philadelphia, Jan. 10, 7 p.m.; Jan. 11, 7 p.m.

DeKalb, at DeKalb, Jan. 17, 11 a.m.; Q. C., 1:30 p.m.

Scooba, at Scooba, Jan. 17, 3 p.m. and 7 p.m.

(Continued on page 11)

*A Gift of Spiritual Inspiration and Guidance for the Coming Year*

# The Upper Room

JANUARY, FEBRUARY, MARCH, 1937

Last year hundreds of pastors, Sunday school teachers, and others used copies of THE UPPER ROOM as gifts to those whom they wished to remember at Christmas time. We have gone to press earlier with the first quarterly issue for 1937 in order that it may be available for those who wish to send copies to their friends instead of the usual Christmas greetings.

Copies of the January, February, March quarterly issue of THE UPPER ROOM will be mailed to you postpaid at 5 cents per copy, in quantities of ten or more. An individual subscription for one year for 30 cents, postpaid; foreign, 40 cents.

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## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Avenue, New Orleans, La.

The November meeting of St. Mark's Board was a most interesting one. Mrs. L. D. Chaffee, president of the Board, presided. Rev. E. C. Gunn led the devotional period. Deaconesses Margaret Young, Verna Webster, Julia Southard, Julia Sargent and Nurse Georgia Bates gave splendid reports of their month's work. Two new projects were reported. A reading room for men has recently been opened and a "Community Sing" is held weekly. The beautiful service, "The Hanging of the Greens," will be given this year at St. Mark's for the first time. A very inspirational worship service was held at St. Mark's early Thanksgiving morning. Miss Ava Morton, of China, who was spending a week in New Orleans, was the guest of the Board. Miss Young, who had just returned from Nashville, gave a most interesting report of the executive meeting of the Woman's Missionary Council.

\* \* \*

Zone No. 2 of the Baton Rouge District held their fourth quarterly meeting at Franklinton, with Mrs. Prentiss Magee presiding. The following auxiliaries were present and made encouraging reports: Amite, Angie, Fisher, Franklinton and Kentwood. The subject of the program was "Peace" and was given by the ladies of the Amite society. The Kentwood auxiliary was awarded the picture, "Hus Before the Council of Constance," as it had the largest number of subscribers to the World Outlook. A social hour was enjoyed at the close of the meeting. The next meeting of this zone will be held in Amite.

\* \* \*

The Rayne Memorial Missionary Society was most fortunate to have two guests take part in their study of "The American Negro" who were well qualified to speak on this subject. Dr. W. L. Duren, author of "The Trail of the Cir-

cuit Rider," has done considerable research on "The Church and the Negro," and gave a most illuminating discussion of this subject. Deaconess Margaret Young, who for five years was head resident of "Bethlehem Center," Nashville, spoke on "The Conquest of Racial Prejudice." So enthusiastic did the group become that the following recommendations to the Missionary Society were voted: 1, That special committees be appointed to investigate Negro schools of New Orleans; 2, that the Society adopt the Colored M. E. Church as their "little sister;" and, 3, that the Society send a Negro woman to a Leadership Training School next summer.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

#### "OUR CONFERENCE PLEDGE MUST BE PAID IN FULL THIS YEAR!"

(Excerpts taken from a talk given on the subject of a recent zone meeting in the Jackson District, by Mrs. Roy Lane, Benton, Miss.)

I want us first to think about our pledge—some may not thoroughly understand this matter of pledges.

The plan is this: each member of each auxiliary makes her own individual pledge for the year. No member is to pay any stated amount, but each member pledges—or should pledge—according to her ability financially. Then each auxiliary makes a pledge which is simply a combination of the individual pledges, and this pledge the auxiliary reports to the district secretary. Each district secretary then makes a district pledge to Conference. She must base her pledge upon the combination of the pledges of the auxiliaries in her district. Finally, each Conference makes a pledge to Council. This pledge to Council is based upon the combination of the pledges of the several districts.

Let us compare our pledge plan to climbing a ladder. First rung, individual pledge; second rung, auxiliary pledge; third rung, district pledge; fourth rung, conference pledge to Council. We readily see that unless each rung of the ladder is fully mastered, there is no way of reaching the top.

Since some of our districts failed to meet their pledge, is it any wonder the

Conference pledge of \$18,000, to Council, fell short? Year before last the deficit was approximately \$2,000, and last year something over \$1,000.

Two questions present themselves: Can we, as a district, unashamed, explain our deficit to him who has given us so much? Could God look on us as a Conference who has failed to keep our pledge to the amount of \$3,000 in two years, and say of us, "They have done what they could?"

Many of us do not like comparisons, and yet I do want to mention our Sister Conference, North Mississippi. Her pledge last year was \$2,000 more than ours and they overpaid their \$20,000 pledge by \$30.

But how shall we meet this responsibility that is ours?

First, we must, if possible, meet our individual pledges in full. So many of us have been blessed materially this year far beyond our expectations when we made our pledge in January. Consequently, many are in position, not only to pay their pledge in full—but to INCREASE the amount of their gifts.

Then there is that type of giving which Jesus loves best, SACRIFICIAL GIVING, if each one would sacrifice even some trivial something, the price of a pair of hose; one week's laundry; one evening's entertainment, how it would gladden the Master's heart and how greatly it would increase our mission offerings.

The story is told of a poor blind woman in Paris who gave twenty-seven francs at a missionary meeting. A friend remonstrated "You cannot afford so much out of your small earnings." "Oh, yes I can," she explained, "I have figured it all out and know what I can give. I am blind, and I said to my fellow straw-workers, 'How much do you spend in a year for oil in your lamps, when it is too dark to see?' They replied, 'Twenty-seven francs.' So I found that I saved that much because I am blind and do not need a light; and I happily give it to send light to dark places where Christ is not known."

An Egyptian missionary, Mrs. Harvey, tells about another woman, a rich American who spent a winter at Shepherd's Hotel in Cairo, where she had to pay six to eight dollars a day. The rich woman visited the missionary several times, expressing a great interest in missions. When she was leaving the mission the last time, she said: "I do want to do something for the great cause," and guess what she pressed into the missionary's hand?—One silver quarter!

(Continued next week)

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## MISSISSIPPI CONFERENCE

## Meridian Dist.—First Round

Pachuta, at Pachuta, Jan. 24, 11 a.m.; Q. C., 1 p.m.  
 Chunky, at Lost Gap, Jan. 24, 3 p.m.  
 Central, Meridian, Jan. 31, 11 a.m.  
 Cleveland, at Big Oak, Feb. 7, 11 a.m.; Q. C., 1 p.m.  
 Decatur and Hickory, at Decatur, Feb. 7, 3:30 p.m.; preaching 7 p.m.  
 Vivville, at Coker's Chapel, Feb. 14, 11 a.m.; Q. C., 1 p.m.  
 Porterville, at Porterville, Feb. 14, 3 p.m.; preaching 7 p.m.  
 Union, Feb. 21, 11 a.m.; Q. C., 1:30 p.m.  
 Newton, Feb. 21, 3:30 p.m.; preaching 7 p.m.  
 Rose Hill, at Homewood, Feb. 28, 11 a.m.; Q. C., 12 m.  
 DeSoto, at Crandall, Feb. 28, 3 p.m.; preaching 7 p.m.

The District Stewards meet in business session Monday, December 7, at 2 o'clock p.m. Preachers' meetings will be announced later. Let every charge get three per cent of last year's salaries for pastor and presiding elder, if possible, by December 20, for the superannuates. It is most important.

W. B. JONES, P. E.

## Seashore District—First Round

Biloxi, Main St., Dec. 6, 11 a.m.; 7:30 p.m.  
 Saucier, at Saucier, Dec. 13, 11 a.m.; 2:30 p.m.  
 Biloxi, Epworth-Wesley, at Epworth, Dec. 13, 7:30 p.m.  
 Purvis, Dec. 20, 11 a.m.  
 Poplarville, Dec. 20, 7 p.m.  
 Lumberton, Dec. 27, 11 a.m.  
 Brooklyn & Bond, at Brooklyn, Dec. 27, 3 p.m.; 7 p.m.  
 Wiggins, Jan. 3, 11 a.m.  
 Mentorium, at Alexander Memorial, Jan. 3, 3 p.m.; 7 p.m.  
 Americus, at Pleasant Hill, Jan. 9, 11 a.m.  
 Leakesville, at Leakesville, Jan. 10, 11 a.m.  
 Lucedale, Jan. 10, 7 p.m.  
 Long Beach, Jan. 12, 7 p.m.  
 Bay St. Louis, Jan. 13, 7 p.m.  
 Ocean Springs, at Ocean Springs, Jan. 14, 7 p.m.  
 Handsboro & Second Church, at Second Church, Jan. 15, 7 p.m.  
 Carriere, at Carriere, Jan. 17, 11 a.m.  
 Picayune, Jan. 17, 4 p.m.  
 Logtown, Jan. 17, 7 p.m.  
 Coalville, at Coalville, Jan. 20, 11 a.m.  
 Kreole, Jan. 24, 11 a.m.  
 Escatawpa, at Escatawpa, Jan. 24, 3 p.m.; 7 p.m.  
 Gulfport, First Church, Jan. 27, 7:30 p.m.  
 Vancleave, at Vancleave, Jan. 31, 11 a.m.  
 Moss Point, Jan. 31, 4 p.m.  
 Pascagoula, Jan. 31, 7:30 p.m.  
 Oloh, at Hub, Feb. 7, 11 a.m.  
 Columbia, Feb. 7, 7:30 p.m.  
 Quarterly Conferences not held in connection with preaching services will be arranged with pastors.  
 District Stewards will meet at Wiggins, Monday, Dec. 7, 11 a.m.  
 District meeting of pastors, lay leaders, church school workers, and representatives of the Woman's Missionary Societies at Biloxi, Tuesday, Dec. 15, 10 a.m.

L. J. POWER, P. E.

## Vicksburg District—First Round

Port Gibson, Nov. 29, 11 a.m.; Feb. 14, 4 p.m.  
 Fayette, Dec. 6, 11 a.m.; Feb. 21, 4 p.m.  
 Nebo, at Cool Springs, Dec. 13, 11 a.m.  
 Mayersville, at Mayersville, Dec. 20, 11 a.m.  
 Rolling Fork & Cary, at Cary, Dec. 20, 3:30 p.m.; 7 p.m.  
 Yazoo City, Dec. 27, 11 a.m.; 1:30 p.m.  
 Eden, at Eden, Dec. 27, 3:30 p.m.; 7 p.m.  
 Gloster, at Gloster, Dec. 30, 6 p.m.  
 Roxie, at Roxie, Jan. 3, 11 a.m.; 2 p.m.  
 Silver City, at Silver City, Jan. 10, 11 a.m.; 1:30 p.m.  
 Louise & Holly Bluff, Jan. 10, 3:30 p.m.; 7 p.m.  
 Anguilla, at Anguilla, Jan. 17, 11 a.m.; 1:30 p.m.  
 Vicksburg, Crawford St., Jan. 17, 7 p.m.; Jan. 19, 7 p.m.  
 Centerville, at Centerville, Jan. 24, 11 a.m.; 1:30 p.m.  
 Woodville, Jan. 24, 3:30 p.m.; 7 p.m.  
 Oak Ridge, Jan. 31, 11 a.m.  
 Edwards, at Edwards, Jan. 31, 3:30 p.m.; 7 p.m.  
 Satartia, at Satartia, Feb. 7, 11 a.m. and 2 p.m.  
 Vicksburg, Gibson Memorial, Feb. 7, 7 p.m.; Feb. 10, 7 p.m.  
 Hermanville, at Hermanville, Feb. 14, 11 a.m.; 1:30 p.m.  
 Lorman, at Lorman, Feb. 21, 11 a.m.; 2 p.m.  
 Natchez, Feb. 28, 11 a.m. and 2 p.m.  
 Washington, at Washington, Feb. 28, 3:30 p.m.; 7 p.m.  
 District Stewards will meet at Crawford Street, Vicksburg, Miss., at 10 a.m. Dec. 8. District Stewards, pastors, and charge lay leaders are expected to attend this meeting.

H. A. GATLIN, P. E.

An interesting and colorful picture that Marked Easter morning at Moore Memorial Church, Methodism's largest church in Shanghai, China, was the baptismal ceremony for thirty-two babies.

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## Christian Education

### CHURCH SCHOOL LESSON, DECEMBER 6.

By Dr. J. R. Countiss

#### PAUL'S PARTING COUNSELS

Shall human beings strive for gain or godliness? For cash or character, possessions or personality? If increasing assets are but externals, how soon are we deprived of them! Empty-handed we come, empty-handed we go. True wealth is in godliness and real gain is in contentment. Riches bear no definite ratio to contentment or happiness. There are poor who enjoy unsearchable riches and leave large legacies to better the world—who, in fact, leave the world better. There are rich who live in wretched want of all that brings contentment and leave the world worse for having lived in it. There are poor who are content with too little, and poor who are greedy, miserly, covetous, rivaling the rich in their sordid-

ness. There are rich who accept their means as a trust from God and use them constructively for human good. We cannot classify men by their cash.

The poor we shall always have with us, but when a day's wage does not yield enough for wholesome food and decent raiment, they are too poor. Somewhere between production and consumption, they are being robbed. A well-ordered society will see that this minimum is secured for all laborers and that a margin is provided for the development of skill and the enjoyment of culture. It is neither good sense nor good religion to preach contentment with bread and rags. God sends sunshine and rain too lavishly for that level to be satisfactory either to the individual or to his fellowmen.

Acquisitiveness, rightly used, is a wholesome gift. It urges industry, thrift, present self-denial for future good. It may easily gain supremacy over higher gifts if mixed with avarice, covetousness, or the desire for show, or if one thinks too much of the "rainy days" of age, winter, drouth, or disaster. It belongs to man to use all his powers with discretion, keeping first things first. Bread and water are both essential to physical life, but for any given twenty-four hours, water comes first. After all, the web and woof of life are made of common things. Differences of value arise not from materials used so much as from the spirit of the weaver that conceives and executes the pattern into beauty or ugliness. The good and the evil, the selfish and the unselfish live in the same homes and work at the same tasks. Money enables a man to be a benefactor; love of money fashions him into a miser, or worse. Who sells his soul for money always gets cheated.

The wise provider lays hold on eternal life. His chief concern is not with the ledger of his business, but with the record of his life; his consuming desire is not to get more, but to use his powers and possessions to best advantage in his own development and that of his race. None knows where the winds blew the dust of the riches of Croesus, but the legacies of Paul and Assisi and Wesley will bear dividends to the latest generation of human history. Disaster cannot diminish the resources, nor death destroy the personality of such heroes. With their treasures in heaven they passed in triumph to the reward of eternal contentment.



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Pertussin stimulates these glands to again pour out their natural moisture. Sticky mucus is loosened and easily expelled. Irritation goes away—coughing is relieved. Try Pertussin at our expense. Use coupon below.

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"MOIST-THROAT" METHOD OF  
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## In Memoriam

### W. M. TEAGUE

W. M. Teague, a native of Attala County, who had reached the ripe age of seventy-eight years, died at Belzoni, Miss., on Sunday, November 15, 1936. Funeral services were held the following day, and his body was laid to rest in the soil which nourished both himself and his ancestors. His grandfather settled in the Mississippi Territory one hundred and fifty years ago, and his life was, therefore, interwoven with all the traditions of the State.

Mr. Teague was married to Miss Mary Steele Weeks, on December 24, 1884, and to them were born four daughters and eight sons. He is survived by his wife; three of his daughters: Mrs. John Allen McCarley, Lexington; Miss Susie Teague, Belzoni; and Miss Guyton Teague, Nashville, Tenn.; and all of his eight sons: J. Veto Teague, Tchula; Allen P. Teague, Wynne, Ark.; J. Early Teague, Moorhead; Sam S. and Melva E. Teague, Nashville, Tenn.; Magnus S. and W. M. Teague, Jr., New Orleans, and Charles W. Teague, Shaw, Miss. The eight sons served as pallbearers at the funeral.

Mr. Teague's religious life was a marked characteristic of his career. He connected himself with the Methodist Church at an early age and was an active member throughout his life. For thirty-three years, he served as a member of the Board of Stewards in the various churches of which he was at different times a member. When he married he established a family altar which he continued to the time of his death. For half a century he was a constant reader of the Christian Advocate. He was devoted to his Bible and loyal to his Lord, and when the shadows began to gather in his path he experienced the fulfillment of the words of the prophet, "It shall come to pass, that at the evening time it shall be light." His last Sabbath day's journey was to the home-land of the soul where his glorified spirit watches for the coming of the loved ones whom he leaves behind.

A FRIEND.

### CLARENCE NEAL SMYLIE— AN APPRECIATION

Clarence Neal Smylie, son of the Rev. J. J. Smylie and his wife Sarah Stovall Smylie, was born in the plantation home of his parents near Terry in Hinds County, Mississippi.

After the death of his father, an honored member of the Mississippi Conference, his mother, with her six children,

removed to Meridian from Shubuta to educate the children. After graduating from the public school, Clarence attended Millsaps College, there his bright mind and lovable disposition won for him many friends, and his most cherished possession was a beautiful medal for oratory.

After leaving Millsaps College he worked in the freight offices of the Q. & C. System for over twenty-five years.

It is said the three cardinal principles of the Romans were: "Live an honest life, do not hurt anybody by word or deed, and give everybody his dues." These principles Clarence applied to his daily life, and in turn he received the reward of respect and confidence of his fellowman.

It was in his mother's home we knew him and loved him best. The youngest of the six brothers and sisters, he was the center of their care and affection, his lovable response to their affection came from a sweet and unselfish nature. Clarence united with Central Methodist Church when a child, was married to Miss Ada Skelly of New Orleans, who survives him with two daughters, Evelyn, and Mrs. Robert Ramsay, one grandson, Robert Ramsey, Jr., all of Glendale, Calif. One sister Miss Eva Smylie of Meridian, one brother, Rev. J. J. Smylie of Birmingham, Ala., a number of nieces

## Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

and nephews and a host of friends are left to mourn his passing. The family removed to Glendale, Calif., six years ago. And after a year of suffering Clarence slipped away to be with God at the twilight hour of August 27, 1936, and was buried in beautiful Forest Lawn Cemetery, Glendale.

"Faith sees the bright eternal doors.

Unfold, to make His children's way;  
They shall be clothed with endless life  
And shine in everlasting day."

A FRIEND.

### MRS ELIZABETH BARTLETT ALLISON

At the third quarterly conference, Bay St. Louis charge, the undersigned were appointed a committee to draft a memorial to a beloved member of our congregation, who has been called to her eternal reward, Mrs. Elizabeth Bartlett Allison.

Although realizing our inability to adequately carry out the commission assigned to us, we have gladly accepted the appointment because of the opportunity it affords us to express our love and appreciation of our departed friend.

Mrs. Allison and her husband, Alexander Allison, moved to Bay Saint Louis

(Continued on page 15)

## A BARGAIN WHILE THEY LAST BEAUTIFULLY ILLUSTRATED LITHOGRAPHED Christmas Greeting Cards (ALL RELIGIOUS SUBJECTS)

ONLY 35 CENTS PER BOX POSTPAID

These Cards were made to retail for 60c per box

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NEW ORLEANS, LA.

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

Touching scenes follow the meeting of the Annual Conferences. Veteran ministers superannuate. A great number of

#### THE BEST WAY TO TREAT---

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SUPERFICIAL  
CUTS AND BURNS  
AND MINOR BRUISES

### Apply Gray's Ointment

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Neglect Minor  
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**MUSTEROLE**  
BETTER THAN A MUSTARD PLASTER  
REG. U. S. PAT. OFF.

itinerants in the "effective ranks" leave the old fields of labor. The heart strings of pastors and people are deeply stirred at this time.

Kahlil Gibran, in "The Prophet," (Alfred A. Knopf, Publishers), in his characteristic style, has pictured Almustafa, "who was a dawn unto day," leaving for the isle of his birth after twelve years of teaching: "But as he descended the hill, a sadness came upon him, and he thought in his heart: How shall I go in peace and without sorrow? Nay, not without a wound in the spirit shall I leave this city. Long were the days of pain I have spent within its walls, and long were the nights of aloneness; and who can depart from his pain and his aloneness without regret? . . . It is not a garment I cast off this day, but a skin that I tear with mine own hands. Nor is it a thought I leave behind me, but a heart made sweet with hunger and with thirst."

But heroic spirits turn to new tasks and find new friends in new surroundings. Every loss has its compensations. Loyal Methodists welcome the new-comer for the work's sake, and soon there are ties that bind with hooks of steel. The itinerant finds that this glorious Christian fellowship reaches beyond the borders of any one locality. And the range of friendships soon includes friends new and old.

Christian ties still bind across all the distances. Memory retains choice treasures. Prayers ascend in behalf of fellow-workers as Paul prayed for his Christian comrades. And Christian faith gives an assurance of a blessed reunion that will never end.

God accompanies his messengers even to strange surroundings. "If thou go not with me, I will not go up" prayed Moses. But God accompanied Moses and empowered him for great usefulness.

And God graciously lives with a loyal people who place the Kingdom of God above personal attachments. A new skin replaces the wounded spots. God abundantly supplies life and spiritual health. One may plant, another may water, but God giveth the increase. "Other foundation can no man lay than that is laid, which is Jesus Christ." Therefore, "let every man take heed how he buildeth thereupon."

#### HOSIERY

12 Pairs Men's Hosiery \$1.00 postpaid, Guaranteed. Write for 1937 Bargain Sheets.

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### FOR SALE

One \$950 Weaver Grand Piano. Near-est offer to \$350 get it. Address L. H. Conner, Hattiesburg, Miss.



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Beauty to Gray and Faded Hair  
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METAL SPONGE SALES CORP., Phila., Pa.

### Gottschalk's METAL SPONGE

### To Relieve Bad Cough, Mix This Recipe, at Home

Big Saving. No Cooking. So Easy.

You'll never know how quickly and easily you can overcome coughs due to colds, until you try this famous recipe. It gives you four times as much cough medicine for your money, and you'll find it the finest thing you ever tried, for real relief.

Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking needed—it's no trouble at all. Then put 2½ ounces of Pinex (obtained from any druggist) into a pint bottle. Add your syrup and you have a full pint of medicine that will amaze you by its quick action. It never spoils, lasts a family a long time, and tastes fine—children love it.

This simple mixture takes right hold of a severe cough. For real results, you've never seen its equal. It loosens the phlegm, soothes the inflamed membranes, and quickly eases soreness and difficult breathing.

Pinex is a compound of Norway Pine, in concentrated form, famous for its prompt action in coughs and bronchial irritations. Money refunded if it doesn't please you in every way.



## IN MEMORIAM

(Continued from page 13)

In the year 1898 and have lived here almost continuously ever since.

They were members of the Presbyterian Church but finding no house of worship of that denomination in our city, they gave their wholehearted co-operation to the Methodist Church, serving faithfully in all of its activities and contributing most liberally to the support of its institutions.

Mrs. Allison was a woman of great culture and refinement and her life has left a deep and lasting impression upon the hearts and lives of those who knew her.

We wish to make particular mention of her active work in and loyal support of the Woman's Missionary Society. Her interest was given a personal touch because of the fact that a son and his family are in the foreign fields, serving in China.

Kind and gentle, faithful and loyal, Mrs. Allison exemplified in the highest degree the greatest of the Christian virtues—love. What more need be said!

We close this brief memorial by quoting a poem which Mrs. Allison loved:

I cannot think of them as dead  
Who walk with me no more  
Along the path of life I tread,  
They are but gone before.

The Father's house is mansioned fair  
Beyond my vision dim;  
All souls are His, and here or there,  
Are living unto Him.

And still their silent ministry  
Within my heart hath place,  
As when on earth they walked with me  
And met me face to face.

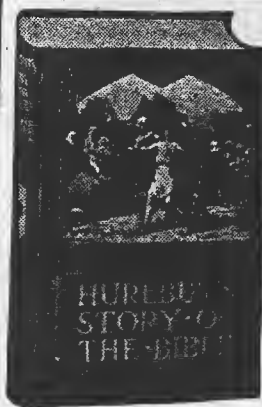
Their lives are made forever mine;  
What they to me have been

## FISTULA

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Beautifully illustrated with 281 pictures in colors and in black and white; over 100 famous Leinweber paintings. 759 pages. Price, \$2.00

For Sale at All Methodist Book Stores

Hath left henceforth its seal and sign,  
Engraven deep within.

Mine are they by an ownership  
Nor time nor death can free  
For God hath given to love to keep  
Its own eternally.

So shall we keep within our hearts  
the memory of this dear friend whom  
we "have loved and lost awhile."

E. S. DRAKE,  
MRS. C. C. McDONALD,  
MRS. C. M. SHIPP,  
Committee.

## D. C. BARR PASSES

Oak Ridge, La., Nov. 21, 1936.

Dear Dr. Duren: Our dear beloved brother, Dan C. Barr, died yesterday morning at eight o'clock in a sanitarium at Monroe. Was seriously ill only two days. The end came peacefully and triumphantly. He fought a brave battle and has gained a great reward. We buried his mortal remains in the beautiful cemetery by the side of his faithful companion and other loved ones who left him some years ago. The services were held in the Oak Ridge Methodist Church in the presence of about one thousand people. The large building was crowded, all the pews and all standing room, and as many stood on the outside.

Dr. H. L. Johns had charge of the services and was assisted by Dr. A. S. Lutz, a former presiding elder, Dr. Robt. Vaughan, Rev. J. M. Alford, the pastor, Dr. W. C. Scott, and W. S. B. Colvin.

Other ministers present, as follows: Briscoe Carter, W. H. Giles, Geo. Fox, H. J. Boltz, H. W. Ledbetter, Louis Hoffpauir, Virgil Morris, Guy M. Hicks, C. B. White, R. M. Bentley, D. B. Boddie, J. C. McCormick, C. K. Smith, H. E. Pfost, H. W. Rickey, E. W. Day, A. D. St. Amant, J. M. Boykin, A. C. Laeton, D. W. Poole, M. D. Fulkerson, and R. E. Biggs.

A more extended notice will be given later.

J. M. ALFORD.

## A TRULY GREAT MAN

We, the members of Boeuf Prairie church, wish to express for the community and church our sorrow and sincere sympathy upon the passing of our beloved friend and Christian counsellor, "Brother" Barr.

We deeply feel the loss of this distinctive character, whose radiant personality permeated the lives of those who were privileged to know him. He shared our sorrows, as well as our joys, with an understanding and sympathetic heart, ever ready to be of service when called. The love for his fellowmen was so sincerely fashioned in him that an understanding of their shortcomings and an appreciation of their virtues were always manifest.

Though his earthly departure has left a vacancy, his spirit will ever remain an inspiration for better living to those of us who shall cherish his noble teachings, as well as his memory. He rests from his labors, but his words will live on as a memorial to his noble character, and undying faith in the God he loved.

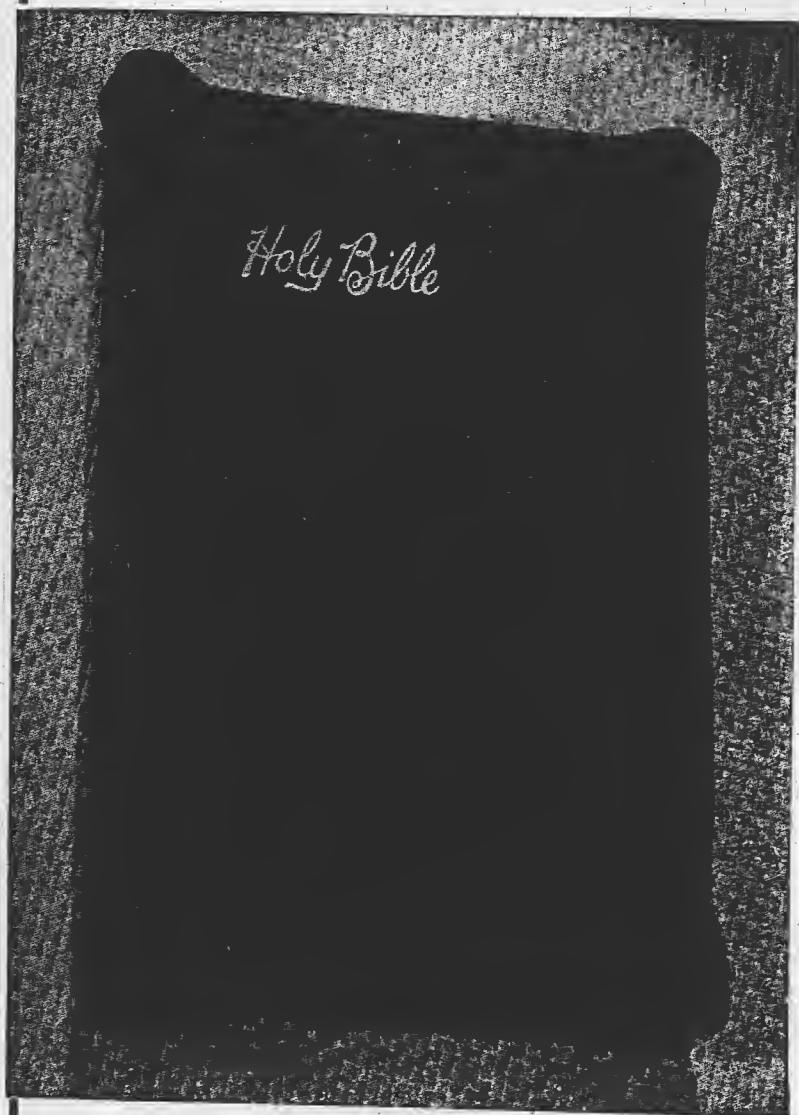
MRS. M. A. DAILEY,  
MRS. W. M. CLINTON,  
MRS. C. J. GRAYSON,  
Committee.

## WANTED

Information concerning the whereabouts of the "Jas. B. Grambling Loving Cup" which was used as a state award of the Epworth Leagues for several years. The cup was awarded to the New Orleans, as custodians about eight or nine years ago and has not been seen since. The last report was that it had been placed in a vault in New Orleans. The cup is in a black carrying case about twenty-four inches long and about six inches deep. If you know anything about this cup, please notify Rev. Mr. Dameron, P. O. Box 750, Alexandria, or the Advocate office.

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# NEW ORLEANS Christian Advocate

Vol. 83—No. 50.

NEW ORLEANS, LA., THURSDAY, DECEMBER 10, 1936.

Whole No. 41212

## A Prayer for the Churches

By Rt. Rev. Charles H. Brent

O God, who madest the Gospel for a united Church, refuse not, because of our misunderstandings of its messages and the dissensions that rend the oneness of Christendom, to continue Thy saving work in the broken order of our making. Bless the labors of all churches bearing the name of Christ and striving to further righteousness and faith in Him. Show us wherein we are sectarian in our contentions, and give us grace humbly to confess our fault to those whom in past days our communion has driven from its fellowship by ecclesiastical tyranny, spiritual barrenness or moral inefficiency, that we may become worthy and competent to bind up in the Church the wounds of which we are guilty. Help us to place the truth above our conception of it, joyfully to recognize the presence of Thy Holy Spirit wherever He may choose to dwell among men. Endue us with the mind of Christ, that we may all become one in Him.

—Federal Council Bulletin.



# Wallet of the Week



GAMBLING ON THE RACES has long been a vice in English life. Now it is alleged that gambling on football results has become an obsession which, even though the chances of picking the winner is estimated to be but one in fourteen million, is not seriously affected by the odds of the contest. They have also added to their other gambling devices the "pin table" which returns in prizes only two cents out of twenty, and even the children are being ensnared by this craze for petty gambling much as they are in our own country.

\* \* \*

THE NOBEL PRIZE FOR LITERATURE for 1936 has been awarded to Eugene O'Neill, dramatist and playwright. Owing to the fact that the prize was not given in 1935, the prize for 1936 will amount to something like forty-five thousand dollars. Mr. O'Neill is the second American to be honored in this manner. Sinclair Lewis was the recipient of the same honor in 1930. Mr. O'Neill is the author of "Ah, Wilderness," "Strange Interlude," and "Mourning Becomes Electra."

\* \* \*

AN EXCHANGE SAYS that, according to competent observers, one million three hundred and fifty thousand girl "hostesses" are employed in repeal taverns in the United States. Some of those young women are said to be still in their teens while the faces of others show the marks of hectic adventure. It is stated also that \$8,000,000,000 has been spent for alcoholic drink since repeal became a fact. Of this huge sum, the national Government has taken seventeen and one-half per cent and local governments less than five per cent. With that sum they seek to balance the enormous relief bills and other results of disorder occasioned by drink.

\* \* \*

MR. BENITO MUSSOLINI lauds Italy as the "Mother of European culture," but another points out the fact that as long as Rome was the master of the world it contributed little or nothing to the moral and spiritual furtherance of mankind. Those few philosophers who happened to appear in the city—Epictetus the Phrygian, Seneca the Spaniard, and Plotinus the Egyptian—were born outside of Rome and Italy. Besides they followed the Greek line of thought, adding very little or nothing of their own. Rome furnished only a pattern of administration and the art of conquest.

PSYCHOLOGICAL RESEARCH is said to indicate that a large part of the world's unhappiness and failure is due to a subconscious lack of confidence. Investigations tend to show that only a small percentage of the people are wholly immune from, and that fully half of the population are definitely handicapped by an inferiority complex. In England there are those who are devoting themselves to the discovery of means and methods for overcoming the harm of this mysterious affliction of the human race.

\* \* \*

THE GAZET VAN GENT, a Belgian newspaper which claims to be Europe's oldest periodical, is scheduled to discontinue publication on January 1, of next year, according to a statement published in the British press. It is said to have been published continuously for a period of two hundred and sixty-seven years, and it has witnessed the change of Europe from a world controlled by feudal barons to a vast seething of discontent and the clashing of the forces of the new democracy with the ranks of determined political reactionaries.

\* \* \*

THE BREAKING UP OF HINDU FAITH in out-caste communities of India is reported to have stirred Mohammedan religious leaders in Egypt to a new missionary activity. Reports are to the effect that teachers from the old Al Azhar University are being sent to Europe to study European languages with a view to becoming missionaries for Islam in an effort to win to their faith the disintegrating millions of Hindus. It is manifest that the fanatical devotees of Islam are not asleep, nor are they indifferent to the opportunity offered by the chaotic situation which has developed in the old religions of India.

\* \* \*

DOCTOR ADOLF DEISSMANN, who celebrated his seventieth birthday recently, is said to share with Otto the distinction of exercising the widest foreign influence of the theologians of their day. Dr. Deissmann is one of the greatest living authorities on ancient papyri in any land, and no man has contributed more to a constructive interpretation of the Biblical manuscripts, nor has any other man devoted himself more wholly to Jesus Christ and His Church on earth than he. His influence in ecumenical gatherings has had wide recognition throughout the Christian world.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

## EDITORIAL

### POPULAR DENIALS OF FAITH

Criticism of church fairs, church raffles and of bingo and other forms of church benefit is as popular as it is easy, and no defence can be made of any compromise of the moral and spiritual integrity of the Church. It is not, however, of that phase of compromise that we are thinking at this time. We have in mind efforts to popularize the Church and its message by forms of appeal which seems to us to be frivolous and misleading. We do not believe that people can be cajoled into real participation in the sacrificial enterprises of Christianity. We do not discredit nor even discount the winsomeness of personality as a factor of ingratiating the multitudes. We would not encourage a Puritan severity, but we believe sincerely in a style and emphasis which preserves the sense of the regnancy of God in human lives and the urgency of faith in Christian experience. If we may trust the record, Elisha bandied no words with Naaman who made an issue as to dipping in Jordan for the cure of his leprosy. Jesus entertained a tender affection for the Rich Young Ruler who came to him, but there was no swaying from the perpendicular either in seriousness or moral exaction. Surely any veneer of entertainment which hides the tragic reality of sin from the consciousness of the individual, the life and death issue of his surrender, must rob salvation of its meaning and subtract from the individual's appreciation of the Church. A gospel cushioned with levity or shallow appeal can scarcely preserve the fundamental dignity and holiness of the spiritual transaction which it seeks to effect. The pulpit must preserve the stark reality of Calvary if religion is to be saved from becoming a pleasing option of life, and the preacher must needs go to his task oppressed with the consciousness of the Apostle Paul: "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"

### THE CONFERENCES

In this issue of the Advocate, we carry the final chapter of the proceedings of the Annual Conferences for the territory served by this paper. The appointments appear to have been fairly satisfactory and such adjustments as were found to be necessary were not of a troublesome nature. So far as we are able to judge, the spirit of the people appears to be better than it has been for a number of years past. The sessions of all three of the Conferences seemed to be perfectly harmonious and they were forward looking and constructive in their attitude and action. This does not mean that there were no vexing problems to be faced, but rather that the spirit and the outlook of the people were such that troublesome issues were met with a new confidence and new determination. It will probably require many more years for the complete liquidation of the liabilities of our years of depression, but it is certain that the Church will meet its problems bravely and without the surrender of any vital enterprise which it promotes. We have not the figures for comparing membership changes, but it is reasonably certain that there have been substantial membership gains. It appears that there has been definite progress in all financial interests. Pastors' salaries were increased, but not more in proportion than the payments for Benevolences. In the aggregate, the advance on the Benevolences was not large. It must not be overlooked, however, that these contributions advanced along with the liquidation of a great volume of indebtedness which was long overdue. There is no reason to assume that 1937 will be without its share of problems, but the indications are that the inspiration of our progress during the year now ended will enable us to meet successfully any situation that may arise. We confidently expect the year now beginning to show progress along all lines and the Advocate pledges its best for the translation of this vision into fact.

## REV. J. T. ABNEY PASSES

Rev. R. H. Clegg, writing from Brookhaven, Miss., gives us the following news of the passing of Brother Abney:

"On Wednesday afternoon, December 2nd, at 3 o'clock, in the McComb City Hospital, death came to Rev. J. T. Abney, a superannuate member of the Mississippi Annual Conference. He had been ill only one week.

"The funeral was held Thursday afternoon, December 3rd., in the Central Methodist Church, McComb, and interment was in the cemetery there.

"The writer was assisted by Revs. J. L. Neill, Otto Porter, J. W. Leggett, Jr., L. P. Anders and A. M. Broadfoot. Other ministers living nearby were present. A suitable memoir will be furnished in a short time, I am sure."

## THE ADVOCATE CHRISTMAS

We are sorry that we have not been able to include the blank for our Advocate as a Christmas gift in this issue as we had expected. We were told to prepare the form and submit it to the postal authorities here. We did so, and were then surprised to learn that we had to wait until it could be sent to Washington. We were then notified that it did not conform to the postal regulations. We showed them other forms of the same kind as ours which had been passed in other magazines and we have asked the Department at Washington for an explanation of what appears to us to be a discrimination. We know that no discrimination was intended, but it is certainly not fair to make any publication the victim of regulations which are either poorly understood or poorly enforced. We hope to insert the folder next week, but should we fail to get permission to do so, ask your pastor for it. We will send him copies, as soon as we hear finally from Washington, if we are not permitted to insert it in the paper.

## DOCTOR MANGET

The appeal of the medical missionary is always telling and effective. It brings the people face to face with the dense ignorance and superstition which prevails in mission lands, ignorance not more with reference to true faith than the progress of science for the curing of maladies which afflict the human body. It has been a long time since we have heard a more impressive and even irresistible appeal than that made by Dr. Fred Manget in behalf of his hospital work in China. It is not necessary to recite the details of his message, but it is sufficient to say that without even asking for an offering, a gift of more than seven hundred dollars was thrust upon him for the support of his work. Almost one-half of this amount was placed upon the

table, and the remainder was in the form of underwriting support of four hospital beds for the period of a year. Dr. Manget has arranged for an itinerary in Louisiana later in this month and we feel sure that he will have a great hearing and a great response to his appeal.

## Editorial Miscellany

By Dr. H. T. Carley

## RAINY DAYS

Rainy days have their disadvantages—and their advantages.

When we say "rainy days," we mean just that. There are days in the spring and the summer that are showery—a sudden cloud, the quick patter of raindrops, a few vivid flashes of lightning and the crackling roll of thunder, and then the sun shining again. But those are not rainy days.

A rainy day is preceded by a night when the clouds lie thick and deep. The lightning darts sullenly and intermittently across the skies and the thunder growls along the horizon. You awake in the morning to the drip-drip-drip of the water from the eaves of the house. When you get up, you look to the east for some hopeful sign of the sun, but you look in vain. The clouds are still heavy and dark; and all day long the rain falls steadily. Maybe a cold wind blows, too. It is a dismal, dreary, disheartening day.

But rainy days have their advantages. You can wear your boots on rainy days. Nearly every man wants to wear boots—not the dressy kind that were in fashion a good many years ago, but the heavy kind that you wear long woolen socks with and lace up outside your trouser-legs. When you go out to feed the chickens you can splash through the mud and water to your heart's content, kick the hog out of the way that tries to gobble up the corn you throw to the chickens, slam the gate with your foot—and with the most he-mannish spirit and air. (But it is some job to get the mud off your boots before you go back into the house.)

You can locate all the leaks in the roof; and as you place pots and pans to catch the drip, you can solemnly affirm, to yourself and the rest of the family, that you will have them fixed as soon as it stops raining. (You probably won't do it—but the virtuous resolution gives you quite a glow of complacent satisfaction.)

As you ramble about the house, you can think of how glorious tomorrow will be if the morning breaks bright and clear and the sun shines all day. If it never rained, we'd never know how fine a day can be.

Rainy days don't last forever.





# News and Views



## LOUISIANA ANNUAL CONFERENCE PROCEEDINGS

Reported by Dr. R. H. Harper

First Day—Wednesday, December 2, 1936

The Louisiana Conference met in ninety-first session in the First Methodist Church of Minden, La., on Wednesday evening, December 2, 1936, at 7:30, Bishop Hoyt M. Dobbs in the chair. The devotion service was conducted by the Bishop. Dr. Geo. S. Sexton, president emeritus of Centenary College, led the prayer. This opening service was given largely to welcome addresses and organization for work. The addresses were delivered by Hon. D. W. Thomas, mayor of Minden, and Mr. C. O. Holland, banker and prominent layman of the Minden Methodist Church.

These addresses were of high order with happy allusions to Methodist history and to the place of the laymen in the Church. Bishop Dobbs made an appropriate response.

After roll call, which showed a large number of ministers and delegates in attendance, R. H. Harper was elected secretary, this being the seventeenth session in which he has served in that capacity. John F. Foster and J. Cude Rousseaux were elected assistants. Robert W. Vaughan, who had already served thirty-two years in that work, was elected statistical secretary, and J. E. Hearn, C. E. McLean and Henry B. Hines were elected his assistants. The bar was fixed and hours of meeting and adjournment fixed at 9 a. m. and 12 noon, respectively.

H. L. Johns, secretary of the cabinet, read nominations of the presiding elders for the annual committees, and those nominated were elected, as follows:

Conference Relations—M. S. Monk, W. W. Perry, G. A. Morgan, J. W. Faulk, J. A. McCormack, W. F. Roberts, R. T. Ware.

Memoirs—H. N. Brown for J. W. Lee, W. L. Duren for F. S. Parker, W. W. Holmes for H. N. Harrison, J. C. Price for S. S. Holladay, J. M. Alford for D. C. Barr, C. E. McLean for Mrs. C. C. Miller, A. S. Lutz for Mrs. R. H. Bamburg.

Courtesy—H. W. Rickey, W. D. Milton, J. J. Rasmussen.

Resolutions—D. B. Raulins, R. R. Branton, Ellis Smith.

Public Worship—Louis Hoffpauir, A. M. Serex, C. O. Holland.

District Conference Records—R. S. Walton, H. B. Hysell, G. H. Corry.

The roll of the superannuates was called and those present, John F. Foster, J. B. Williams, L. C. Wilson, J. T. McVey, S. J. Davies, S. L. Riggs, were invited to the chancel, where Bishop Dobbs addressed them with words of love and esteem from himself and the brethren.

Visitors introduced were Rev. W. F. O'Kelly, D. D., pastor of the Presbyterian

Church, and Rev. O. V. T. Chamberlain, rector of the Episcopal Church, of Minden, and Rev. W. E. Thomas, general evangelist, Nashville, and formerly a member of the Louisiana Conference.

Reports of the presiding elders were heard and Rev. S. J. Davies, superannuate, said they were the best that he had heard in his fifty-four years of membership with the Conference. N. E. Joyner, presiding elder, reported that fifteen or sixteen charges of the Alexandria District were paying out in full, that there had been four or five hundred accessions, and that the indebtedness had been paid on the church at Colfax and the building dedicated, and that a church had been built at Tullos and dedicated. J. H. Bowdon, presiding elder, reported 325 accessions by vows in the Baton Rouge District and 375 by certificate, and that fifteen of the twenty-two charges had met all financial obligations, and that five others had met the benevolent acceptances in full. B. F. Rogers, presiding elder, reported that five young men of the Lake Charles District had been licensed to preach, that a new church had been opened near Leesville, that 300 had been received by vows and 500 or 600 by certificate, that a new charge was being formed at this Conference, that the church debt had been greatly reduced at Lafayette, that four parsonages had been built and two churches, that there had been 200% increase in payments on benevolences, that all charges but three were paying out in full, and that the Woman's Missionary Society, under the leadership of Mrs. J. J. Davidson, Jr., as district secretary, was doing excellent work.

H. L. Johns, presiding elder, reported that all charges but one of the Monroe District had paid out in full, and that the district had led the Conference in the number of subscribers to the New Orleans Christian Advocate. The New Orleans District had given three license to preach; 405 had been received by vows in a total of 939 accessions, four churches had been dedicated, also the district parsonage and the parsonage at Pearl River, the report of Elmer C. Gunn showed, while indebtedness on churches had been reduced \$10,000 and that on parsonages \$3,000, and all charges had paid in full on salaries and benevolences.

Louis Hoffpauir, presiding elder, reported that two churches had been built and dedicated, and a third church, already in use, had been dedicated, that two churches had accepted amounts above their apportionments, while another had accepted the apportionments and paid \$200 over the amount. The Shreveport District had 1,300 accessions, and only four charges had failed to pay out in full, George S. Sexton, presiding elder, reported.

As the name of each presiding elder was called, his character was passed. Then each presiding elder recommending in

the case of the men in his district, the character of all the members was passed, with the exception of two whose names, unfortunately, were entered in answer to the question, "Who have withdrawn or been expelled?"

After these reports, the Bishop called George S. Sexton to his side, congratulated him upon having completed fifty years in the Methodist ministry, and assured him of the good wishes of his brethren. P. B. McCullen, on privilege, presented Dr. Sexton, as retiring elder of the Shreveport District, a handsome traveling bag—the gift of the men of the district. The recipient responded with words of deep appreciation and said that he would use the bag on his journeys as president emeritus of Centenary College. Upon request of the Bishop, W. L. Duren led the Conference in prayer and thanksgiving for the good condition of the Church in the State, as indicated by the elders' reports.

D. B. Raulins read report No. 1 of the Board of Christian Education, making various nominations, and the report was adopted as follows:

Vacancies, Board of Christian Education—Charles M. Crowe, Jolly B. Harper, V. D. Morris, A. L. Gilmore, Henry W. Rickey.

Managers of Louisiana Pastors' School—H. L. Johns, R. E. Smith, D. B. Raulins.

Advisory Board Haygood Institute—W. H. Giles.

Trustees Seashore Methodist Assembly—W. L. Duren, S. H. Meyer, C. O. Chalmers, D. B. Raulins.

Trustee Western Methodist Assembly—Guy M. Hicks.

Managers Seashore Pastors' School—A. S. Lutz, W. W. Holmes, H. L. Johns.

The program of the Board of Lay Activities was made the order of the day, Thursday, at 11 a. m.

Announcements were made, a hymn was sung, S. J. Davies pronounced the benediction, and the Conference adjourned.

Second Day—Thursday, December 3, 1936

The second day was fittingly opened with the Sacrament of the Lord's Supper, administered by Bishop Dobbs, assisted by the presiding elders and Doctors Duren, Parker and Carley.

Of absentees of the first day, the presence of quite a number was noted, and several alternate delegates were seated.

W. D. Kleinschmidt, B. H. Andrews, and J. J. Rasmussen were appointed a committee to audit the minutes.

Bishop Dobbs announced the transfer of L. L. Cowen, an elder, to the Memphis Conference. He also announced the transfer to the Louisiana Conference of Charles M. Crowe, an elder, from the Central Texas Conference, and of A. L. Gilmore, class of the second year, and E.

(Continued on page 12)

## Christian Education

### CHURCH SCHOOL LESSON, DECEMBER 13

By Dr. J. R. Countiss

#### JOHN'S VISION ON PATMOS

The book of Revelation has been more diversely and preversely interpreted than any other book of the Bible. Its mystical language and oriental imagery seem to have been especially attractive to small minds. With calendar and arithmetic, they have assayed to measure the mind of God and date the ages of eternity. Bushels of broken, rusted "keys" lie at its doorway, but the life of the church abides and the light of Jesus Christ streams from every window as men meditate upon the ever-living, ever-present God. No matter how dark the night nor

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how bitter the persecution, there walks in the midst of the faithful one like unto the Son of man. So long as his presence is discerned, there is sure ground for hope that all will be well, and that the battle against wrong will result in victory. It is more important to be conscious of his presence now than to know the date of his final triumph. That date will be hastened more by good deeds than by any amount of good guessing. In any case, God revealed himself so that men would not need to guess.

Like all Bible messages, this comes from the experience of one who is in the midst of the evils that threaten the people of God. It was not handed down by some comfortable spectator on the sidelines, safe from the dangers that overwhelmed his fellow Christians, but came hot from the heart of one who in exile kept his tryst with God and heard the voice of the Eternal above the roar of Aegean waves. The Bible keeps its hold on the ages because it is stained with human blood and wet with human tears, as well as because it reveals a God whose love and sympathy never fail those who suffer for truth and justice. The tempted, persecuted, crucified Christ is forever the brother of the saints.

Men of our age need to hear again the voice of him who is Alpha and Omega, who was and is said to come. Too many have no more than a traditional faith in an ancient God, once mighty, now all but impotent, his light doomed to fade under the brilliance of human progress. Rather are our feeble lights but tapers beside his central sun. God has not lost his voice, but speaks wherever truth is heard or justice and good will proclaimed; he has not deserted his people, but works with them wherever good is wrought. The blind see, the deaf hear, the dying are restored to life, moral regeneration works in the individual and in the nations. No man who has caught the spirit of Revelation can preach a deserter deity who forsook his people in the midst of their affliction, nor a defeated deity who won an ancient skirmish and lost the modern battle. Rather will he proclaim one who was dead and is alive forevermore, who carries at his girdle the keys of death and hell, who breaks seals, opens books, and conquers the dragons of vice and sin. The message of Revelation does not need interpretation so much as it needs to be preached and lived.

### "I" IS BOLD, BUT "WE" SOUNDS SAFER

Dr. Harold Paul Sloan, the new editor of the Advocate, New York Edition, scorns the editorial "we." His editorial page fairly bristles with the perpendicular pronoun.

His courage may be admired, but it is the valor of innocence and limited experience. The day will come when Dr. Sloan will be glad to take refuge behind the screen of "we," even though it should conceal nobody but himself and the office boy.

There's a hint of that in the current story which tells how "we" got started.

The Lyons News says that back in the stone age an editor had chiseled some news about the clan bully.

After closing time the bully came howling with a big club, beat on the stone door of the editor's cave and shouted, "Whoever put that piece in the paper about me come on out here!" The editor called back, "All right, keep your bearskin on. We will be out in a minute."

The bully, thinking a gang was about to emerge, hurriedly scurried away through the brush.

That's the end of that story, but it is a fact that since then editors have been saying "we" nearly all the time.

We look forward with interest to the moment when Brother Sloan will think it prudent to call to some irate subscriber, or, more likely, some unofficial but determined group of contenders for their peculiar brand of orthodoxy. "Don't get excited; we'll be out in a minute!"

As Cowper says at the end of his diverting tale of John Gilpin, "May I be there to see!"—The Christian Advocate (Northwestern).

## HEADACHE

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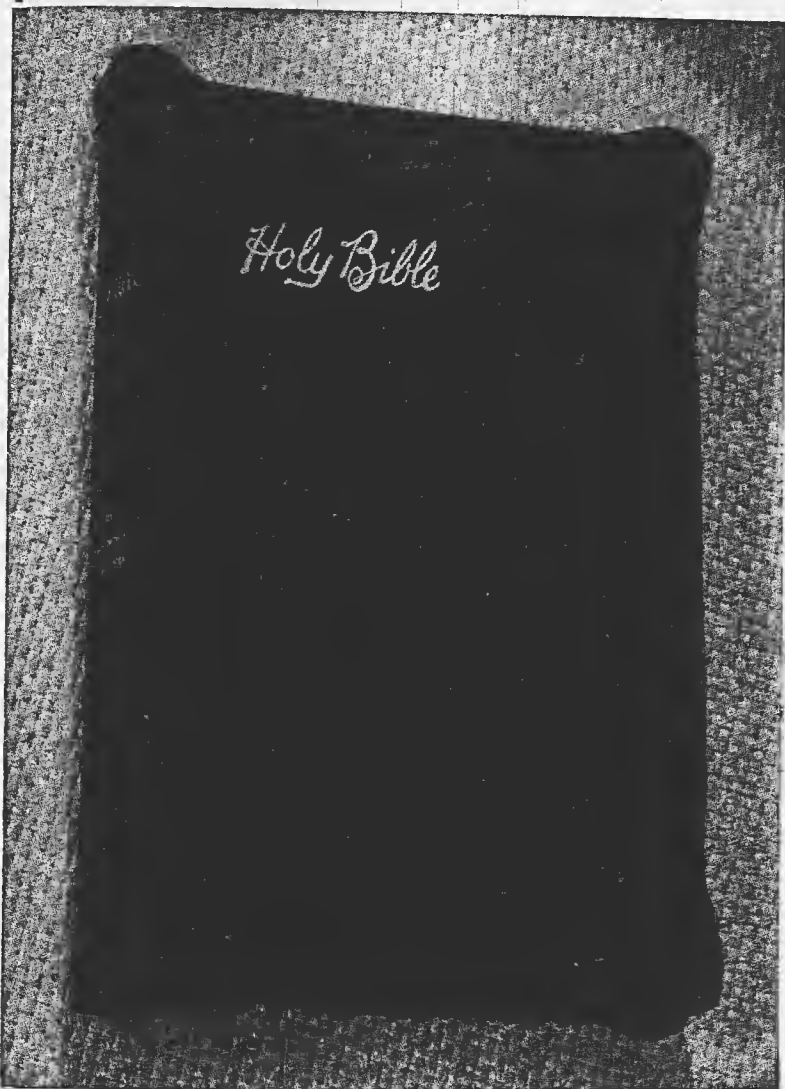
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## Mississippi and Louisiana

Some one at Brooklyn, Miss., addressed and mailed a blank postal card to the New Orleans Christian Advocate—this for the information of the person who sent it.

We are grateful to Mrs. Alice M. Talbert of Clarksdale, Miss., for a list of 5 new and renewal subscriptions, with check to correspond. She promises to send us other subscriptions soon.

Mrs. J. H. Rutledge of Walker, La., wife of Rev. J. H. Rutledge, honored superannuate of the Louisiana Conference, renews her subscription and says that she enjoys reading the Advocate very much.

One of the good friends of the Advocate in Louisiana resides at Powhatan. It is Mrs. W. E. Moreland, from whom we have just received a nice list of new and renewal subscriptions, for which we express our appreciation.

In sending in his renewal to the Advocate, Rev. G. C. Gregory, our pastor at Pickens, Miss., writes: "We have been cordially received by the good people of Pickens and Goodman. The pantry has been well filled by the good ladies. We are looking forward to a good year."

Rev. J. E. Gray, in writing to have the address of his Advocate changed, says: "We reached Port Gibson Monday, Nov. 30, amidst rain, mud and hospitality. We are serving a fine people. The church is well organized and growing. My predecessor, Rev. L. E. Alford, wrought well."

Mrs. J. R. Countiss, who suffered a broken leg recently in an accident while returning with her husband from a visit to Jackson, Miss., has been taken home from the King's Daughters Hospital in Greenville. She is reported as resting comfortably, the fracture having knitted nicely and the wound properly reduced.

The Rev. Andrew J. Boyles is a happy pastor. Arriving on his new appointment, Bay St. Louis, Miss., he found that the people had prepared a wonderful welcome for him. He says: "We like our new home, and the people are fine. Two hundred and forty-one miles was a long move, but it is worth it, and more, to live among these people."

In a business letter to this office, Mr. John E. Skinner, of Biloxi, Miss., informs us that the Rev. Swope Noblin who was appointed by the Conference to serve Epworth-Wesley charge, north Biloxi, has arrived and started to work. Brother Skinner expresses the hope that they will have a successful year under the leadership of their new pastor.

Mr. R. L. Fitzgerald, Okolona, Miss., in renewing an Advocate subscription sent to his sister, Miss Ella Fitzgerald, says that he wishes it to continue in her name although she passed to her reward last Christmas. A devotion like that always touches our heart, for it gives us a new confidence in the attachment we call love. We believe in humanity and we rejoice in every evidence of its faithfulness and devotion.

The Advocate learns with sorrow of the untimely passing of Miss Corinne Laney. Rev. J. R. Countiss, in a letter to this office, dated December 2, furnishes us with the following details: "Miss Laney, who gave twenty-eight years of devoted service to Grenada College, and who has been at Berry School, at Rome, Ga., for the past three and a half years, and dean for a year and a half, was killed in an automobile accident on the 25th of November. She was learning to drive, and hit a tree on the campus. We buried her at Tupelo on the 27th ult. A sketch of her life and character will be furnished the Advocate at an early date."

Rev. Geo. W. Curtis, the new pastor at

Black Hawk, Miss., gives us a blanket invitation to visit him and his people. We appreciate the invitation very sincerely and if the opportunity offers, we will gladly do so.

Rev. and Mrs. J. H. Holder were the honorees at a banquet given by the Church School at West Point, Miss., on Tuesday evening of last week. Brother Holder was recently assigned to the pastorate of that church.

Rev. H. Mellard, the new pastor at Kreole, Miss., is beginning his work in his new charge with a record of "paid in full" at Harperville, from which place he was transferred. We thank him for his encouraging word with reference to the Advocate.

We are glad to be able to report that Mr. J. H. Johnson, layman of Clarksdale, Miss., and treasurer of the North Mississippi Conference, is home from the hospital and is making good progress toward recovery. He is not able to leave his room yet, but is making gains in strength.

Rev. W. B. Alsworth writes that Bishop Hoyt M. Dobbs has authorized the following changes in appointments in the Mississippi Annual Conference: J. Melvin Jones, Assistant Pastor, Galloway Memorial Church, Jackson; Andrew Gallman, Pastor, Taylorsville, Hattiesburg District.

Mr. and Mrs. J. B. Greeson, who were transferred recently from New Orleans to Seattle, Washington, hold tender recollections of Dr. Holmes, Rayne Memorial Church and their New Orleans friends. Mr. Greeson says: "Mrs. Greeson and I feel that New Orleans is very much home to us; there are many real deep down fine people there whom it has been a great privilege to know." We may be permitted to add that no people ever came among us who made a greater place for themselves than did Mr. and Mrs. Greeson. We miss them.

Mr. Jacob Cohen, seventy-five years of age, a native of Germany and for fifty years a resident of New Orleans, died suddenly on Monday of this week. Brother Cohen joined the Carrollton Avenue Methodist Church when he came to New Orleans, the only American church with which he was ever connected. He was one of the most active and loyal members of that congregation throughout its years. For thirty-five years he was the treasurer of the church, and at the time of his death he was a member of the Board of Stewards, and the Board of Trustees. No man was more sincerely honored and none will be more missed than he.





## BOOKS

**Christmas, An American Annual of Christmas Literature and Art**, edited by Randolph E. Haugan. Augsburg Publishing House, Minneapolis, Minn. Price, paper, \$1.00, Deluxe cloth, \$2.00.

This Christmas folio, issued annually since 1931, is one of the most beautiful and original Christmas booklets with which we have acquaintance, and the volume for 1936 is one of the best of them all. It is made up of Christmas stories, articles, art inserts, poetry, and photography. We heartily commend it to those interested in a beautiful and well-executed Christmas volume.

**Living Courageously**, by Kirby Page, Farrar & Rinehart, Inc., New York. Price \$1.00.

A book of social studies with a distinct religious appeal, and divided into two parts. Part I seeks to answer the question, "How may dictatorships be prevented?" Part II is in the nature of a one-hundred-day liturgy of social life for the use of the public.

Mr. Page states frankly his affiliation with the Socialist party and there is perhaps, a sense in which his book is a plea for that theory of social procedure, but it is more than that. It is, as its title implies, a plea for a courageous following of Jesus' way of life. One may not altogether share the gloomy outlook or the extreme views of the author, but he will, nevertheless, find real food for thought on every page of it. The chapter on the struggle to prevent war is worthy of careful study. In it, Mr. Page arraigns war as being a "collection of hell's masterpieces," and fascism as being of the same kind because it "spawns war." His statistics are somewhat inflammatory and calculated to produce social hysteria, and we think that his co-operative commonwealth assumes a spiritual and ethical exaltation which cannot be realized by a sudden transformation of men from one organization to another. The reason assigned for this haste in realignment is the urgency of the world situation now existing. Whether one agrees with Mr. Page or not, we consider the book worthy of a careful reading.

**The Church of the Twentieth Century**, G. L. Harvey, editor. Macmillan & Co., London. Price \$4.25.

In ten chapters prepared by eminent Churchmen, the history, present position and future of the Church of England is discussed. The range of subject matter and the measure of independence of the contributions make it impossible to give

more than a general impression of the book in the space available here.

The foreword by the Bishop of Birmingham is not altogether reassuring as to the future of the Church, particularly if it shall undertake to adhere to its historic forms and policies. He holds that religion is indestructible, but that it cannot hope to escape modification which may reflect changed conditions and enlarged knowledge. The ideal presented for the national Church seems to be that of serving all the English people, Free Church as well as Anglican, in conjunction with civil authority. An interesting fact is the clearly implied meaning that the chief difference between the modern totalitarian state and the Holy Roman Church of the Middle Ages is that of approach. The one seeks a "unitary society" through a paganized secularism whereas the other sought the same end through the subordination of the secular to the ecclesiastical. The general survey of the religious situation is followed by discussions of the internal problems of the Anglican Church: The vexed problem of prayer-book revision, a liberalized attitude toward Free Churches, co-operation with secular authorities, and recognition of the burning practical issues of the twentieth century. Any one interested in the great questions of Church history will find in these pages a mine of valuable information concerning the Establishment, the historic backgrounds of religion, and the more liberal outlook which found utterance through the Lambeth Conference of 1930.

**Littleton Fowler, A Saint of the Saddle-Bags**, by Mrs. Laura Fowler Woolworth. Published by the author, Shreveport, La. Price \$.55.

This little brochure, devoted to a study of the missionary pioneer who, with Martin Ruter, laid the foundations of Texas Methodism, has the added interest of having been compiled by the granddaughter of the pioneer preacher. On the cover page is a cut of the monument to Jason Lee at Salem, Oregon. The book includes a biographical sketch which gives an account of the appointments, labors, and travels of Littleton Fowler, some tributes upon the occasion of his death and some traditions concerning him. Its most important contribution to the literature of Methodism is the quotations from his diary, letters to his wife and others, and his missionary commission and official correspondence. The last half of the book contains an amazing bibliography of references to Littleton Fowler and miscellaneous items

relating to the history of Texas Methodism.

## MISSISSIPPI CONFERENCE

## Hattiesburg District—First Round

Ellisville, Dec. 6, 11 a.m.; Q. C. Jan. 28, 7 p.m.  
 Laurel, Kingston, Dec. 6, 7 p.m.; Q. C. Jan. 29, 7 p.m.  
 Hattiesburg, Main St., Dec. 13, 11 a.m.; Q. C. Jan. 11, 7 p.m.  
 Mt. Olive, Dec. 13, 7 p.m.; Q. C. Feb. 1, 10 a.m.  
 Williamsburg, at Williamsburg, Dec. 20, 11 a.m.; Q. C. 1:30 p.m.  
 Petal, at Petal, Dec. 20, 7:30 p.m.; Q. C. Jan. 26, 7 p.m.  
 Bucatunna, at Bucatunna, Dec. 12, 11 a.m.; Q. C. 1:30 p.m.  
 Laurel, First Church, Dec. 27, 5:30 p.m.; Q. C. Feb. 1, 7:30 p.m.  
 Waynesboro Ct., at Hebron, Jan. 3, 11 a.m.; Q. C. 1:30 p.m.  
 Matherville, at Theadville, Jan. 3, Q. C. 4 p.m.; preaching 7 p.m.  
 New Augusta, at Leaf, Jan. 10, 11 a.m.; Q. C. 1:30 p.m.  
 Richton, at Richton, Jan. 10, Q. C. 4:30; preaching 7 p.m.  
 Shubuta, Jan. 17, 11 a.m.; Q. C. 1:30 p.m.  
 Waynesboro, Jan. 17, Q. C. 4:30 p.m.; preaching 7 p.m.  
 Heidelberg, at Vossburg, Jan. 24, 11 a.m.; Q. C. 1:30 p.m.  
 Taylorsville, at Mize, Jan. 24, preaching 7 p.m.; Q. C. Jan. 25, 10 a.m.  
 Collins, Jan. 31, 11 a.m.; Q. C. 1:30 p.m.  
 Magee, Jan. 31, Q. C. 4 p.m.; preaching 7 p.m.  
 Bonhomie, Feb. 3, 7 p.m.  
 Seminary, at —, Feb. 7, 11 a.m.; Q. C. 1:30 p.m.  
 Laurel, West, Feb. 7, Q. C. 4 p.m.; preaching 7 p.m.  
 Moselle, at Moselle, Feb. 10, 7 p.m.  
 Bay Springs, at Bay Springs, Feb. 14, 11 a.m.; Q. C. 1:30 p.m.  
 Montrose, at Montrose, Feb. 14, Q. C. 4 p.m.; preaching 7 p.m.  
 Sumrall, Feb. 17, 7 p.m.  
 Court Street, Feb. 21, 11 a.m.; Q. C. Feb. 9, 7 p.m.  
 Broad Street, Feb. 21, 7:30 p.m.; Q. C. Feb. 19, 7 p.m.  
 District Stewards' meeting will convene at First Church, Laurel, Thursday, December 10, at 10 a.m.  
 Pastors and Lay Leaders are invited for a program following the completion of the work of the District Stewards.  
 General Missionary Council will meet in New Orleans, La., January 5-7, 1937.  
 Bishops' Crusade will be at Galloway Memorial, Jackson, Miss., February 5, 1937, 10 a.m.  
 District Missionary Institute will be held at Hattiesburg, Miss., Main Street Church, Wednesday, January 20, 1937.

W. B. ALSWORTH, P. E.

## Jackson District—First Round

Camden, at Camden, Dec. 6, 11 a.m.; 1:30 p.m.  
 Madison, at Madison, Dec. 6, 4 p.m.; 7:30 p.m.  
 Walnut Grove, at Walnut Grove, Dec. 13, 11 a.m.; 1:30 p.m.  
 Brandon, at Brandon, Dec. 13, 4:30 p.m.; 7:30 p.m.  
 Fannin, at Fannin, Dec. 20, 11 a.m.; 1:30 p.m.  
 Florence, at Florence, Dec. 20, 4 p.m. and 7:30 p.m.  
 Flora, at Flora, Dec. 27, 11 a.m.; 1:30 p.m.  
 Canton, Dec. 27, 4:30 p.m.; 7:30 p.m.  
 Harpersville, at Harpersville, Jan. 3, 11 a.m.; 2 p.m.  
 Galloway Memorial, Jan. 3, 7:30 p.m.; Jan. 4, 7:30 p.m.  
 Clinton, at District Parsonage, Jan. 7, 7:30 p.m.  
 Capitol Street, Jan. 8, 7:30 p.m.  
 Raleigh, at Raleigh, Jan. 10, 11 a.m.; 1:30 p.m.  
 Grace, Jan. 10, 7:30 p.m.  
 Carthage Ct., at Bethel, Jan. 17, 11 a.m.; 1:30 p.m.  
 Carthage, Jan. 17, 4:30 p.m.; 7:30 p.m.  
 Lake, at Lake, Jan. 24, 11 a.m.; 2 p.m.  
 Forest, Jan. 24, 4:30 p.m.; 7:30 p.m.  
 Homewood, at Homewood, Jan. 31, 11 a.m.; 1:30 p.m.  
 Morton, at Morton, Jan. 31, 4:30 p.m.; 7:30 p.m.  
 Lena, at Lena, Feb. 4, 11 a.m.; 1:30 p.m.  
 Vaughan, at Vaughan, Feb. 7, 11 a.m.; 1:30 p.m.  
 Benton, at Benton, Feb. 7, 4 p.m.; 7:30 p.m.  
 Bessie Shands Mission, Feb. 8, 7:30 p.m.  
 Terry, at Forest Hill, Feb. 14, 11 a.m.; 1:30 p.m.  
 Millsaps Memorial, Feb. 14, 7:30 p.m.  
 Edenburg, Feb. 18, 11 a.m.; 1:30 p.m.  
 Shiloh, at Shiloh, Feb. 21, 11 a.m.; 1:30 p.m.  
 Glendale, Feb. 21, 7:30 p.m.; Feb. 22, 7:30 p.m.  
 Mendenhall, at Mendenhall, Feb. 28, 11 a.m.; 1:30 p.m.

The District Stewards, Pastors and Charge Lay Leaders will please meet at Capitol Street Church on Friday, December 11, promptly at 10 a. m. After the work of the District Stewards is finished, we will be the guests of the pastor and people of this great church at a luncheon which will be served by the ladies of the church.

T. M. BROWNLEE, P. E.

## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Ave., New Orleans

Mrs. A. E. Woodard, Conference superintendent of Supplies, has in her possession a most exquisite antique diamond cluster ring. This ring has been given by some consecrated missionary woman of Louisiana whose name is unknown. The ring is for sale and can be bought for a sum considerable less than the appraiser's valuation. The proceeds from this ring will be given to the work of MacDonell School. This makes one feel that "pioneer days" are almost here again. We recall with great interest the gift of wedding jewels that Mrs. McGarock of Nashville made many years ago in the interest of the work she loved so dearly. Please write Mrs. Woodard at Ringgold if you are interested in the purchase of such a ring.

At the executive meeting of the Conference which was held recently in Winnfield there was a lively discussion concerning the needs of MacDonell School. The school this year has its largest enrollment. This means more money is needed to care for additional children. The executive committee voted to send the following petition to the Estimates Committee of the Woman's Missionary Council:

"Due to the enlarged scope of work at the MacDonell French Mission School, the attendance having increased to full capacity, and the many needs having been multiplied, we, the women of the Missionary Society of the Louisiana Conference, petition the Estimates Committee to the effect that:

"The appropriations for the support of this home and school be increased sufficiently to supply these needs in a more adequate way."

Deaconess Sheila Nuttall, Conference rural worker, has recently taken up work in the Monroe District. The rural committee of the Conference reports as follows concerning her work:

"We, the Rural Committee of Woman's Missionary, Louisiana Conference, after consideration of the needs of rural work in the Monroe District, are decided that Miss Sheila Nuttall, rural deaconess, will work for the years 1936-37 on the Macon Ridge in West Carroll Parish beginning on the Oak Grove charge.

"The committee discussed the advisability of a parish-wide approach touching all of the churches in West Carroll Parish where needed and extending this work as soon as possible to the entire Macon Ridge."

MRS. D. C. METCALF,  
MRS. S. M. COLLINS,  
MRS. E. C. GIBSON,  
REV. H. L. JOHNS,  
Committee.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

Sacrificial giving is an expression of self-sacrificing love.

The third way we may meet our pledge is by securing life memberships, for children at \$5.00; for adults at \$25.00. This field offers varied opportunities. Life memberships may be given by auxiliaries—the small auxiliary at Enterprise conferred three last year. This is also a good project for a zone or district, and is lovely for the family group of some faithful member. It will not only add materially to paying our pledge, but will create, develop and strengthen a missionary consciousness in the family group. The presentation of the pin can be made a very sweet and sacred time.

We like to think there is no sin in mere NOT DOING. But Jesus in his wonderful picture of the last judgment, makes men's condemnation turn on NOT DOING THE THINGS THEY OUGHT TO HAVE DONE. They had simply not fed the hungry, not clothed the naked, not visited the sick nor blessed the prisoner. To make these sins of neglect appear still more grievous, our Lord makes a personal matter of each case, puts Himself in the place of the sufferer, and tells us that all neglects are shown to Him. To neglect our duty to our fellow man is to neglect Christ.

By NOT PAYING our pledge to Council, we have slighted Christ, and we have proven untrue to the trust placed into our keeping, when He said, "Go ye . . . teach, preach, heal."

The fields of the world are white—the Woman's Missionary Society furnishes us an "open door," whereby we might enter into the great missionary program. The years that have gone we cannot retrieve, but how happy we are today that this year presents to us another open door of beautiful loving service.

WE MUST PAY OUR PLEDGE IN FULL!

## How To Quickly Check A Cold

After every undue exposure, and the moment you feel a cold coming on, take STANBACK. This "Balanced Prescription" nips colds before they get a start. If a cold already has you in its grip, STANBACK will quickly ease the pain and discomfort and hasten permanent relief. STANBACK also reduces fever, and one STANBACK powder dissolved in a little water quickly eases simple sore throat. At all drug stores. Trial size 10c. Economy size 25c.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

## A BARGAIN WHILE THEY LAST BEAUTIFULLY ILLUSTRATED LITHOGRAPHED Christmas Greeting Cards

(ALL RELIGIOUS SUBJECTS)

ONLY 35 CENTS PER BOX POSTPAID

These Cards were made to retail for 60c per box

Send cash or stamps with order to

NEW ORLEANS CHRISTIAN ADVOCATE

512 CAMP STREET

NEW ORLEANS, LA.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . . N. O., LA.



## AN APPEAL

In Behalf of the Superannuate Preachers  
of the Mississippi Annual Conference

By unanimous vote on Saturday morning, November 21, the Mississippi Annual Conference adopted the following resolutions:

"Resolved, That the presiding elders, pastors and boards of stewards join in an effort to raise as a LOVE GIFT, a sum not less than three per cent of the salaries paid pastors and presiding elders during the year 1935-36; this amount to be raised by the 20th of December, or as near thereto as practicable and remitted to H. Ogden, treasurer of the board of finance, Hattiesburg, Miss. The Christmas special as heretofore ordered by the Annual Conference is included in this LOVE GIFT."

Now permit me to call your attention to some reasons for this action, and the urgent need for this sum to be raised in full.

## I.

The income from the Endowment Fund which the church began to raise twelve years ago, is only about one-third of what we hoped for. That deficit is due to two facts. First, we only got together and invested \$6,501,697.02 instead of the \$10,000,000.00 we hoped to raise.

The second fact is that we are getting only three per cent on the investment instead of five and one-half per cent in the beginning.

## II.

We all know that the pittance of \$272 on an average for these retired men, while the average salary of the effective man, is approximately five times that much, reflects no credit upon our church. After studying the ways and means for giving relief to these retired men for several months, and after a joint conference, with the budget commission, the bishop and presiding elders, and representatives of the major boards, we came to the unanimous conclusion that this LOVE GIFT special would be the best way to meet this urgent need.

This plan, if put into effect will be equivalent to three per cent on an endowment of \$239,496, yielding \$7,184.88.

## III.

The third and most vital reason for raising this LOVE GIFT 100 per cent is found in the fact that the Annual Conference just closed placed eight additional men on the superannuate list, the largest number at one time in the history of this Conference.

Three superannuates and two active preachers died during the past year. One

of the superannuates took work again this year, that makes a net increase in superannuate preachers of four. Then there are the five widows of those men who died, who become claimants on your

board of finance, making a net increase of claimants of nine.

Without this LOVE GIFT being raised, these nine additional claimants must be

(Continued on page 15)

## ... 97,000 Enthusiastic Subscribers

Cargo

The New Story Paper for Boys  
and GirlsMAKES  
BIG  
HIT!

## Successful Because—

It Is a Real Story Paper for *Boys and Girls*, Ages 12, 13, 14, and *Older*. It Contains 12 Pages of Sheer Reading Joy and Interesting Activities Each Week.

Intermediate boys and girls who have seen and read CARGO have enthusiastically placed their "stamp of approval" on it. In fact, they are literally "carried away with it." Many Sunday schools have had to re-order such was the demand. Never has a new story paper been accorded such a reception. We are tempted to say, "We told you so," since our advanced enthusiasm for this fine, outstanding story paper for teen-age boys and girls was unbounded.

CARGO Is an Essential Part  
of Every Intermediate De-  
partment's Program

## FREE! BEAUTIFUL PICTURE

For each Intermediate Class ordering five or more copies of CARGO for the first time we will send ON REQUEST ONLY a beautiful Bible picture entitled, "Jesus in the Carpenter Shop," size 14x18 inches. It is a familiar scene, suitable for framing, and will appeal to every Intermediate boy and girl. Please be sure to indicate, when placing your order, the number of Intermediate classes entitled to pictures according to the above instructions.

Send Your Order Now for January,  
February, and March, to

METHODIST PUBLISHING HOUSE  
Whitmore & Smith, Agents  
NASHVILLE, TENN. - DALLAS, TEX. - RICHMOND, VA.  
Please Order from Nearest House

CARGO APPEALS TO BOYS  
AND GIRLS ALIKE

Beginning with the January issue there will be dozens of features which boys and girls alike will find appealing and significant.

WHAT ABOUT YOUR  
INTERMEDIATES?

Those live, wide-awake youngsters have an intense desire for new experiences. They crave adventures and thrills as truly as they crave food. They want companionship. They want wider horizons. They want ideals.

But WHERE and HOW are they going to get them? Will it be through the movies, radio, or literature of the newsstand?

Your Church has answered the question of "where and how" by publishing this new story paper—CARGO—for your teen-age group which fills a special need not adequately cared for elsewhere. It not only maintains a high standard of literature and the Christian life BUT is a definite instrument your teachers may use in influencing character.

## CARGO is the ANSWER

to the question, "What should our boys and girls read?" It is clean, wholesome, and inspiring. It will arouse and maintain interest. Increased attendance will be the result if Cargo is provided for your boys and girls.

The Cost—Only 13½ cents a quarter in clubs of five or more (about 1½ cents per copy per Sunday).

## PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE

(Continued from page 5)

B. Emmerich, an elder, from the Mississippi Conference.

A. M. Serex, pastor-host, introduced the pages who were to serve during the session—Misses Lois Tillman, Doris Monzingo, Reba Dulaney, Elizabeth Jamieson, Doris Phares.

William H. Wallace, Jr., was made a member of the Board of Missions in place of E. C. Gunn, who could no longer serve because of his duties as a presiding elder.

Rev. W. O. Lynch, pastor of the Methodist Protestant Church of Haynesville, Miss Ava Morton, missionary associated with Dr. Magnet in China, and Rev. E. B. Emmerich, formerly a missionary in Korea and just received into the Conference by transfer were introduced.

Mrs. George S. Sexton, Jr., president of the Woman's Missionary Society of the Conference, addressed the Conference. The report of Mrs. Wiltz M. Ledbetter, Conference secretary of the Woman's Missionary Society, and the report of the treasurer, Mrs. C. C. Carver, were received and ordered to record. The report of the latter showed a grand total of \$44,839.89 raised.

Dr. Franklin N. Parker, for sixteen years dean of the Candler School of Theology, a member of the Louisiana Conference, delivered an address. Dr. W. L. Duren, editor, addressed the Conference concerning the Advocate; also Dr. H. T. Carley, associate editor, and Mr. J. W. Reily, chairman of the Publishing Committee. Dr. J. G. Snelling, superintendent, addressed the Conference concerning the work of the Memorial Mercy Home in New Orleans.

Mr. A. R. White, of the Publishing House, Dallas, made a brief statement concerning the book display, and presented a check of more than \$1,800 from the Publishing House to the Conference for the benefit of the superannuates. Mr. White stated that the people of the Louisiana Conference had installed a larger number of the new Hymnal, per capita, than any other Conference west of the Mississippi. Bishop Dobbs spoke of the new Hymnal as "the greatest book of devotional literature published in modern times." The Bishop recommended Dr. Duren's latest book, "The Trail of the Circuit Rider," Dr. Umphrey Lee's book on John Wesley, and "The Art of Living," by Dr. Charles R. Brown.

The Bishop called Dr. F. N. Parker to the chair. W. L. Doss, chairman, read Report No. 1 of the Board of Missions. Dr. J. F. Rawls, treasurer of the General Board of Missions, speaking to the report, delivered a stirring address. The report called attention to the movement for an advance in missions, under the leadership of the Bishops, and especially of Bishop Arthur J. Moore as director, pledged co-operation in the movement, and urged preachers and people to attend a great rally at Shreveport, January 22, 1937.

Upon motion of R. H. Harper, Bishop Dobbs was requested to deliver, on Saturday evening, his address on World Peace.

The order of the day being reached, the program of the Board of Lay Activities was taken up. Dr. Charles C. Selecman, president of S. M. U., was introduced and announcement made that he would deliver an address on Temperance at 2 p. m. Mr. S. M. McReynolds, Conference lay leader, addressed the Conference, then Dr. Dana Dawson delivered an address on the financial interests of the Kingdom. John F. Foster introduced Mrs. Hoyt M. Dobbs, Mrs. Charles Crowe, Mrs. Dana Dawson and Mrs. Geo. S. Sexton, Jr. He stated that he himself had been the pastor of Mrs. Dobbs when she was a young girl and had had the pleasure of receiving her into the Church.

S. S. Holladay, Jr., was granted leave of absence.

The Conference adjourned, to meet at 2 p. m. The benediction was pronounced by Dr. C. C. Selecman.

### Second Day—Afternoon Session

Conference met, pursuant to adjournment, at 2 p. m., Bishop Dobbs in the chair. Dr. J. R. Spann led in prayer.

Dr. W. W. Holmes, Mr. S. M. McReynolds and Dr. Dana Dawson were invited to the platform. Bishop Dobbs made a statement concerning our educational institutions, then presented Dr. C. C. Selecman, president of S. M. U., who delivered an address on Temperance.

At the conclusion of the address a hymn was sung, then the benediction was pronounced by Dr. William F. Quillian, and the Conference adjourned.

In the evening, Dr. William F. Quillian, general secretary of the Board of Christian Education, preached to a large congregation. He came as the guest preacher of the Conference for three preaching services—this being the first.

### Third Day—Friday, December 4, 1936

The devotional service of the third day was led by William H. Wallace, Jr.

Fraternal greetings were received by letter from C. A. Calhoun, fraternal messenger of the Methodist Protestant Church in Louisiana. Rev. J. F. Reed, of the M. P. Church, addressed the Conference.

The names of the superannuates were called; those present—J. B. Williams, L. C. Wilson, S. J. Davies, J. L. Cady, R. H. Bamburg, H. J. Boltz, S. L. Riggs, J. F. Foster, J. T. McVey—were called to the chancel, where Bishop Dobbs addressed them.

Dr. Fred J. Magnet, superintendent of the Methodist Hospital in Soochow, China, addressed the Conference. Upon motion of N. E. Joyner, the Conference stood in respect to Dr. Magnet for his noble work among the afflicted Chinese. Bishop Dobbs spoke in high tribute to the Doctor. An offering was made toward the work of Dr. Magnet, and \$731.37 was contributed in cash and subscriptions, including provision for four annual beds at \$100.00 each by George S. Sexton, Mrs. Briscoe Carter, H. L. Johns and Robert E. Brumby. Dr. Magnet said that the Louisiana Conference had given nearly three times more than any other Conference which he had visited.

The report of the Committee on Public Worship was read by C. O. Holland, announcing Sunday services—love feast, led by J. F. Foster, and preaching by Bishop Dobbs and ordination of deacons at the Methodist Church; preaching at

the Presbyterian Church by F. N. Parker, at St. Mark's Episcopal Church by M. S. Monk, at the Homer Methodist Church by W. H. Wallace, Jr., at the Gibsland Methodist Church by C. E. McLean, at the Haynesville Methodist Church by S. A. Seegers, at the Haughton Methodist Church by H. B. Hysell, and at the Doyline Methodist Church by Dan F. Anders.

Upon motion of J. H. Bowdon, presiding elder, a message of sympathy was sent to F. N. Sweeney, superannuate, reported to be very ill.

S. A. Seegers read Report No. 1 of the Board of Finance, requesting that all churches take a special offering on December 20, as a Christmas offering for the benefit of the Conference claimants, and that the offering be sent to Mr. A. M. Mayo, Lake Charles, La., for distribution.

W. B. Clarke read Report No. 2 of the Board of Lay Activities, urging that temperance programs be put on in each district, that pastors preach at intervals upon the evils of strong drink, that campaigns be put on to secure prohibition in all sections possible, that teaching concerning the evil effects of alcohol upon the human system be urged in the public schools, and that "any movement having for its object the destruction of our Christian faith" be vigorously opposed. The report was adopted.

Mr. Clarke also read Report No. 3 of the Board of Lay Activities, which asked that a committee be appointed to study the question of a more adequate provision for the support of the ministry and make report at the next Conference. W. B. Clarke, A. M. Mayo, S. M. McReynolds and C. O. Holland were appointed as the four laymen called for on the committee and Henry T. Carley, Dana Dawson and Benjamin H. Andrews as the three ministers.

C. O. Holland read Report No. 1 of the Board of Lay Activities and it was adopted. Upon nomination of the Board of Lay Activities C. O. Holland, Minden, La., was elected Conference Lay Leader.

### Third Day—Afternoon Session

Pursuant to adjournment, Conference met at 2 p. m. C. K. Smith led in prayer.

Minns Sledge Robertson, Maurice Dale Fulkerson, and Teddy T. Howse, of the Baton Rouge, Monroe, and Shreveport Districts, respectively, were admitted on trial. Luman Eugene Douglas, James Claire Sensintaffer, and James Clark Whitaker remained on trial and were advanced to the class of the second year. Winans Fletcher Beadle, student in Duke University, also remains on trial in the class of the second year. Albert Jerome Cain and Arthur Louis Gilmore were advanced to the class of the third year and made eligible to be admitted in full connection. Albert Alexander Collins and Jack Holland Midyett were advanced to the class of the fourth year. Carl Frederick Lueg, Alton Ausborne McKnight, Alvin Percy Smith, Otis Wesley Spinks and Lovick Alton Carrington were graduated in the course of study and elected elders.

### Fourth Day—Saturday, December 5, 1936

The devotional service was led by W. C. Scott.

The report of the Commission on Budget was read by R. R. Branton. Report No. 3 of the Board of Missions was read by Guy M. Hicks and adopted. Dates of



District Missionary Institutes were set as follows: New Orleans, January 28; Lake Charles, January 29; Shreveport, February 1; Ruston, February 2; Monroe, February 3; Alexandria, February 4; Baton Rouge, February 5. The second Sunday in February was named as "Memorial Mercy Home Hospital Day," on which an offering should be taken in every church. It was recommended that J. G. Snelling be re-appointed as superintendent of the Memorial Mercy Home, that Sidney A. Seegers be re-appointed as Conference Golden Cross Director; William H. Wallace, Jr., as Conference Missionary secretary, and Mr. Van Carter as Lay Evangelist.

Upon recommendation of Mr. J. H. Carter, chairman of the Board of Trustees of the New Orleans Methodist Depository, the sale of the property at 512 Camp Street, New Orleans, was authorized, provided an acceptable offer is received.

The Conference accepted the invitation of W. H. Royal, pastor, and Mr. J. B. Caston to hold the next session in Bogalusa, La.

John F. Foster was elected Conference Director of Superannuate Endowment.

W. W. Perry read the report of the Hospital Committee, recommending the same plan as the preceding year—that of making Golden Cross funds available for the treatment of the sick in certain designated hospitals in Louisiana—Baton Rouge General Hospital, Baptist Hospital, Alexandria; Lafayette Sanitarium, St. Patrick's Sanitarium, Lake Charles; Southern Baptist Hospital, New Orleans, and Tri-State Hospital, Shreveport, La. The report was adopted.

Bishop Dobbs announced the transfer of Thurmon Spinks, an elder, in the class of the fourth year, to the Louisiana Conference. The committee of examination reporting favorably, he was graduated in the course of study.

Report No. 3 of the Board of Christian Education was read by D. B. Raulins and discussed at length. The report was adopted as follows:

"Your Board of Christian Education believing it is the serious desire of every member of this Conference to see a satisfactory liquidation of our Conference Educational Bond Issue, and calling to mind our former action at last year's session wherein it was agreed that at a propitious time further efforts be made to reduce this indebtedness more extensively, and in consideration of the patience and liberality of the bond-holders, we request your authorization of the Executive Committee of your Conference Board of Christian Education to cooperate with the Board of Trustees of Centenary College in formulating definite plans to this end."

F. N. Parker announced Ministers' Week at the Candler School of Theology, January 20-24, 1937, with Dr. Ralph Sockman of New York as the Quillian lecturer.

Upon motion of H. W. Rickey, the Conference expressed its great appreciation of the noble work of Mrs. J. G. Snelling as matron of the Memorial Mercy Home in New Orleans. It was moved that a letter of appreciation be sent her, and the motion prevailed.

The report of the Board of Christian Literature was read by E. C. Dufresne,

and adopted. It reviewed all our publishing interests, nominated W. L. Duren and H. T. Carley to succeed themselves as editor and associate editor, respectively, of the New Orleans Christian Advocate, nominated H. L. Johns, A. M. Serex, and J. W. Reilly as members of the Publishing Committee of the Advocate.

R. L. Clayton read the report of the Orphanage Board, which was adopted, and submitted for record the report of the president of the Board of Directors, Mr. S. D. Pearce, and the report of the superintendent of the Orphanage, Rev. Robert W. Vaughan. T. L. James, Briscoe Carter, J. H. Mays, and S. D. Pearce were nominated to succeed themselves as members of the Board of Directors; R. W. Vaughan was nominated to continue in his great work as superintendent of the Orphanage, and G. S. Sexton was nominated to succeed L. L. Cowen, transferred, on the Orphanage Board, and Mrs. H. L. Johns to succeed Mrs. J. C. Sadler, deceased.

Question 25-45 were called in order by Bishop Dobbs and were answered by R. W. Vaughan, Statistical Secretary. Mr. Vaughan also submitted the statistical tables, which went to record. R. H. Harper stated that for thirty-three years R. W. Vaughan had served the Conference most efficiently as Statistical Secretary.

E. V. Duplantis was granted a location, at his own request.

The report of P. M. Brown, Conference Treasurer, was received and ordered to record. It showed a total of \$52,072.49 received from charges during 1936.

#### Fourth Day—Afternoon Session

Pursuant to adjournment, Conference met at 2:30 in the afternoon, Bishop Dobbs in the chair. After the singing of a hymn, T. J. Holladay led in prayer.

The Secretary read a telegram from Dr. C. C. Neal, of Haygood Industrial School, expressing his regret at not being able to attend the Conference, as he had done for several years. Upon motion of A. S. Lutz, an offering was taken which amounted to \$29.20.

Alfred D. St. Amant, a deacon, Albert Jerome Cain, and Arthur Louis Gilmore, after being addressed by Bishop Dobbs on the duties of the Christian ministry, and, after they had given satisfactory answers to the questions of the Discipline, were admitted into full connection.

It was a matter of regret to his many friends when L. W. Cain requested that his name be referred to the Committee on Conference Relations for the superannuate relation.

J. B. Grambling offered a resolution that the Conference take the vote on Unification at the next session of the Conference in 1937. After full discussion of the matter, the resolution was lost.

Briscoe Carter offered a resolution that all abandoned or unused property belonging to the Methodist Episcopal Church, South, be transferred by the Quarterly Conference having jurisdiction over it to the Legal Conference (Board of Trustees of the Louisiana Annual Conference), so that all such property can be preserved for the use of said Church, and that a list of such property be kept by the said Board of Trustees. The resolution was adopted.

The report of the Committee on Conference Relations was read by W. F.

Roberts and adopted, granting the superannuate relation to R. H. Bamburg, A. E. Barrett, J. O. Bennett, H. J. Boltz, H. W. Bowman, Cleanth Brooks, E. J. Buck, J. L. Cady, L. E. Crooks, S. J. Davies, P. H. Fontaine, J. F. Foster, W. F. Henderson, H. W. Ledbetter, J. T. McVey, A. H. Parker, I. T. Reames, S. L. Riggs, F. N. Sweeney, H. B. Thomason, T. P. Turner, J. F. Waltman, G. P. White, J. B. Williams, L. C. Wilson, L. W. Cain.

The Conference adjourned to meet again immediately in Memorial Session, which had been announced for 4 p. m., and F. N. Parker, who had been presiding in the afternoon session in the absence of Bishop Dobbs, surrendered the chair to W. W. Holmes, chairman of the Committee on Memoirs. H. N. Brown read the memoir of J. W. Lee; W. L. Duren of F. S. Parker; W. W. Holmes of H. N. Harrison, J. C. Price of S. S. Holladay, J. M. Alford of D. C. Barr, C. E. McLean of Mrs. C. C. Miller, and A. S. Lutz of Mrs. R. H. Bamburg.

#### Fifth Day—Sunday, December 6, 1936

Sunday morning a large number engaged in the usual love feast at the Methodist Church, which was impressively led by John F. Foster. At 10:45 the morning service of worship began. Bishop Dobbs delivered an inspiring sermon, following which he ordained as deacons Albert Jerome Cain and Arthur Louis Gilmore.

At 2:30 in the afternoon the Conference, pursuant to adjournment, met in final session. Louis Hoffpauir led the prayer.

E. C. Gunn, stating that the minister had given satisfactory assurances of his desire and intention to work in harmony with the leaders of the Church, asked the privilege of employing Rev. A. J. Martin as a supply within the bounds of the New Orleans District. Permission was granted.

H. W. Rickey read a resolution of appreciation of the gracious hospitality of Minden during the session, and also expressing appreciation of the courtesy of Mr. J. C. McComack and Station KWKH and of the tireless services of Miss Nannie White in typing various documents for Conference use. The resolution was adopted by rising vote.

Bishop Dobbs, assisted by the presiding elders and the Secretary, ordained as elders Carl Frederick Lueg, Alton Ausborne McKnight, Otis Wesley Spinks, Alvin Percy Smith and Lovick Alton Carlington.

The Conference adjourned sine die.

#### CONFERENCE NOTES

Dr. William F. Quillian, General Secretary of the Board of Christian Education, was the guest preacher of the Conference, preaching three times. His sermons were of high order and many expressions of high appreciation indicated that they had a deep and gracious effect upon his hearers. The Conference had the rare privilege of hearing on Saturday evening the address of Bishop Dobbs on World Peace, delivered at the request of the Conference.

(Continued on page 16)

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

There are many rules of behavior. For instance, in the parable of Jesus on the Good Samaritan, (Luke 10:30-37) there was the thief who acted on the principle, "Get what you can. No matter what the method, get it." The priest and the Levite acted less violently. They acted on the policy, "Mine is mine. I'll keep it." However there was a Good Samaritan who acted on the golden rule of doing unto others as we would be done by. He acted on the principle, "What I have is ours. I'll share it."

1. The iron rule. Many nations still live by the iron rule. Japan still believes in militarism. Mussolini and Hitler live by the rule of violence. There are many in America who are utterly blind to the Prince of Peace.

### HOSIERY

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## Resinol

In business some still practice cut-throat competition. Some employers still exploit the under-privileged. And some laborers are manifesting the same spirit. The iron rule is found in a class struggle. The iron rule governs politics.

2. The silver rule is the golden rule stated negatively. Confucius has been credited with teaching of this kind. The rabbi Hillel taught a similar rule. The Greeks had it. Buddhism embodies it. The statues of Buddha present Buddha as sitting down with folded hands as if there was nothing to do, although he does refrain from harming his neighbor. But pictures of Jesus represent Him as blessing little children, healing the sick, and hanging upon the cross. If Jesus is sitting, He is teaching. Jesus was not satisfied to "live and let live." He acted on the principle of "live and help live." Dives did no intentional harm to Lazarus. But judgment fell upon him for his negligence.

3. The Golden Rule of Jesus. Immanuel Kant said: "Live so that every act may be universal." Jesus said, "Whatsoever ye would that men should do to you, do ye even so unto them." (Mat. 7:12). Certainly the practice of the Golden Rule would melt the war clouds. It would end the class struggles and heartless exploitation on both sides. It would bring absolute honesty. It would transform the home. There is a Christian mother who brings her children together when childish disputes arise, and calls upon each of them to repeat the Golden Rule. It works.

We have heard a few men who excuse themselves for not professing Christianity on the grounds, "I practice the Golden Rule. That is enough." But men cannot practice the Golden Rule without becoming Christians. For the Golden Rule has its godward side as well as its human side. We must treat God fairly. We must show Him the same consideration we ask Him to show to us. Therefore we cannot spurn His redemptive love and honestly live by the Golden Rule. If we practice the Golden Rule, we will become Christians.

The early disciples caught the significance of the Master's test of love. John's epistles are full of it. And Paul wrote: "For all the law is fulfilled, even in this: Thou shalt love thy neighbor as thyself. (Galatians 5:14).

The Golden Rule will save us from all

the sins of Mammon. Dives will come to the assistance of Lazarus at his door. Diabolical covetousness will be cured and Christian stewardship will be practiced.

### PRAYER

Our Father, Thou hast dealt graciously with us. May our daily lives bear witness to our love to Thee. Grant unto us the fruits of the Spirit, love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and self-control. We realize that unless we have the spirit of Christ, we are none of His. Therefore, we pray that our lives may be inspired by the presence of Christ that goodness be inward and vital in us and that we may bear much fruit. In Christ's name we pray.

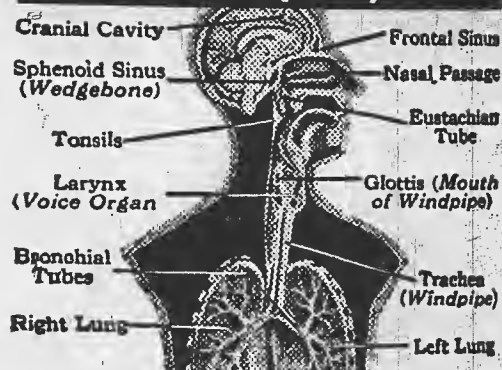
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## AN APPEAL

(Continued from page 11)

paid by those men who received less than \$300.00 last year, by the board of finance having to divide the total into nine additional amounts.

In the light of these facts, I cannot believe there is a pastor, presiding elder, or church member who would be willing for the former superannuates to have to suffer this additional reduction in pay.

## IV.

To you young men, who are admitted at this time, and to all of you younger men, may I make a special appeal to you, to raise this LOVE GIFT in full. These eight men, who were retired at this Conference were not all disabled because of age and infirmity, but to give you young men a chance to work. Years ago men were superannuated when they were no longer able to do the work, and young men were admitted to develop new territory, being assigned to appointments, without a parsonage or organized churches of any strength. I know one of these men who during the first twelve years of his ministry organized churches and developed charges that have been supporting five additional men during the past twenty years. Let your first task in your new field this year be to raise this LOVE GIFT in full.

## V.

Now to you presiding elders, who feel a responsibility both for the men you recommended for superannuation, and for the young men whom you recommended for admission on trial, keep in mind the fact that the board of finance is expecting each of you, to give your best efforts, to raise this LOVE GIFT in full in your respective districts.

Let no other appeal come ahead of this one.

L. E. ALFORD,  
Conference Director of the  
Superannuate Endowment.

## FROM BUCATUNNA, MISS.

Dear Mr. Editor: We moved to Bucatunna Saturday November 28, and although there were no regular services scheduled, we had two fine congregations at Bucatunna for a fifth Sunday service. I wish to say that I am well pleased with the delightful reception given us by the people at Bucatunna. We are pleased to have Brother W. W. Moore with us also. Brother Moore is pleasantly situated just across the street from the parsonage, and we are becoming the best of friends.

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On Thursday night, December 3, we were sitting by the fire when suddenly we heard a lot of talking and a knock at the door and when we opened the door, we began receiving the largest pounding that we have had in a long time.

After a short visit together we stood and gave thanks to God for His temporal and spiritual blessing and for these men and women who were so thoughtful of us.

I will say that this pounding was a double affair, as Brother Moore and his good wife received an equal share as arranged by the good people of Bucatunna.

Wm. M. TABB, P. C.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

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Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

## CONFERENCE NOTES

(Continued from page 13)

Mrs. Robinson, regular organist of the church, played at the evening and Sunday services. During the regular sessions Rev. Henry A. Rickey, a member of the Conference, was at the organ. The choir of the Minden church served at all preaching services. One evening the choir of the Homer Methodist Church, in vestments, served as guest choir, and rendered most acceptable service under the leadership of Professor Darden Fod.

The hospitality of the Methodists and other citizens of Minden was unbounded, the session was a harmonious one, and the only thing that marred it was the very inclement weather that prevailed throughout. The sky was overcast and the weather was rainy throughout the session, especially on Sunday. Notwithstanding, large numbers of visitors were in attendance, from different cities and communities of North Louisiana, with a smaller number from more distant sections of the State.

## LOUISIANA ANNUAL CONFERENCE APPOINTMENTS

### ALEXANDRIA DISTRICT

R. H. Harper, Presiding Elder

Alexandria, M. S. Monk; Boyce, C. W. Lahey; Bunkie, T. F. King; Campti, A. H. Baggett, supply; Colfax and Montgomery, J. C. Rousseaux; Ferriday, E. C. Dufresne; Glenmora, J. L. Lay; Grayson Circuit, E. R. Breithaupt, supply; Jena and Olla, H. W. Rickey; Jonesville, J. C. Sensintaffer; Leconte, W. R. Harvell; Marksville, G. A. LaGrange; Melville, C. B. Powell; Montrose, T. T. Howse; Natchitoches, R. R. Branton; Oak Grove Circuit, Hugh B. McCann, supply; Opelousas, C. D. Atkinson; Pineville, H. N. Brown; Pleasant Hill, B. D. Watson; Provençal, W. E. Anding, supply; Rochelle and Tullos, E. W. Day; Sicily Island, J. C. Price; Trout and Goodpine, W. D. Milton; Winnfield, G. A. Morgan; Executive Secretary Board of Christian Education, G. W. Dameron.

### BATON ROUGE DISTRICT

J. Henry Bowdon, Presiding Elder

Amite, A. A. McKnight; Angie, M. S. Robertson; Baker, G. H. Corry; Baton Rouge, First Church, J. Richard Spann; Director Wesley Foundation, Joe Brown Love; Baton Rouge, Istrouma, J. A. Alford; Clinton, S. J. McLean; Denham Springs, Donald George, supply; Franklinton, J. W. Booth; Greensburg, R. A. Bozeman; Gonzales, P. W. Sibley, supply; Hammond, Carl Lueg; Jackson, H. B. Hines; Kentwood, R. S. Walton; Lott, A. M. Martin; Natalbany, J. P. Boncarrere; Pine Grove, W. E. Akin; Plaquemine, Wm. Schuhle; Ponchatoula, A. T. Law; St. Francisville, J. D. Nesom; Springfield, R. V. Fulton; Walker, R. L. Clayton; Zachary, David Tarver; Student in Duke University, W. F. Beadle; Chaplain State Penitentiary, E. M. Mouser.

### LAKE CHARLES DISTRICT

B. F. Rogers, Presiding Elder

Abbeville, Ellis Smith; Church Point, W. C. Barham, supply; Crowley, G. W.

Pomeroy; DeRidder, A. S. Lutz; Elizabeth, W. W. Perry; Eunice, M. W. Beadle; Gueydan, K. W. Dodson; Hackberry, C. F. Shepherd; Hornbeck, L. R. Nease, Jr.; Indian Bayou, J. A. Knight, Jeanerette, A. P. Smith; Lafayette, A. L. Gilmore; Lake Arthur, F. A. Matthews; Lake Charles, W. L. Doss, Jr.; Leesville, J. W. Faulk; Many, J. D. Fomby; Merryville, B. F. Roberts; Moss Bluff-Bell City, Thurmon Spinks; New Iberia, O. L. Tucker; Oakdale, R. W. Faulk; Rayne, J. E. Selfe, Sulphur, D. B. Boddie; Vinton, Alonzo Early; Zwolle, T. J. Holladay.

### MONROE DISTRICT

H. L. Johns, Presiding Elder

Bastrop, W. H. Giles; Bonita, George Fox; Columbia, V. D. Morris; Delhi-Crowville, S. S. Holladay, Jr.; Gilbert, Ira W. Flowers; Lake Providence, S. A. Seegers; Mangham, D. W. Poole; Mer Rouge, J. A. McCormack; Monroe, First Church, W. C. Scott; Monroe, Gordon Avenue, J. M. Alford; Newellton, M. D. Fulkerson; Oak Grove, E. B. Emmerich; Oak Ridge, J. H. Midyett; Pioneer, A. D. St. Amant, Jr.; Rayville, L. N. Hoffpaur; Sterlington-Marion, J. E. Hearn; Swartz-Claiborne, H. W. Ledbetter, supply; Tallulah, C. K. Smith; Waterproof, J. M. Boykin; West Monroe, Martin Hebert; Winnsboro, C. B. Carter; Wisner, R. M. Bentley.

### NEW ORLEANS DISTRICT

Elmer C. Gunn, Presiding Elder

Bogalusa, First Church, W. H. Royal; Bogalusa Circuit, to be supplied; Covington, R. F. Harrell; Donaldsonville, to be supplied; Franklin, J. T. Harris; Houma and French Mission, A. D. George (French preacher, C. J. Thibodeaux, supply); Lockport, W. C. Mason, supply; Morgan City, C. M. Morris.

New Orleans—Algiers, W. D. Kleinschmidt; Carrollton Ave., D. B. Raulins; Chalmette, Jerome Cain; Epworth, J. B. Grambling; Felicity and Hospitals, W. T. Gray; First Church, W. H. Wallace, Jr.; McDonoghville, H. A. Rickey; Parker Memorial, H. B. Hysell; Rayne Memorial, W. W. Holmes; St. Mark's and Mission, Jolly B. Harper; Second Church and Gentilly, A. W. Townsend, Jr.

Pearl River, Walter Clark, supply; Slidell, L. E. Douglas; Editor New Orleans Christian Advocate, W. L. Duren; Associate Editor New Orleans Christian Advocate, H. T. Carley; Dean Candler School of Theology, F. N. Parker; Su-

perintendent Memorial Mercy Home, J. G. Snelling; Conference Missionary Secretary, W. H. Wallace, Jr.

### RUSTON DISTRICT

Louis Hoffpaur, Presiding Elder

Arcadia, H. M. Johnson; Athens, J. C. Whittaker; Bernice and Farmerville, A. A. Collins; Bienville, L. E. Crooks, supply; Calhoun and Downsview, J. R. Roy; Choudrant, L. P. Moreland; Springhill and Cotton Valley, A. M. Wynne; Clay Circuit, W. F. Henderson, Jr.; Dubach, J. F. Dring; Eros, W. R. Lyons, supply; Eros, Jerry Fordham, supply, assistant; Gibsland, J. B. Shearer; Haughton, O. W. Spinks; Haynesville, B. H. Andrews; Hodge, C. B. White; Homer, B. C. Taylor; Jonesboro, W. F. Roberts; Minden, N. E. Joyner; Ringgold, J. F. Wilson; Ruston, Guy M. Hicks; Sibley, L. A. Carrington; Sibley, Roy W. Akin, supply, assistant; Simsboro, R. T. Pickett; Superintendent Louisiana Methodist Orphanage, R. W. Vaughan.

### SHREVEPORT DISTRICT

A. M. Serex, Presiding Elder

Belcher-Gilliam, A. M. Shaw; Bossier City, L. W. Smart; Coushatta, R. H. Staples; Grand Cane, A. R. Hoffpaur; Greenwood, H. E. Pfost; Hall Summit, T. D. Lipscomb; Ida-Hosston, F. J. McCoy; Logansport, A. S. J. Neill; Mansfield, J. J. Rasmussen; Mooringsport-Oil City, D. F. Anders; Noble-Benson, S. S. Bogan; Pelican, F. C. Collins; Plain Dealing, P. B. McCullen.

Shreveport—Cedar Grove, A. C. Lawton; First Church, Dana Dawson; Mangum Memorial, R. M. Brown; Noel Memorial, Charles M. Crowe; Park Avenue, R. T. Ware; Wynn Memorial, E. L. Chaney, supply.

Vivian, C. E. McLean; Chaplain U. S. Army, A. F. Vaughan; Director of Public Relations, Centenary College, George S. Sexton; Professor in Centenary College, R. E. Smith; Conference Director of Superannuate Endowment, John F. Foster.

Transferred Out—L. L. Cowen, an elder, to the Memphis Conference.

Transferred In—Thurmon Spinks, an elder, from the Pacific Conference; A. L. Gilmore, from the Mississippi Conference; Charles M. Crowe, an elder, from the Central Texas Conference; E. B. Emmerich, an elder, from the Mississippi Conference.

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# NEW ORLEANS Christian Advocate

Vol. 83—No. 51.

NEW ORLEANS, LA., THURSDAY, DECEMBER 17, 1936.

Whole No. 41213.



Soon we'll hear the carols, for  
Christmas is just around the corner



# Wallet of the Week



A BRONZE STATUE OF MARTIN LUTHER, eighteen feet tall and standing on a pedestal twelve feet high, has been erected at the entrance of Druid Hill Park, Baltimore. It was dedicated on November 1, with appropriate ceremonies. The veil was released by Miss Eva Marie Luther, daughter of Dr. Hans Luther, German Ambassador to the United States, who is a descendant of the family of the great Reformer of the sixteenth century. The statue was designed by Mr. Hans Schuler, a Baltimore sculptor.

\* \* \*

THE BAPATLA LEPER COLONY in the Teglu country of India was practically levelled to the ground by a recent cyclone. The colony was composed of two hundred lepers in various stages of the disease. The report reached the public through a message to the International Headquarters of the Salvation Army, in London, the organization by which the colony was maintained. The disaster is more than a monetary loss to the Salvation Army, it is a loss to the cause of the care and cure of those suffering from the plague.

\* \* \*

ANTI-DAZZLE YELLOW HEAD LIGHTS, says a news item, will be made compulsory for new cars in France. This regulation is part of a move for promoting safety on the public highways. It appears that America needs more than mechanical equipment for cars. It needs a regulation to take the razzle-dazzle out of the seeing and the thinking of those who menace civilization from the driver's seat, a need which is becoming increasingly imperative in every department of American life. Legislation should have the courage and the good sense to apply the brakes at the danger spot.

\* \* \*

BRITAIN'S OPIUM TRADE with India and China, a sordid chapter in the history of civilization, is being discussed anew in connection with India's attitude on that subject. It is said that since the beginning of 1936, no opium has left British India except that which was required for doctors and scientists. The British Library of Information observes: "When all the circumstances are taken into account, it is doubtful whether history contains many examples comparable to this action of the Indian Empire in contributing towards the solution of one of the great problems of civilization, namely, the over-indulgence in habit-forming drugs."

DOCTOR GEORGE WASHINGTON CARVER, the famous Negro chemist who is known as the "Wizard of Tuskegee," has succeeded in extracting blue, purple and red pigments from the red soil of Macon County, Alabama, which it is claimed are as everlasting as the soil from which they were taken. The blue is said to be seventy-four times bluer than any blue hitherto known, and it rivals the blue found in the tomb of Tut-Ankh-Amen. More than fifteen years ago, he painted the interior of the Methodist Church at Tuskegee with his "King Tut" blue and it has lost none of its sheen or luster.

\* \* \*

A FROG FOSSIL, which was picked up in Kansas, is held by scientists to be at least five million years old. The interest in the find is not only the fossil itself, but the romantic chapter in the world's history which it opens up. Five million years ago, the lost night chorus from the pools, and the long forgotten history of a vanished race! Surely the final refuge of the mind that would follow the backward track must be in God. Man can only look upon the fossil and then gaze into the impenetrable mists of the eternal.

\* \* \*

THE CHURCH OF THE OPEN ROAD is the name given to a movement of the Lutheran Church for reaching the unchurched people of the United States. It is claimed that the unchurched number sixty million and that many thousands of them never enter a church. The Lutheran Church hopes by the use of cruiser-type trailers to carry the Christian message to people on the highways, in tourist camps, at state fairs, and in shops and factories. It is to be a pilgrimage—preaching and teaching crusade designed to urge upon the unchurched millions the gospel of salvation through Christ.

\* \* \*

MR. ALFRED DUFF COOPER, Secretary of War for Great Britain, recently announced that a new color would be introduced in the British Army uniform. His comment on the subject elicited the inquiry: "Has Mr. Cooper ever looked beyond the color of the uniform and fixed his eyes on the real military uniform, namely the grass over ten million dead boys slaughtered in the World War, and the black crepe on the bodies of five million war widows, and all the economic misery and woe that has covered the earth since millions of boys dressed in uniforms of different colors met on the field of blood?"



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

## EDITORIAL

### BUY TODAY, PAY TOMORROW

The writer of the Ecclesiastes says: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." That is a text which every man should place upon the front of his "loud speaker" in these days when radio artists seek by easy or deferred payment plans to entice an uncalculating and an unwise public to gamble on conditions tomorrow. In our opinion, there is no more dangerous practice than that of anticipating one's income. In practically every case, the person who yields to the temptation fails to set over against his glamorous dream of tomorrow's plenty the less welcome, but no less certain casualties—ill health, misfortune, unexpected changes in economic circumstance and scores of other things which no mind can foresee. The effects of these miscalculations are legion—financial strain, breaking of the spirit, domestic unhappiness and the ultimate collapse of honor and integrity. The very ease of the terms offered is a certain indication of peril. It means the mortgage of the future for something which one is not able to own today. Human experience on a wide level of transactions is against the practice of anticipating income for any purpose except an absolute emergency. Pawnshops, petty finance corporations, lay-away plans, and installment propositions are but evil enticements which the very people solicited should shun as they would the adder in the path. As has been intimated, the time may come when income must be anticipated, but it should be only for the purpose of meeting an inescapable obligation. In no case is it ever permissible as a means of securing luxuries which one is not able to own. Much unhappiness and many a wrecked home might be avoided by a dogged adherence to a "pay-as-you-go" policy relentlessly adhered to, particularly at Christmas time. It is a nobler exhibition of love to spend Christmas with a frugal meal and disappointing gifts than to present an automobile with a capacity mortgage and a debt which will crush all the gladness out of the New Year. Pay-day and the bill collector are embarrass-

ments which no person need face, if he will exercise a little common sense in the control of his emotions.

### THE KING HAS ABDICATED!

We know the difficulty of correctly interpreting events from which one is far removed and we have no disposition to say anything to humiliate further the British people, neither would we ascribe to the retiring Monarch motives or action which might misrepresent him. The world will sympathize with the Empire because of the great national crisis through which it has passed. The lineage and the traditions of the crown are a precious possession and the obligation to protect them is a first claim upon the ruling powers. In the course of human events, the crown has lost much of its prestige and authority, but it has survived the catastrophe in which other crowns perished, and it is still the vehicle through which the British people transact business with the civilized world. It is natural, therefore, that they should guard the integrity of the ruling house with the jealousy of age-long devotion. They properly put the interests of the Empire, its past, its present and its future, above the will and wish of any individual, even the king himself.

For the man who forfeits his crown and lays down the scepter of rule over one-fourth of the world, there will be immediate response of appreciation because of his heroic devotion and the self-immolation of such a princely lover. But after the fanfare of emotional acclaim has died away, and after the uncrowned king has disappeared into the oblivion of human forgetfulness, what will be the justification for the unreasoned emotions stirred by his dramatic renunciation? We take no stock in the widely publicized story with which the world is all too familiar, but no one can refuse the avowal which fell from the lips of the king himself: "I have found it impossible to carry the burden of responsibility and to discharge my duties as king as I wish to do without the help and support of the woman I love." A man's speech is a factor in estimating the merit of his action, but a no less important factor

is the legitimacy of the course which led up to and inspired his deed. The question which Edward must face is: "What right had he to form the attachment which created a crisis for the Nation and ended in the surrender of his throne?" How can he be absolved for taking the ewe lamb of a subject who had a right to expect that his Monarch would guard the sanctity of his hearthstone with the power of an Empire? Conduct which would be treasonable in a private citizen cannot be excused in a ruler. It explains nothing to say that the king was willing to humiliate the Nation in order to extricate himself from the intolerable burdens of his royal position. Love is robbed of its romance and sacrifice is stripped of virtue when it roots in domestic betrayal and defeats rights even yet not fully vacated. As we view the situation, the King has made Britain the victim of his inexcusable folly, and his brief reign ends in shadows.

## Editorial Miscellany

By Dr. H. T. Carley

### FRESH AIR IN THE ATTIC

A good many houses have attics. As a rule, these attics are small, lacking in light and ventilation, and jammed full of more or less useful but discarded furniture, pictures, and housekeeping implements in general.

A modern tendency is to go through these attics, select the articles that still have value, clean them up, have them repaired when necessary, and put them back into use. Sometimes an article of great sentimental or esthetic value is discovered; and, not infrequently, an antique worth a good deal of money is found.

It is also a modern tendency to remodel attics, adding windows to furnish light and ventilation, building walls and refinishing floors. Attractive, comfortable, and useful rooms have been made by remodeling attics.

Old attics are the greatest places in the world to collect cobwebs and dust. Spiders seem to like to work in the dark; and dust of the dirtiest variety will invariably and inevitably settle in a dark and poorly-ventilated room. Spiders are not especially dangerous; and soap and water will remove the marks of dust; but they are not nice things to have around.

The attractiveness of many homes would be greatly increased if their attics were cleaned up. Light, ventilation, soap and water and elbow grease can work wonders.

Speaking of attics, six good books a year thoughtfully read will work wonders in any mind. They are equal to two windows; a bar of soap and a scrubbing-brush in an attic. One good book can clean up six square yards of cobwebs.

## Christmas Giving

**A REFLECTION**—Why Christmas giving? Is there a golden thread of sensible interest and noble loving in our giving? Could anything be more inconsistent than the Christmas spirit and our Christmas gifts? The one represents the noblest impulse of life—the desire to do something beautiful and helpful for those we love. The other is too often something done without thought and the result a keen disappointment on the part of both giver and receiver.

Father adds a new stock of socks and neckties to his horde of sacred treasures. Mother gets a box of candy, which she shares with the family, and some new kitchenware brings somber thoughts to cloud the day. The children are entertained more by the freakishness of their gifts than by a substantial contribution to their happiness. Loved ones at a distance are made more conscious of thought than of thoughtfulness. "Decked like a Christmas tree" is a well-recognized proverb for describing a gaudy show and useless remembrances.

**A SUGGESTION**—Why not give a subscription to the Advocate? On every Thursday morning of the whole year, it will carry a thought of you and also a wholesome message to your friend. It will add a literature to the reading table that will help to give tone to the moral life of the home. It will lend Christmas cheer to every day. Best of all, it will promote a better understanding of the Church and its work. Think it over, and let's make this an Advocate Christmas. We will send a Christmas card in your name with the Christmas issue and we will send the Advocate until Christmas comes again.

### REMEMBER THE SUPERANNUATE

During the past year the Advocate has gone to quite a few superannuate homes who could not continue it for themselves. This was made possible by gifts at Christmas time and by the contributions of many friends throughout the year. We would like to be able to send it to every superannuate as a Christmas gift. Select any superannuate, if you wish, but whether you designate one or not, your remembrance will be used to brighten the homes of those who would sorely miss the visits of the Advocate.





# News and Views



## HEADLINES

By Dr. D. B. Raulins

Dear President Roosevelt:

Now that I have become an advisor to popes and presidents I deem it fitting that I should address some words to you at this time. I am not advising Mussolini, Hitler and Stalin. They do not seem to need any counsel.

But I would not have you think that I am trying to get in on that "brain trust." I think it very important that we use more and more brain in government and in some other things. But it does not seem advisable yet to announce the fact that that is what we are doing. It seems to create confusion. Still there is nothing that relaxes the hard lines about our mouths quite so quickly as to be called "brainy." That is because of the scarcity of brains, I suppose. But it also indicates the almost universal aspiration for laurels in that field.

First, let me congratulate you upon your re-election. It was an interesting campaign. One thing we discovered is that you cannot elect a president with "straw" ballots. Seems that they are the straws that break the camel's back, but you cannot tell just what camel it may be. The poll of the editors, the majority of whom, I understand, were against you, was much closer to the facts. Your majority was a tribute to you and the policies for which you have stood.

Walter Lippman is afraid that you are developing a "personal" government. I am not quite sure as to his exact meaning. Perhaps he thinks you are about to become a dictator. But perhaps the personal element in government may be very important after all. Government needs to be humanized and personalized. As to your being a dictator in preparation, I doubt that we need to be alarmed. We citizens do not need to remind you that we hold the rope and that we decide how much we shall let out to our presidents.

And there is something else that may help to keep you humble if there is any danger of over inflation of your elation. You no doubt realize that many of those who voted for you cast their ballot with the "Let George do it" attitude. You will be expected by these to bring in the millennium all by yourself, serve it to them

on a silver platter, and then let them go fishing while you wash the platter. But I am quite sure that it is going to take all of us at the oars and ropes and wheels to bring the old Ship of State upon an even keel and head her for the right course. You lead the way. The country is in a mood generally to follow you.

You are perhaps already preparing your inaugural address. May I suggest a few things that should have consideration in it and beyond it in Congress and the law enforcement division of our government? Of course these are mere suggestions, but some of us think them important.

Now I do not wish you to forget or ignore the minority. As a matter of fact, at first I felt that you had been too well elected. That is not best. It seemed that the minority had been just about wiped out and liquidated. Eight electoral votes look so small beside five hundred and twenty-three. Forty states look so big alongside two, and they so far off up yonder that some wag suggested that we allow Canada to annex them and thus make the election unanimous. But sixteen million voters, along with their families, are a right good crowd. It will be well to keep them in mind all the way along. And I liked the spirit of the defeated. They have been good sports.

You need a good, intelligent, active minority. You recall the old Roman generals. (By the way, I notice that someone with nothing much to do has traced the ancestry of the "Delanos" back to Rome. Now that is not going to help you much. That gets you too close to Mussolini.) As the general returned from his great victory and rode in grand triumph down the street there sat at his feet a slave with a hot poker. And just as the people shouted loudest the slave would give him a prod which said, "You are still human and made of common clay. You are not god and there are no wings on your shoulders. Keep your ears closed to most of this noise. They may ask for your life tomorrow."

Do not forget your beloved opposition.

Spring flowers are shipped from St. Mary's, the chief port of the Scilly Isles, at a rate of a hundred tons per week, to the brightening of life in many a distant city.—Daily Mirror.

## LIFE

By Rev. B. H. Simms, Minden, La.

The word "Life" is found in the Bible a great many times. Beginning with the first chapter of Genesis and turning the pages over to Revelation the little word is found throughout the Holy Book. Great is the meaning of the word life, and it takes the blessed word to unfold the mystery, or explain its meaning. No other word spoken by man can have as much significance as the word life. All of our happiness depends on this little word, all hope for the future depends upon it.

The question is asked, "What is Life?" Job asks, "If a man die, shall he live again? All the days of my appointed time will I wait till my change comes." Surely Job must have believed in a future destiny after this existence. His faith was so strong in an invisible life, that he was willing to wait until his change would come, even though his trials and afflictions were of the greatest. Job was truly reconciled to God. His consolation amid his suffering was in knowing that God the Father was his greatest friend. Even when all earthly possessions and his children were taken from him, Job said: "Though He slay me, yet will I trust Him." His was a sure confidence in God. Every word that proceedeth out of the mouth of God, our Lord tells us, is life, not the abundance of the things which a man possesses. No, a man's possessions do not mean life. They do not give peace and happiness or satisfaction to the soul. Only through Christ Jesus can we find rest and peace. We struggle to build an earthly structure so we can call it our own, and many of us are broken down physically trying to accomplish our purpose and, after all such achievements, we are yet dissatisfied.

There are still others who try to make a success of life by building honors in the eyes of the world. They seek the high and honored places in all vocations of life. We see that spirit in business, we see it in political circles and also in social circles. All around us we see man trying to satisfy himself with success in temporal or material things of the world. There are still others, who try to make a success of life by what they call a good time. They say, the world

owes me a good time and I shall have it at any cost, and the cost is usually at their own expense, character and sometimes their lives.

Our achievements in temporal things are worthless according to the value which God places upon them. Those things mentioned are only given us for our own comfort and happiness while here in the world, and we should use them to glorify God. They do not constitute life, the life which Christ spoke of. Jesus proclaimed himself the true life. We read that in him was life and the life was the light of men.

Life is something that we cannot perceive with our natural senses, it is invisible to the natural man. It is like the wind that blows through space, it comes from above and is akin to the heavenly.

The Bible definition of life is eternal happiness and holiness possessed by the saints in heaven. The strengthening power of the Spirit supports believers in all afflictions. Christ saw that men took life painfully. To some it was a weariness, to others failure, to many a tragedy and to all a struggle. How to carry this burden of life has been the whole world's problem and here is Christ's solution. Carry it as I do, take life as I take it and look at it from my point of view. Interpret it upon my principles. Take my yoke upon you and learn of me and you will find it easy. For my yoke is easy and my burden is light.

Life is light, according to the words of our Lord. We may understand more fully what life means and its value, if we look at the glowing light of the sun at mid-day and think of the words of the Master. And when it hides its rays in the west, casting shadows over the earth, then we are made to understand also Christ the originator of the light which is life.

As we go back to the origin of man, we read that God formed him out of the dust of the earth and breathed into his nostrils the breath of life and he became a living soul. He became an image of God, having the likeness of God. If then he made man in his own image and likeness, he surely meant that man should pattern after the character of the Father. Character is something that we do not receive as a free gift. It is achieved. It grows out of the substance of a man's soul. It matures just as fruit matures from the vital fluids of the tree. Character is therefore certified conduct. It is natural to expect a certificate of recommendation from one before receiving him into our confidence. So Christ is the certified character recommended by God, proven by shedding his precious blood upon the cross that man might believe

on him. He proved himself again during the forty days while he was with his disciples after his resurrection. He proved himself with Thomas, who doubted that he was the Saviour risen again.

Christ again told His disciples to tarry at Jerusalem and wait for the promise, which, saith He, "Ye have heard of me." It had been foretold by the prophets that Christ would come and all that had been revealed concerning him by God had been fulfilled, as Christ was a proven character. We are to be like Him in character as well as image, because he became a part of man by taking upon himself human nature as well as divine nature. The great apostle tells us in the second chapter of Philippians that he took upon himself the form of a servant, and was made in the likeness of men, and being formed in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Through this process, God hath highly exalted him and given him a name above every name. This world was wrought by God himself through Christ, that he might show our relation to him, and show, too, what kind of lives we should live.

Then if we explain the meaning of life as being happiness by holiness, then we are made to understand that holiness is akin to God who is purity. Sin is subdued, the Spirit of Christ witnesses with our spirit that we are the children of God and joint heirs with Christ. We can then say with assurance that we have peace with our Lord, Jesus Christ. We can say as did the apostle, "There is now no condemnation because of the assurance of acceptance."

A life with Christ is prepared to bear afflictions, trials, and troubles because we are willing to suffer with him, or as he did. When Christ is sufficiently enthroned in our lives we are willing to sacrifice for others and suffer for his sake. We are no longer doubtful concerning his ability to save, but we can say with Paul, we know that he is able to keep that which we have committed to his hand unto that day.

It has always been strange that professing Christians are so indifferent and are so seemingly cold spiritually. We see them on the streets and at their places of business in social circles and even at the church doors on Sunday morning, discussing topics of the day, business dealings, politics, etc., but seldom do we meet in a circle where Christ is the subject.

When we see the source to which the natural man and the source to which the Christian looks for strength, then we can understand why Christ said, "My people shall be a peculiar people."

It is the substance of things unseen or evidence within that makes the Christian happy. The natural man can only be happy when the lusts of the flesh are accomplished, and then when the worldly lusts have been achieved they will bring sorrow and disappointment. Our efforts in trying to gratify the flesh leaves us in a lost estate. We are in a worse condition than we were before making a start in the right road. We that know to do the will of God and yet do the things contrary to his will shall be beaten with many stripes, but he that pleaseth God, God will satisfy all the desires of his heart. Again, we look farther into life, in order that we may understand more clearly, the beauties and glory of a life in Christ. We look at the trees, plants and flowers, and take notice of their perfection. We see the glory of God in their lives. They fulfill their mission, they keep the laws of nature. The reason for their success of life is obedience to God's laws. Christ says, "Consider the lilies how they grow, they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these." The beauty of life rests in the satisfaction of knowing that we are at peace with God and doing his perfect will. We have a sure confidence and trust in Him as being able to keep us unspotted from the world and all its sinful lusts.

As babes in Christ, we can only gaze through a glass darkly at the glories of the higher life, but our vision grows clearer when our spiritual sight is quickened by firm faith in God. Our firm faith in him causes us to overcome impossibilities.

### A HAPPY PARTY

The Methodists of Durant, Miss., tendered the new pastor and his wife, Rev. and Mrs. E. S. Lewis, a delightful get-together party on Wednesday night, Dec. 9. At least 100 people came out to assure the new pastor of a warm welcome and faithful co-operation. There was an abundance of good humor and wholesome fun. The missionary society, the Sunday school, the choir, stewards, school teachers and many other, joined in the welcome. The pastor looked very happy. Prof. C. H. Carruth, a Millsaps man, who is Church School superintendent and superintendent of the city schools, was toastmaster. The folks had such a good time they say they must have some more.

Fine outlook for the new year. Four new members already. The men of the church installed a beautiful gas range in the kitchen and they paid for it. Fine!

REPORTER.



## SEVEN DEADLY SINS OF CHURCH DEBTS

By Bob L. Pool

The creation and management of a church debt may serve as a kind of index to the judgment, ability, and character of the pastor and membership, especially official members. We speak of the sins of individuals and the mistakes of church architecture. It is now timely to frankly discuss the dangers of church debts. Let us face up seven of the deadly sins of church building debts.

**FIRST.** Building or borrowing without a probability of paying. This includes building beyond the means and perhaps the needs.

**SECOND.** Borrowing without the real intention of paying. This refers to securing a loan from the Conference or General Board of Church Extension, and expecting the money, or at least a large amount, to be donated. It includes selling bonds to the membership, hoping they will finally donate the bonds, etc.

**THIRD.** Building or borrowing without any plan of payment. Often though mention of the building is made in connection with the annual budget, the debt is often the most talked about and the least done about.

**FOURTH.** Securing a loan from a member of the family and expecting him to be indulgently lenient. This means borrowing from the Board of Church Extension with the unexpressed idea of an endurance contest.

**FIFTH.** Acquiring other obligations for furnishing, repairs, or building before paying the major debt. An example is purchasing a pipe organ during the duration of a loan. A man bought a farm with a partial payment. He bought additional work-stock and equipment and built two rent-houses before the farm debt was paid. Consequently in the fall of 1914 he lost farm and all.

**SIXTH.** The practice of "borrowing from Peter to pay Paul." In place of actually paying the debt maturities, some churches borrow to meet the maturities. They are in trouble and headed for disaster. Sometimes the members are told if they will pay so much they will never be asked again. The debt is refinanced in the face of such promises. It is too bad to be in print, but in a few instances donations from the boards have been secured on the condition that the church raise a certain amount. The church, through individuals or otherwise, borrows in place of paying. The boards' donations are taken under false pretenses-stolen.

**SEVENTH.** Discouragement, indifference, and defeatism grow out of a pro-

longed, embarrassing debt. The church and its leadership become tepid—neither cold nor hot—and unless they mend their attitude the end will be worse than defeat.

The Division of Finance of the General Board of Church Extension is calling the churches to repentance from these sins. We offer a three-fold service, namely:

**First**—Help raise church debts.

**Second**—Leadership in instituting adequate financial systems in churches that have no debts.

**Third**—Spiritual vitalization through preaching missions.

A boy slipped by the street-car conductor without paying his fare. The conductor called him back and asked, "Sonny, why did you fail to pay the fare?" The boy inquired, "Mister, isn't the street-car company big enough to get along without my fare?" The conductor wisely answered, "Perhaps the street-car company can get along without your fare, but you cannot get along by keeping it!"

The Church cannot advance the Kingdom without being scrupulously ethical and honest.

(Address all inquiries to Board of Church Extension, 1115 Fourth Avenue, Louisville, Ky.)

## A NATION-WIDE CALL TO PRAYER

By Jesse M. Bader,  
Secretary of the Department of Evangelism,  
Federal Council of the Churches of Christ

The annual Week of Prayer will be observed by the churches throughout the country next January 4-10. A special program has been prepared by the Department of Evangelism of the Federal Council of the Churches of Christ in America.

The program for the Week of Prayer is made up of seven orders of service for the seven days beginning on Monday and concluding on the following Sunday. The subjects for daily prayer are:

The Reality of God; The Wisdom of God; The Love of God; The Sufficiency of God; The Saviourship of God; The Comradeship of God; The Kingdom of God.

Many communities will find it highly desirable to plan united prayer meetings for the entire week. Where union services are not possible, individual churches will want to observe the week. There is power in united prayer. Of the early Christians we are told in Acts, "And when they had prayed . . . the place was shaken

where they were assembled together; they were all filled with the Holy Spirit, and they spake the word of God with boldness: and the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own, . . . and with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." These things happened "when they had prayed."

"Lord, what a change within us one short hour

Spent in Thy presence will prevail to make!

What heavy burdens from our bosoms take,

What parched grounds refresh as with a shower!"

Send to the Department of Evangelism, 105 East 22nd St., New York, N. Y., for the Week of Prayer programs. Price: Single copy, 3 cents; 50 copies, 2 cents per copy; 100 copies or more, \$1.50 per 100; \$7.00 per 500, postpaid. Send cash with order. Since the program is so prepared that all present at the prayer services may participate, sufficient copies should be ordered that each person may have a copy.

## GREENWOOD DISTRICT PREACHERS AND STEWARDS MEETING

The First Methodist Church of this city was host of two very important meetings today. The stewards of the Greenwood District Methodist Churches met in their first meeting of the new Conference year. From the twenty-six charges in the district twenty were represented. The meeting came to order at 10 a. m. and Mr. B. P. Brooks of Belzoni, was selected secretary. Rev. A. T. McIlwain, presiding elder, was in the chair.

The pastors of the district met at 1:15 p. m. in their first meeting. Rev. S. A. Brown was elected president; Rev. W. B. Baker, vice-president; Rev. Geo. D. York, secretary. Twenty-two of the twenty-six pastors were present. Dean Newman, Rev. E. M. Sharp, and Rev. T. M. Bradley from Grenada College were visitors.

Plans for a two-day pastors' meeting for the month of January are being made. Rev. S. H. Caffey, pastor-host, extended an invitation for future meetings to be held in Greenwood.

GEO. D. YORK, Sec.

## Mississippi and Louisiana

Rev. J. J. Baird is at his new post, Cleveland, Miss., and reports a cordial reception, a well-organized work, and every indication of a good year ahead.

Rev. L. J. Power, presiding elder of the Seashore District was a visitor in New Orleans one day last week, and called for just a minute at the Advocate office.

Dr. D. M. Key, president of Millsaps College, was one of the speakers at the National Methodist Educational Conference held in Atlanta, Ga., December 13 to 15.

Rev. J. C. Wasson, pastor at Vaiden, Miss., is the first to remember the Advocate family with Christmas greetings. He also reports that everything goes well at Vaiden and West.

Rev. W. S. Selman writes that he is comfortably housed at Victoria, Miss., in a nice five-room parsonage, a good supply of fuel for the winter and he sees no reason why he should not have a good year.

The report at the recent session of the Louisiana Conference shows a membership of 66,061, a net gain of 1,064 for the year. Nearly seven hundred thousand dollars was paid for all purposes, a gain over the previous year of \$45,340.

Rev. D. T. Ridgway, pastor at Wiggins, Miss., says that he likes his new work fine and has been well received by the people of the charge. He makes us glad by his unfailing loyalty to the Advocate, and he is already out for his full quota.

Rev. E. D. Simpson has received a great welcome from the people of Lauderdale and Electric Mills, where he hears only golden opinions of his predecessor, Dr. Rolfe Hunt. Brother Simpson looks forward to a year of happiness and success.

Construction of the new Fondren Library at Southern Methodist University, Dallas, Texas, is to begin early next year. The building, which will harmonize with the Georgian type of architecture of the campus, will feature the latest ideas in equipment and appointments.

We appreciate the gracious words of Mrs. W. P. Howell, of Mendenhall, Miss., in renewing her subscription to the Advocate. Nothing means more to us than the confidence and appreciation of our friends. We hope to make the Advocate better next year than it has been before.

The Advocate makes acknowledgment of the receipt of a substantial check from First Church, Baton Rouge, Dr. J. Richard Spann, pastor. Names are to be furnished the office and we hope to make our appreciation felt through a paper that may be helpful and enjoyable to all our subscribers.

Mr. C. F. Sherrod, one of the staunch and honored citizens of Columbus, Miss., died in a Florida hospital last week. In recent years he had made his home in Cocoa, Florida. His remains were carried back to his old home and buried among the friends who loved him in life and who honor his memory in death.

Rev. S. A. Brown and Rev. Geo. D. York, the new president and secretary, respectively, of the Greenwood District pastors, are already off to a good start in their new tasks. The Greenwood District is also starting well under the leadership of its resourceful and enterprising presiding elder, Rev. A. T. McIlwain, D.D.

Mr. W. H. L. Carruth, of Sumrall, Miss., expresses fear that his prompt response to a statement from the office may cause us heart failure. We appreciate the solicitude, but the strain is not so great as when we send out bills from which we do not hear such words of cheer and good will as came from him.

The editor of the Advocate begins his third year with a feeling of optimism greater than he has felt at any time since he came to the place. At no time have we received so many enthusiastic assurances either as to the paper or its circulation. It is our purpose to do everything in our power to make the paper a joy to every subscriber.

Dr. W. L. Doss, Jr., who was returned to the pastorate of First Church, Lake Charles, La., at the recent session of the Conference, was also appointed to lead the Bishops' Crusade for missions in Louisiana. Dr. Doss brought up a full report at the last Conference and is already addressing himself to the responsibilities of the new Conference year.

Mr. and Mrs. Benjamin Virgil Causey, Dumas, Ark., have issued invitations for the marriage of their daughter, Dorothy Dean, to Mr. John Fletcher Neblett, son of Rev. and Mrs. R. P. Neblett of Brooksville, Miss., on December 23, 1936, First Baptist Church, Dumas, Ark. The Advocate joins with their many friends in felicitations and good wishes for the happy couple.

The Conference report of Mr. J. H. Johnson, treasurer, shows that \$47,363.97 was collected on acceptances of \$53,303.25. This is 88.86 per cent of the amount accepted, and is \$4,621.70 more than was paid the previous year. Greenville District paid its acceptances in full, and Aberdeen, Corinth, and Greenwood Districts each paid more than 90 per cent of the acceptances.

The appointment of Rev. W. W. Alexander to succeed Mr. Tugwell in the Re-settlement Administration was a step calculated to inspire confidence in the efficiency of national effort along that line. The editor of this paper has known Dr. Alexander for many years. He is a man of ability, his character is above reproach, and he is in every way worthy of the high confidence reposed in him.

Dr. Rolfe Hunt, who retired from active service at the last session of the Mississippi Conference, is making his home at 915 Bratton St., Jackson, Miss. Before leaving Lauderdale, his last charge, Mrs. Hunt was honored with a life membership in the Woman's Missionary Society, and Dr. Hunt received a Stetson hat, a fountain pen and a luxurious easy chair for the easy days in prospect.

Rev. O. S. Lewis, pastor at East End, Meridian, Miss., reports that the Christmas offering for the Superannuate Special from his charge is \$105 on an apportionment of \$71. A splendid report and a worthy cause.





## THE TRAIL OF THE CIRCUIT RIDER

Much of the matter in this splendid book is known to the well-read Methodist. Its chief value consists in giving the Southern viewpoint in both slavery and the causes which separated the denominations in 1844. The book is well written, and the bibliography appended shows wide reading on the part of Dr. Duren in his preparation for this work. The author shows Methodism "as a militant form of evangelism, and neither time nor clime has changed its emphasis or halted its march." He calls Methodism "a romance of evangelistic effort and spiritual fervor."

While Dr. Duren writes the common history of Methodism, he stresses the course of the Methodist Episcopal Church, South. He devotes one chapter to a sketch of John Wesley in his approach to this volume. He quotes Green, the English historian, as saying: "He," speaking of Wesley, "embodied in himself not this or that side of the great movement, but the very movement itself."

Dr. Duren gives the expanding horizon of Methodism both in Colonial America and in National America. The descrip-

tion given of ecclesiastical independence is illuminating.

In speaking of the slavery issue the writer says: "It was complicated in 1784 and grew with increasing ratio of importance through the years, and ended in the catastrophe of 1844." His disquisition on slavery makes us Northerners wince a little, but on the whole is sane.

In the author's "Rent in Twain" of Methodism, he writes with genuine sorrow. He insists that both sides have reached an eminence from which we can observe more calmly and speak more judiciously than was possible ninety years ago. Yea, verily! He rather startles us when he says that the disruption of the Methodist Episcopal Church had no author, no leader, and no guides. "It was an explosion."

Dr. Duren follows the period of readjustment with minute detail. His chapter on "After Appomattox" will linger long in the mind of the reader. The chapter on "Peace and Progress" is like a beautiful sunset at the close of a stormy day. In speaking of tomorrow, he pleads "for the retention of revival power, lest the mighty movement inaugurated by Mr. Wesley degenerates into a caricature of glorified shibboleths."

Dr. Duren ends his book as follows:

"And when the last Sunset has been recorded and the cold, clear light of the stars has faded into the glorious light of heaven's eternal morning, an innumerable multitude of voices of the children of the Circuit Rider's devotion will swell the chorus of the angels forever." Amen.  
—The Christian Advocate (New York).

## "THE CRUSADE IS ON"

A cablegram has just been received from Bishop Arthur J. Moore, as follows:

"The Fiftieth Anniversary meeting of the Japan Mission was electrified by a Five Thousand Yen (\$2,500) gift to THE BISHOPS' CRUSADE. This gift of appreciation from the younger to the Mother Church indicates keen interest in the forward movement. The donor, a product of our Mission, expressed gratitude by giving One Hundred Yen for each year our Church has been working in Japan. The Crusade is on."

Word has also come that the missionaries in China have given Fifteen Hundred Yen. A prominent layman, a member of the General Commission on Budget, gave \$500.00, unsolicited, on the occasion when the Commission endorsed the Crusade. In all the Annual Conferences the movement has been well received. Truly, "The Crusade is on."

# The Upper Room

## Has Sold Itself to the American People as a Daily Devotional Guide

*Each Quarterly Issue Is Now Reaching More than 500,000 Homes*

**ITS CONTENTS:** Published quarterly, THE UPPER ROOM contains a brief meditation, scripture reading and prayer for each day, a booklet of 96 pages, 4½x7¼ inches, with attractive cover. The meditations, written in simple and understandable language, are prepared by outstanding religious writers, selected for the devotional character of their writings.

**ITS PURPOSE:** THE UPPER ROOM was established two years ago as an evangelistic project of American Methodism. The re-establishment of the family altar and the cultivation of the spiritual life of the home is its sole purpose. Due to the fact that it sells for only five cents per copy, no home need be without its use as a daily devotional guide.

Single copies can be bought from nearest Methodist pastor. Individual subscriptions by mail, 30 cents per year, postpaid; foreign 40 cents. Pastors and group leaders may use our consignment plan of 10 or more copies, postpaid, at 5 cents per copy, returning unused and unsold copies.

This issue is of special interest because it includes daily devotional material for the entire Lenten period.

# The Upper Room

JANUARY, FEBRUARY, MARCH

Send all orders to THE UPPER ROOM, Circulation Department, Doctors' Building, Nashville, Tennessee.

## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Avenue, New Orleans, La.

The Conference Committee on "Spiritual Life and Message" has graciously consented to contribute articles for this column from time to time. The first of the series, written by the chairman of the committee, is as follows:

#### "DON'T MISS IT!"

"I say, don't miss the wonder and the glory of Christmas! You remember, the wise men lost the star and spent much valuable time in Jerusalem trying to find out where the Christ child lay.

"Are we going to be too busy this Christmas to look up at the star, to sense the calm serenity of the deep blue sky, to catch the true symbolism of the Christmas candles and the gayly trimmed tree?

"Will there be any time when we can fill our souls again with the wonderful story of the coming of the King?

"Perhaps there will be time for the family to read the words of the beautiful carols again and sing them in the firelight. Recall how Phillips Brooks spent Christmas night on the Bethlehem hills, that he might saturate his being in the wonders of the starlit sky, and with the chimes of his soul ringing, he wrote "O Little Town of Bethlehem."

"By all means re-read Dicken's "Christmas Carol," and you will realize anew what a new vision can do for a starved soul. How we need a new vision of Christ!

"And so I say, don't miss it!

"When the tree and the tinsel and the gay ribbons and papers are burned will there be left something for Christmas in your heart and home? What will abide throughout the year?

"Love and best wishes for a beautiful, spiritual Christmas.

"MRS. R. E. SMITH,  
"Spiritual Life Chairman."

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### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth Street, Meridian, Miss.

In a recent letter, Mrs. W. F. Mahaffey, our Conference superintendent of study, calls attention to two new Bible study books, "Songs in the Night," by Mary DeBardleben, and "The Radiant Heart," by Costen J. Harrell. (Price 25c each; order from Methodist Publishing House, Nashville, Tenn.). Mrs. Mahaffey suggests that auxiliaries complete their Bible study early in the year.

Begin now to plan for the spring mission study, using "Out of Africa," by Emory Ross. The third quarter of 1936 the Mississippi Conference sent in 34 applications for Council credit for mission study. The only Conference sending in a larger number was North Carolina, which sent in 35. All applications for 1936 must reach Mrs. Mahaffey by December 31.

\* \* \*

Having completed his term as presiding elder of the Brookhaven District, Dr. C. W. Crisler was sent by the recent Conference to Hazlehurst. During his stay in Brookhaven, Mrs. Crisler has been a most valuable member of the local auxiliary. Before leaving for her new home, many enjoyable courtesies were shown her, among them being an "open house" given one evening by the auxiliary. After a well rendered musical program, Mrs. A. S. Oliver, District secretary, presented Mrs. Crisler with a Life Membership pin, Dr. Crisler having made the membership possible.

\* \* \*

It has been announced that the Yazoo City auxiliary will be hostess for the annual meeting of our Conference in April, 1937.

\* \* \*

Have you sent in your subscription to the "World Outlook?"

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The reports, this week, come from three different districts and three different towns. It is significant that each report concerns the Department of Christian Social Relations, that place in our work that has been so difficult for us to get hold of.

From Starkville in the Columbus District there are two reports of Mission Study as it expresses itself in action. Mrs. John Hull writes: "We have just finished our study of 'Preface to Racial Understanding' and as we wanted to put into practice some of the things we learned from the study of this book circle number four of the Woman's Missionary Society gave a shower for the Home Economics Department of the Negro School."

Also from Starkville and from the same auxiliary Mrs. D. J. Savage reports for circle number one. "We completed 'A Preface to Racial Understanding' in seven weeks as we were working for Council credits. The book was splendidly received and, I believe, has been the means of giving us a more Christ-like attitude toward the Negro race. As a closing feature we had several Negro women as our guests at the church. They sang several beautiful spirituals. One woman gave a little talk in which she said, 'You all in the leading race. We watch you and want to be like you and do like you. If you will just love us enough to look back once in a while and say, "Come on" it would make us happy! I am sure we all feel more humble and desirous of doing His will.'"

Mrs. J. A. Price who for a long time served as secretary of the Aberdeen District is busy interesting the women of her territory in Scarritt Associates. This is just the time of year for your heart to reach out to Scarritt girls in interest, in prayer, and in finances. Concerning the Christian Social Relations department there is this: "Shannon auxiliary put on a well-planned Peace program in June and then I presented the Peace Bonds. Each auxiliary bought a bond. In Nettleton, including the five I sold to our zone, I have sold sixteen Peace Bonds." We had our fourth zone meeting in Tupelo Tuesday afternoon. Splendid reports were given by all auxiliaries. Each had met its pledge, sent boxes of supplies, pounded the pastor, etc. I really felt that they were Thanksgiving reports.

Mrs. R. M. Short, who for a long time was secretary of the Sardis District, is just as busy as in those former days. She writes: "The Missionary Society has eighty-two members, practically all of the women in our church, also a few members from other churches. We have a 'live' auxiliary and I think it is remarkable what good attendance we have. On missionary afternoon the cars will be seen busily running to and fro bringing in the members."

The following clipping shows what



those women do when they get to their meeting place.

"Forty-seven members of the Woman's Missionary Society assembled in regular session on Monday afternoon, November 16, in the parlor of the Methodist Church."

Mrs. Phillip Pointer, as leader, gave the devotional. Mrs. Don Bartlett assisted by using as her topic "Working Together for a Christian Social Order."

The meeting was then turned over to the president, Mrs. Pointer, for an unusually interesting business session. The new chairmen for the ensuing year had to be appointed and it was time for the re-election of auxiliary officers. Mesdames Mark Hardin, Clyde Phillips and W. R. Hylander were appointed chairmen.

Mrs. Don Bartlett was asked to take the chair and conduct the re-election of officers for 1937. The officers elected were: Mrs. Phil Pointer, president; Mrs. Mark Hardin, vice-president; Mrs. Rosa Mai Balfour, corresponding secretary; Mrs. Jeanie Mitchell, recording secretary; Mrs. R. M. Short, superintendent of publicity and Christian Social Relations; Mrs. Ella Jackson, superintendent of supplies; Mrs. Fred Taylor, agent of World Outlook; Mrs. M. P. Short, superintendent of Mission and Bible Study.

Mrs. Monroe Pointer, reporting for the parsonage committee, said that the work on the parsonage had been completed. Mrs. R. M. Short gave extracts from the Bulletin and made a short report of Christian Social Relations work.

## LOUISIANA YOUNG PEOPLE

The October meeting of the Shreveport City Union was held at First Church on the 26th. After the opening songs D. I. Dykes led in prayer. The speaker of the evening, former Mayor George W. Hardy, based his address on the following questions: "Why Are We Christians?" and "What Does it Mean To Us?"

The installation service opened with the singing of "Are Ye Able." During the last verse of this song the newly elected officers gathered on the stage before the lighted cross, where each pledged his efforts as a union officer. The service was closed with a prayer led by Jack Cooke. Reports of the churches were given and the following count taken: 66th St.—6, Park Avenue—2, Noel Memorial—23, First Church—8, with Claiborne and Bossier City not represented. Of the fifty-five present four were visitors and ten members of the Centenary Ministerial Club.

Edna Funderburk, of Wisner, advises us that the Lambuth Union conducted its last meeting in Wisner on Sunday afternoon, the 8th of November. A splendid program was witnessed with Juanita Funderburk leading a spiritual devotional which enlightened all present. During the business hour a council meeting was discussed.

The Lambuth Union has found that council meetings held before each monthly meeting have proved to be of great benefit in planning programs and in setting objectives for the union. The next meeting of this union will be held in Winnsboro at three p. m., Sunday, December 13.

The Christ First Always Union held its regular monthly meeting at Istrouma on November the 15th, with twenty-nine present, there were ten from Blackwater, fourteen from Istrouma, three from First Church, one pastor and one visitor, with Baker, Bethel, and Denham Springs unrepresented. Special readings and music carried out the theme—Patriotism. The next meeting will be at Blackwater, Friday, December 11, at 7:30 p. m., with the council meeting being held at 7:15 the same place and night. Thanks to Billie Carpenter, secretary, and Jessie Pearl Scott, president, for this report.

They're planning big things at Monroe now. About the biggest is the banquet that the union in and around Monroe is sponsoring. If you don't believe they're going to have a grand and glorious time just ask Elizabeth Langford.

Wish that you all could see the "Electric Spark" published by the Live Wire Union. The last issue, December 5, contained a most interesting article entitled and taken from "Ye Olde Inne." Here's some more excerpts from the paper. Last month the young people of the Moss Bluff Methodist Church effected the organization of a young people's division. The interested group has had regular Sunday evening meetings, several social functions, and has entered into all of the activities of the Live Wire Union. Keep things going, Moss Bluff, we're with you and for you.

As guests of Mr. and Mrs. Fred Weber out at their place north of Moss Bluff, the young people of the Live Wire Union turned out about fifty strong to perform the disappearing act with "tons" of weiners. Games, songs and good fellowship with plenty of fun reigned, and as the night was clear and chilly all had a good time.

The new officers of this union are: president, Madge Hudson, Lake Charles; vice-president, Fay White, Moss Bluff; treasurer, Vivian Van Norman, Lake

Charles; publicity superintendent, Mary Moreland, Lake Charles; and director of recreation, Lola Trousdale, Lake Charles. Augustus A. Mayo, director of the Lake Charles District and Mary Moreland are to be congratulated on "The Electric Spark."

W. D. BODDIE.

## AMORY CHURCH TO BE DEDICATED

Dear Dr. Duren: Please announce in our Christian Advocate that Bishop Hoyt M. Dobbs will dedicate our new Methodist Church here in Amory, Miss., on the morning of December the 20th, at the eleven o'clock services.

We extend a cordial invitation and hearty welcome to all former pastors of the church, to all who have served the Aberdeen District as presiding elders, and to all others who can be with us on the happy occasion.

You will recall that we lost, by fire, our magnificent hundred thousand dollar church on February the 26th of this year with all of its furnishings.

We have paid off the old debt of \$9,270.00 on the church which burned. We have rebuilt and furnished this one free of debt. We have a more adequate and beautiful church than we had.

We had our first service in the new church on November the 15th.

We are all happy and praise God from whom all blessings flow.

We extend to you and yours a special invitation to be with us. I am,

J. A. GEORGE.

## SEASHORE DISTRICT STEWARDS MEET

The District Stewards' meeting for the Seashore District of the Mississippi Conference met at Wiggins, Miss., December 7. Dr. L. J. Power, presiding elder, convened the meeting at 11 o'clock. Twenty district stewards and alternates represented the twenty-eight pastoral charges of the district. Eleven pastors were present: Rev. G. H. Thompson, of Lumberton; L. E. Alford, of Moss Point; Dr. E. Vickers, of Saucier; V. R. Landrum, of Poplarville; G. E. Allan, of Purvis; Olla Nix, of Vancleave; S. E. Flurry, of Leakesville; J. E. Flurry, of Logtown; H. Melard, of Kreole; A. J. Boyles, of Bay St. Louis, and D. T. Ridgway, of Wiggins.

Dr. L. J. Power entertained the stewards and pastors at a luncheon served by the ladies of the Wiggins Missionary Society at the Woman's Club.

D. T. RIDGWAY.

## Christian Education

### CHURCH SCHOOL LESSON, DECEMBER 20

By Dr. J. R. Countiss

#### THE SUPREME GIFT OF LOVE

Once again we approach the Christmas season. What does Christmas mean? What should Christmas be? It should be Christian, permeated and glorified by the the spirit and life of him whose birth we celebrate. Ancient men observed the

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season because the shifting earth once more turned its face toward the sun, the nights shortened, the days lengthened, and there was promise of increasing warmth that would bring cheer and comfort, awaken life and stimulate growth. It is beautifully fitting that Christians should commemorate the coming of the Sun of Righteousness, the passing of the long, dark night of man's ignorance of God's love and mercy, and the return of spring to the soul.

Naturally, it is a season of joy and thanksgiving, of love and good will. Its motif of radiance—bright lights, brilliant colors, stirring music. The somber and the selfish are cast aside and a halo of joy and peace encircles the world. Even the miserly Scrooge feels a warmth about the cockles of his heart and rushes out to spread the joy of "Merry Christmas" among the needy and unfortunate, giving generously, but receiving far more than he gives. It would not be Christian to dim the lights nor dampen the joy that swells alike in the heart of youth and age, of rich and poor. The Christmas spirit spreads far beyond devout Christian circles. Across the years the writer remembers the cheery "Merry Christmas" of a devoted Jew. It is still far from noon in a darkened world, but far and wide the gray dawn breaks, and lengthening days proclaim the birth of life and brotherhood.

Christmas should be a season of love. Christian love is not merely love for the lovely, manifested by friendship for the friendly and by gifts to givers. Godlike love is love for the unlovely, shedding its beneficence on the evil and the good, on the just and the unjust. It is disinterested, generous. It is more than the pity that bestows charity. It gives of itself, sharing its life with the needy, the sorrowing. From the beginning the heavens have declared the glory of God and the firmament has shown his handiwork, but not until he shared his life with humanity through the person of the Son of Man was his true nature known and the depth of his love revealed. When Jesus came the shocking surprise was that he seemed to ignore those esteemed good and great while he sought out the sick and the wretched, and accompanied with harlots, publicans and sinners. The Great Physician was found with the sick. Love like his is the test of the validity of our Christianity.

Such love can originate only in God.

Divine unity implies human unity. Brotherhood leads to a knowledge of fatherhood. Love is of God and God is known only as love is exercised. It is the organ of spiritual knowledge, and God dwells in every unselfish lover, whatever his race or creed. Judgment day divides the race not by profession but by practice, and men enter with Christ not because they have acknowledged his name but because they have shared his nature and his work. It is destined to be a day of great surprise, of surprise greater than that when a Pharisee prayed and a publican smote his breast, greater than when the rich gave of their abundance and the award went to a widow whose offering scarce tinkled in the temple treasury, but rang the bells of heaven. Christmas without love is Christmas without Christ.

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

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## ALSO

By Charles Granville Hamilton,  
Aberdeen, Miss.

The wandering star comes home;  
The lost sheep finds the fold;  
And out of the darkness and cold,  
Willing no longer to roam,  
We, too, come home.

## A POWERFUL CHURCH

The church that has lost from its ranks the Divine leadership can be but a dead church. The church that has lost its power to witness for God can be but a powerless church. The church in which souls are not born into God's kingdom can be but a divorced church. The bridegroom has been divorced and no longer abides therein. I do not mean the church which takes in many members, or does big things in a financial, social and intellectual way; but a church into which many souls are born into God's kingdom, and become heirs with Jesus Christ to eternal life. When a church becomes a witnessing church, and her members reflect the glory and brightness of the living Christ in their conversations, acts and deeds, and His divine love is felt and seen as they mingle with a cold and indifferent world, then we are going to see a powerful church and take her place in the ongoing civilizations. The church is the only medium through which the peoples of the world can expect to enjoy international peace, and be taught the brotherhood of man, by a realization of the fact that we have one common Father. There are millions of people who claim the church as their mother but do not know Jehovah as their father. They have never been born into his kingdom. They have never felt his tender loving touch and heard His melodious voice, that no other personality in all the universe can give. The Son of God was baptized into and became the divine leader of the church, and taught His disciples how to carry His church on after He was gone. He knew that in order for the church to make progress and continue as a saving force in the world that she must still have divine leadership; therefore He warned them to tarry in Jerusalem until they be endued with this divine power, after which they were to become witnesses unto Him both in Jerusalem, and in all Judea, Samaria and to the uttermost parts of the world. To have gone out into the world without this power they would have been utter failures as far as the evangelization of the world was concerned. They may have had big

organizations, and big churches as the Pharisees and Sadducees had but powerless to advance the kingdom of God. Men must know God; men must know Jesus, and men must know the Holy Spirit in order to fully co-operate with our father in carrying on His church here on earth. There was a time when men knew God through His prophets, and then His Son came and men knew Him through His Son, Christ Jesus, and when He went home to His Father He sent the promise of the Father, the Holy Ghost, and today we are to know God through the Holy Ghost. He is an ever present personality who will abide in every human soul that will qualify under His divine leadership. Jesus in His priestly prayer as recorded in the 17th chapter of John, prayed that His disciples may be sanctified by truth, and then said thy word is truth. Then He prayed that they may have a oneness with Him and the Father, and we can only have this oneness as we live with them in the same spirit. He prayed that, I in them and Thou in me that they may be made perfect in one, that the world may know that Thou hast sent me, and that Thou lovest them as Thou lovest me. Now in the same prayer He wants you and me to know that we can enjoy this same

fellowship with them as did the Apostles, so He prays this, neither pray I for these alone, but for all who may believe on me through their word. This includes you and me in His prayer, therefore it behooves us to continue in prayer and supplication until we have that oneness with God that He may speak and act through you and me. When the church of God puts on her beautiful robe of Holiness and makes room for this divine guest she will no more be a dead church, no more will she be a powerless church, no more a divorced church, but the bridegroom. Jesus Christ shall come back and abide in His church and many souls shall be born into God's kingdom. When this takes place then every member shall become a living witness of the kingdom of God, and of His oneness with His children here upon earth. We all shall partake of the blessings included in our Lord's prayer when he said that they are not of this world even as He was not of this world, meaning of course that our citizenship was in heaven though we at present make our abode here on earth.

W. Y. MILLICAN, M. D.

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## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

"A ship was wrecked in the South Seas. A few sailors, clinging to wreckage, made their way to land, only to discover, when they drew themselves up on the shore, that they were on a cannibal island. Which is better—to die by drowning in the sea, or be served up as a 'joint' at a cannibal feast? They talked it over. Finally one said, 'Before I jump back into the sea, I'm going to take a look at the man-eaters.'"

"He crawled to the top of a small hill



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nearby and peered cautiously into the island. The others, watching him anxiously, saw him suddenly jump to his feet, beckon excitedly to them, and cry, 'It's all right, boys, come on. We're safe. Here's a church.' They at once jumped to their feet with cries of relief. What luck! How quickly their spirits rose. Where their lives had not been worth two pence before, now they knew they were safe. For isn't life safe where the church has gone? Of course it is. There human beings are worth something. Life is sacred." (Ray E. Phillips, in "The Bantu Are Coming.")

Many of us in America take our blessings as a matter of fact. But we too might be counted merely cogs in a tribal machine or a zero in the number representing our people if Jesus had not lived on earth. The approach of another Christmas season should remind us of the countless fruits of the Incarnation. The advent of Jesus has given value to every man, woman, and child. The Cross reveals God's estimation of the worth of every soul.

In the help of Jesus lies the possibility of every improvement in society, of good will in all the world, so that all the burdened and troubled people of this earth may find a just and lasting peace. Christ is everywhere available. The redemption of the human race waits today for the possession of the personal and social imperative as taught and lived by the Son of God and shown in His willingness to die to save all men from their sins.

"In Thy presence is fullness of joy." Christmas opens up His presence. So may Christmas bring a new richness and a new dignity and a new gladness in our living.

And consider what a privilege to belong to the Church of Christ. What an honor and what a responsibility! When men and women, boys and girls unite with the Church, they worship a Savior and accept Christ as Lord. Without the Church, there is no hope for mankind. With Christ and the Church, there is proclaimed God's way of salvation. With Christian instruction, all mankind can learn the ways of God.

### PRAYER

Our Father, we thank Thee for the power of Christianity that we see in human lives. Our love for Thee causes us to love all that is Thine and brings joy and gladness in Christian service. We thank Thee for eternal life.

May Christ ever dwell in our hearts that we may have power over every temptation. The presence of Christ drives out the power of evil. And in all our living, may we witness for Christ. In Christ we find our soul's desire. Help us to serve Him effectively. We offer our prayer in the name of our Savior, Jesus Christ.

### FOR NEARLY FORTY YEARS

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Crazed nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STAN-BACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. At all drug stores. Trial size 10c. Economy size 25c.

### For Quick Cough Relief, Mix This Remedy, at Home

No Cooking. No Work. Real Saving

Here's an old home remedy your mother used, but, for real results, it is still the best thing ever known for coughs that start from colds. Try it once, and you'll swear by it.

It's no trouble at all. Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking is needed—a child could do it.

Now put 2½ ounces of Pinex into a pint bottle, and add your syrup. This gives you a full pint of actually better cough remedy than you could buy ready-made for four times the money. It keeps perfectly, tastes fine, and lasts a family a long time.

And there is positively nothing like it for quick action. You can feel it take hold instantly. It loosens the phlegm, soothes the inflamed membranes, and helps clear the air passages. No cough remedy, at any price, could be more effective.

Pinex is a concentrated compound of Norway Pine, famous for its prompt action on throat and bronchial membranes. Money refunded if it doesn't please you in every way.



## In Memoriam

### MRS. WILLIE IDA WARD

About the noon hour of September 30, there passed from the Belmont community one of God's real saints. Mrs. Willie Ida Ward was the wife of the Rev. M. L. Ward, one of our faithful local preachers. Sister Ward was born October 17, 1864. She lacked only seventeen days reaching her seventy-second year.

There is this beautiful fact about her life; she gave her soul to God in early childhood, joined the Methodist Church, and ever after lived a faithful Christian life. Father age had placed upon her head a snowy crown of hair, but he had not dampened her beautiful Christian disposition. She was loved by everyone who knew her, and she loved everybody, but God most of all. She died as she had lived, trusting in God.

The deceased is survived by three sons, six step-sons, and one daughter. She gave to each a mother's love, and no love could have distinguished from her loving ministry to the children that she made any difference between those of her birth and the step-sons. She was a faithful wife and Christian mother. We miss her very much.

The funeral service was conducted by her pastor, Rev. Martell H. Twitchell, assisted by the Rev. Marvin Heflin, pastor of the Methodist Church at Red Bay, Ala. Interment was at the Walton cemetery near Fulton, Miss. This was Mrs. Ward's old home community in which she was reared.

A beautiful floral tribute was presented to Sister Ward by her many friends. The heartfelt sympathy of the whole community is extended to the bereaved.

At the request of Rev. M. L. Ward.

By REV. M. H. TWITCHELL,

Pastor.

### NORMAN WALLACE RAMSAY

A little over a half century ago, the Giver of all good and perfect gifts saw fit to bless another home with a tiny beam of sunshine which was gradually to grow and develop into a manhood that was honest, noble, clean, upright and highly esteemed. So on August 18, 1879, God sent this tiny beam of sunshine to this earth in the form of Norman Wallace Ramsay, who grew into a ray that was a guiding light to all who knew him.

Born and reared in a Christian home, he gave his life at an early age to God, and his life's work to his church and community in which he lived and served.

Married on November 19, 1908, to Etta

Stewart, he further pledged himself to God in building a Christian home where love, harmony and honor were to be found.

Having finished his life's work in the Vancleave community where he was born, reared and educated, and fulfilling his vows to God and man on November 12, 1936, the spirit of our beloved friend and brother, Norman W. Ramsay, took its flight to another world for its eternal, abiding place, thus leaving the community and a host of friends elsewhere shocked by his sudden death. But these saddened hearts have found consolation in the very fact that he is leaving a vast heritage in the lives and hearts of the colored people as well as those of his own race.

Mr. Ramsay stood for everything that was high and noble in both private and public life, and he will always be remembered as a most faithful worker in the Methodist Church, never refusing anything, having served as a steward or superintendent of the Sunday school from the time he first became a member up until the time of his sudden departure. Also as an active worker in public school life as well as other community activities. But the community is blessed in knowing that he has left four sons who have inherited his noble character, his Christian traits and his willingness to carry on his life's work where he has left it.

Besides these four sons, Wallace, Kibble, Vertis and Wyeth, he is survived by his wife, Etta Stewart Ramsey, a step-mother, Mrs. Lula B. Ramsey, several brothers and sisters, numerous other relatives and a vast host of friends which was well proven by the large attendance at the funeral and the beautiful floral offerings. But if the hearts and tongues of this dear family and these friends could speak in unison to Thee, Dear God, the answer to Thy call would be:

"Not yet, not yet, oh Dear Lord, would be our truthful plea

To give our loved ones from this world

To live and abide with Thee

But as our will must be Thy will

And our destiny is in Thy care

Give us the strength to carry on

Is our deep and silent prayer."

MRS. F. O. ALLEN.

### RESOLUTIONS

Whereas, a beautiful, busy, consecrated life was finished when our beloved past zone leader, Mrs. G. W. Robertson, was called to come up higher and enter into the reward that awaits God's people; and

Whereas, the Missionary Societies of

the Lexington zone of the Greenwood District recognize the great loss they have sustained in the death of Mrs. Robertson; therefore be it

Resolved, first, that in the death of Mrs. Robertson, our zone has lost a leader in Christian work, efficient, faithful, and devoted to the Missionary cause.

Second, that we submissively bow to this dispensation of Providence, and pray that every woman in our zone, in emulation of her Christ-like life, may be inspired to more loyal missionary service.

Third, that a copy of these resolutions be spread upon the minutes of this zone meeting and copies be sent to the local paper, to our church organ, and to her husband and co-worker, Brother Robertson.

MRS. R. P. JOHNSON,  
MRS. J. K. BOATWRIGHT,  
MRS. JAS. T. McCAFFERTY.

### BURKE ON EDITORS

Edmund Burke, who probably never saw a religious newspaper, defined the duty of a church paper's editor to his readers, a hundred and seventy-one years ago.

He was writing about what an elected member of parliament owes to his constituents, but he might have been talking about an elected Church editor's obligation to the rank and file of the church.

"He owes you," said Burke, "not his industry only, but his judgment; and he betrays instead of serving you if he sacrifices it to your opinion."

Here Burke put his finger on the difference between the secretary of an assembly, whose minutes must never vary from the action of the meeting, and a man who is appointed to look at the life of the day from the point of view of a Christian observer.

It is the difference between choosing the skill of an accurate recorder and choosing the judgment of an admittedly fallible observer.

There's plenty of risk in the second choosing, of course; but its chief danger is that the one chosen as an interpreter should be scared into becoming a chronicler, with the bias of those who intimidate him.—The Christian Advocate (Northwestern).

Once at a dinner, a lady said to Lord Northcliffe: "Thackeray awoke one morning and found himself famous."

"When that morning dawned," Northcliffe replied, "Thackeray had been writing eight hours a day for fifteen years. The man who wakes up and finds himself famous, madam, hasn't been asleep."—London Opinion.

## MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Ave., Louisville, Ky., Tuesday, January 19, 1937, at 9 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before January 9, 1937. No application will be entered on the Calendar after this date.

T. D. ELLIS, Secretary.

## PILGRIMAGE TOURS

Dr. J. M. Rowland, in conjunction with Mr. W. M. Cassety, of Nashville, Tenn., is scheduled to conduct one of the Pilgrimage Tours to Palestine next summer. Dr. Rowland, who is the editor of the Richmond Christian Advocate, has already made four trips to the Holy Land and is, therefore, perfectly familiar with all the territory to be covered and knows the best guides to be had. The editor of this paper made the trip with Dr. Rowland in 1924. Those wishing to take such a trip would do well to get in touch with Dr. J. M. Rowland, Box 584, Richmond, Va.

## AN APPRECIATION

The Samaritan woman that St. John mentions was one of the purest, holiest characters in history as shown by her mind and influence.

After Jesus' patient talk with tedious Nicodemus when He asked him, "Art thou a master of Israel and knowest not these things?" why, He must needs go through Samaria. Maybe the excursion into Samaria was to refresh Himself in communion with some congenial kin people who could understand what He was talking about. She was a woman of sorrows and acquainted with grief like Tamar in Genesis 38, knowing the Law in Deut. 25:5 which was discussed in Matt. 22:24, 25, 26. There is no indication in the record that Jesus forgave her any sin. He was trying to get intelligent attention of a spiritual minded messenger. She left her household work and hastened eagerly into the city with the wonderful news that had been told her. She does not seem to have any guilty shame about all the things that she had ever done—but rather had an appealing dignity—a convincing missionary. She must

have been as much above reproach as Caesar's wife, for men of that age—or any other age—are not brought to Christ by lewd women. It is a strange idea for commentators to advance.

Most preachers crave this woman's success in visible converts. To state that this spiritual conversation of Christ Jesus' was with an infamous "alien" is a matter for angels' tears and imps' laughter. That rendition and the quotation of half the text might be inspired by inherited jealousy. She seems like a counterpart of Simeon, in Luke 2:25, in her appreciation of the Lord Christ.

MRS. S. C. STONE.

## MR. BABSON SAYS

Roger Babson, as moderator, has thrown a bomb into the Congregationalist ministry, relative to the Sabbath and their preaching. He says, "We need more preaching in the sermon; not three parroted platitudes; more 'Thus saith the Lord,' not more lounging space in the sanctuary; more conviction in the pulpit and contrition in the pews, not provision for the foursome or the country jaunt before dinner; more sense of God, that would render utterly trivial the itch for golf and filling stations. . . . Our pastors may make their sermons as inoffensive as Theosophy and our churches as luxurious for the lazy as a liner's smoking room; and yet save nobody from going straight to such a hell as Jonathan Edwards himself would not have dared to describe in public."—Herald of Holiness.

## QUARTERLY CONFERENCES

### LOUISIANA CONFERENCE

#### Baton Rouge Dist.—First Round

St. Francisville, at St. Francisville, Dec. 20, preaching 11 a.m.; Q. C. 3 p.m.  
Jackson, at Jackson, Dec. 20, preaching 7:15 p.m., Q. C. following.  
Istrouma, Dec. 27, preaching 7:30 p.m.; Q. C., Jan. 6, 7:30 p.m.  
Baker, at Baker, Dec. 27, preaching 11 a.m.; Q. C., 2:30 p.m.

## Attention, Pastors! . . . .

### BARGAIN STATIONERY OFFER

500 Letterheads 8½x11, printed on 20lb. Hammermill Bond

and

500 Envelopes, size 6¾, printed on 20lb. Hy-White Stock

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512 CAMP STREET C. MILTON CHALMERS NEW ORLEANS, LA.

**\$5.50**

Clinton, at Clinton, Jan. 3, preaching 11 a.m.; Q. C., 2:30 p.m.  
Baton Rouge, First Church, Jan. 3, preaching 7:45 p.m.; Q. C., Jan. 13, p.m.  
Gonzales, at Carpenter's Chapel, Jan. 10, preaching 11 a.m.; Q. C., 2:30 p.m.  
Zachary, at Slaughter, Jan. 10, preaching 7:30 p.m.; Q. C. following.  
Denham Springs, at Live Oak, Jan. 17, preaching 11 a.m.; Q. C., 2:30 p.m.  
Walker, at Walker, Jan. 17, preaching 7:15 p.m.; Q. C. following.  
Kentwood, Jan. 24, preaching 11 a.m.; Q. C., 2:30 p.m.  
Amite, Jan. 24, preaching 7:30 p.m., Q. C. following.  
Pine Grove, at Montpelier, Jan. 31, preaching 11 a.m.; Q. C., 2:30 p.m.  
Pontchatoula, Jan. 31, preaching 7:30 p.m., Q. C. following.  
Springfield, at Springfield, Feb. 7, preaching 11 a.m.; Q. C., 2:30 p.m.  
Natalbany, at Natalbany, Feb. 7, preaching 7:30 p.m., Q. C. following.  
Plaquemine, Feb. 14, preaching 11 a.m.; Q. C., 2:30 p.m.  
Hammond, Feb. 14, preaching 7:30 p.m., Q. C. following.  
Lottle, at New Roads, Feb. 21, preaching 11 a.m.; Q. C., 2:30 p.m.  
Greensburg, at Greensburg, Feb. 21, preaching 7:30 p.m., Q. C. following.  
Angle, at Mt. Hermon, Feb. 28, preaching 11 a.m.; Q. C., 2:30 p.m.  
Franklinton, Feb. 28, preaching 7:30 p.m., Q. C. following.  
HENRY BOWDON, P. E.

### Ruston Dist.—First Round

Clay, at Clay, Dec. 13, a.m.  
Jonesboro, Dec. 13, p.m.  
Bienville, at Bienville, Dec. 19 (Saturday), p.m.  
Eros, at Eros, Dec. 20, a.m.  
Hodge, at Hodge, Dec. 20, p.m.  
Athens, at Athens, Dec. 27, a.m.  
Haynesville, Dec. 27, p.m.  
Choudrant, at Choudrant, Jan. 3, a.m.  
Ruston, Jan. 3, p.m.  
Sibley, at Brushwood, Jan. 10, a.m.  
Ringgold, at Ringgold, Jan. 10, p.m.  
Minden, Jan. 17, a.m.  
Haughton, at Haughton, Jan. 17, p.m.  
Cotton Valley and Springhill, at Cotton Valley, Jan. 24, a.m.  
Gibland, at Gibland, Jan. 24, p.m.  
Bernice and Farmerville, at Bernice, Jan. 31, a.m.  
Arcadia, Jan. 31, p.m.  
Calhoun and Downsville, at Calhoun, Feb. 7, a.m.  
Homer, Feb. 7, p.m.  
Dubach, at Dubach, Feb. 14, a.m.  
Simsboro, at Antioch, Feb. 21, a.m.  
LOUIS HOFFPAUR, P. E.

### NORTH MISSISSIPPI CONFERENCE

#### Greenville Dist.—First Round

Arcola, Dec. 11, p.m.  
Coahoma, Dec. 13, a.m.; Dundee, p.m.  
Leland, Dec. 16, p.m.  
Duncan, Dec. 20, a.m.; Dublin, p.m.  
Greenville, Dec. 27, a.m.  
Hollandale, Jan. 3, a.m.; Glen Allan, p.m.  
Merigold, Jan. 10, a.m.; Boyle, p.m.  
Shelby, Jan. 13, p.m.  
Clarksdale, Jan. 17, a.m.; Lyon, p.m.  
Dubbs, Jan. 18, 2 p.m.; Tunica, p.m.  
Indianola, Jan. 20, p.m.  
Gunnison, Jan. 24, a.m.; Rosedale, p.m.  
Shaw, Jan. 31, a.m.; Cleveland, p.m.  
J. R. COUNTESS, P. E.



NEW ORLEANS  
**Christian Advocate**

Vol. 83—No. 52.

NEW ORLEANS, LA., THURSDAY, DECEMBER 24, 1936.

Whole No. 41214.

**BENEDICITE**



From the Painting of W. H. Y. Titcomb



# Wallet of the Week



THE WORLD'S NOBLEST ARCHITECTURE is devoted largely to religion and found its inspiration and incentive in man's devotion to God. The great cathedrals, massive, grim, imposing and historic, are singularly expressive of the religious impulse of the race. St. Paul's, St. Peter's, St. Sophia, Notre Dame and the Cathedrals of Cologne and Milan are world-renowned examples. To these must be added the Cathedral of St. John the Divine and others now in process of building, and the architecture of famous mausoleums, such as the Taj Mahal, which responds to a kindred emotion.

\* \* \*

IN TUTANKHAMEN'S TOMB, the Archaeologist found a tiny wreath made of olive leaves, blue water-lily petals and cornflowers. According to the *London Times*, it rested upon the brow of the face on the outer coffin, and it probably represented the last act of devotion on the part of his disconsolate young queen. After these thousands of years in which the king and his deeds have been forgotten, the story of love lives on; even though it was expressed in a little chaplet of flowers without either a word or a legend for its interpretation.

\* \* \*

DICTATOR JOSEF STALIN, according to a news release of *Time*, "caused all except seven, of one hundred and fifty-four thousand proposed amendments to the Russian Constitution "to be laid aside." It is further said that the one hundred and forty-six articles of the Constitution were adopted in one hundred and twenty minutes. At the call for the vote, two thousand and sixteen delegates approved by merely raising the "Red delegate's card." The principal amendment adopted commits Russia to an alliance with France against Germany in case of war.

\* \* \*

THE TOWN OF PISA in Italy, once very near to being the mistress of the world, is known today more for the leaning tower of the Piazza del Duomo than for anything else. The city was once a prosperous port from which ships went out to every port of the Mediterranean Sea. Her ships carried the Crusaders to Jerusalem. Ambassadors were maintained at Jerusalem and other great centers in that day. Pisa drove the Saracens out of Sardinia and even brought Venice to terms. Today one would not suspect that it had been a port, there is neither quay nor sail and the shore of the sea is six miles away. No evidence of her one-time commercial and maritime grandeur remains.

TIME IS A FACTOR in everything that is substantial. The vegetable comes to perfection and perishes in a single season, but it requires a hundred years to grow the sturdy oak, and the period of growth for the towering and stately sequoia is more than a thousand years. From the days of the pyramids to the present, it has required hundreds of years for the completion of the world's famous buildings. Religion and literature both represent travels of devotion and thought—a pathway which fades into the mists of human history. Time is truly a factor in all worthy achievement.

\* \* \*

FLORENCE, THE CITY OF DANTE, is in a peculiar sense the art capital of the world. Many of the masterpieces, which belonged to this historic city on the Arno, have followed the westward course of empire and prosperity, but written into the very structure of the city is a glory which has resisted the despoiler's desecrations—the Strozzi Palace, the Pitti Palace, the home of the Medicis, and the Baptistery, one of whose doors represents twenty-seven years of continuous labor by Ghiberti, and was described by Michelangelo as being worthy of forming the entrance of Paradise.

\* \* \*

POPE PIUS XI, whose health is a matter of serious concern, is said to be suffering from a paralytic stroke. The condition of the aged Roman Pontiff is a matter of interest and solicitude throughout the world, regardless of church affiliation. No matter what the ecclesiastical differences which divide us, all men have an interest in one who seeks to promote the will of God in the living of men. The Pontiff of Rome wields the widest influence and exercises the most absolute authority of any Christian leader on earth.

\* \* \*

THE SOCIETY OF THE GODLESS in Spain, says the *Religious Telescope*, have sent their friends in Russia gifts and thanks for their moral support. The gifts consist of works of art and religious antiquities taken from the Catholic churches in Spain. These are to be placed in the Museum of the Godless in Moscow. It would not be amiss for those ruthless desecrators to visit the memorial arch of Titus, the man who plundered the temple in Jerusalem, and carried off its precious treasures to Rome. On that arch they may behold the seven-branched candlestick, not the symbol of his morality, but the emblem of his blasphemy and the badge of his eternal infamy.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

## EDITORIAL

### THE PRINCE OF PEACE

Once again the cycle of time brings us to the season when we celebrate the event by which the minds of men everywhere are disarmed. For nearly two thousand years the birth of the Prince of Peace has been the theme-song of a constantly increasing host around the whole earth. Through that event was created a civilization in which there is neither national nor racial limitation, a civilization upon whose confines the sun never sets. The bond of the new civilization was the angels' good tidings of great joy to all people. The royalty of the new-born Prince was not proclaimed by any gaudy show, the devisings of human hands. He was not born of the great, nor was he cradled behind the draperies which measure social and economic distances in the estate of man. He was the child of Galilean peasants and his natal chamber was a manger in obscure Bethlehem. But notwithstanding the lowly station of this long-expected Prince, he was no wandering star emerging from the mists of the unknown—He was a child of the Hebrew race, and his descent and character had been minutely charted by the prophets of God. In spite of his lowly beginning, he rose to the station for which he was born and his royalty was established in the service to which he was destined, "He shall save his people from their sins." It is not, therefore, because of earthly splendor, or a lineage of noble blood that his coming is proclaimed with the joyful notes of the Christmas season, but for that royalty of heart which came to flower on Calvary and the cross. It is as the suffering Servant of mankind, the Prince of Peace, that we hail his birth in Bethlehem. In anticipation of that service, the angelic hosts sang the jubilate of that first Christmas night over the Judean hills. Because of that service, more than half a hundred generations have caught up and repeated the refrain of the angel song, "Peace on earth and good will to men." And because of that service, the joy of that first Christmas night has been caught up and reflected in the customs and the thinking of every land. The joy of the Christmas season is the irresistible response

of the world to the suffering, serving, Redeemer-Prince of Peace.

### LOOKING AHEAD

With our next issue, we close the ledger for 1936. In that number we expect to feature the Missionary Council which meets in New Orleans, January 5-7. It is our purpose to carry the program in full so that those who may not be able to spend the entire time will be able to select the features in which they are particularly interested and arrange their visit in a manner to get the most out of their stay at the Council.

In the first issue of the New Year, it is our plan to change the arrangement of the paper so that it may conform to the pattern which was discussed at the Annual Conferences. We will continue the page for the Women, and we hope to get a better representation of the work of the Laymen and Young People than has been possible in the past. Two full pages will be assigned to each of our patronizing Conferences, and we purpose to add a page of fire-side stories and incidents. To compass this task, we shall probably have to insist upon a stricter adherence to the space limits assigned to all features, but we know that our friends will appreciate the reason for that.

One feature which we had expected to add we have found to be impossible. We refer to the Wesley Translation of the New Testament. The weekly portions would require a page and a half of the paper. We are not able to allot that much space for any feature, and we do not believe that the changes which Mr. Wesley made are of sufficient importance to warrant the assignment of so much space when it would seriously handicap other necessary features. We do not offer this explanation as in any sense an adverse criticism of Mr. Wesley's Translation.

We invite the Bishop, the presiding elders, and every charge, church and church member to join us in the effort for a greater Advocate. Your contribution will help to give every issue a local flavor and

a personal tang that will do much to increase the popularity of the paper with the people. If there should arise anything which you do not understand, a business matter or otherwise, write us. The Advocate office has one policy which it seeks to live up to: "To do right, even when we know it is wrong." In other words, it is our intention to give every subscriber and friend of the paper a square deal according to his interpretation of the facts when we can do so without doing violence to the policy of the paper or to the rights of others.

For all the Advocate family, we wish a glad, a blessed Christmas, and a happy New Year.

### REV. F. N. SWEENEY DIES

News reaches us of the death on last Saturday of Rev. F. N. Sweeney, of Franklinton, La. Brother Sweeney was received in full connection into the Louisiana Conference thirty-seven years ago, and while he never occupied a great place, as places are ranked, he gave to every field his best in faithful and devoted service. In retirement, his loyalties were unchanged, and he continued to work in his home church until failing health compelled him to give up his task. For nearly a year he had been able to do little work and for many weeks he had been seriously ill. For a time it seemed that he might be at least partially restored to health, but on Saturday he met the angels and with them he passed through the gates eternal. The funeral was held at Franklinton Methodist Church on Sunday afternoon.

### OUR JOURNALISTIC MONITORS

For a time the unfortunate episode connected with the British throne furnished streamer grist for self-appointed American-Press critics. When interest began to wane retainers like those assaulting the house of Jason began an attack upon the Archbishop of Canterbury for no other reason than that he insists upon the decencies of English civilization. Now these monitors of morals are undertaking to raise a hue and cry against the W. P. A. for digging up some very damaging evidence regarding the "degrading effects of alcoholic drink." Have you ever looked at the advertising pages of such papers for an explanation?

## Editorial Miscellany

• By Dr. H. T. Carley

### THE OLD-FASHIONED CHRISTMAS TREE

The old-fashioned Christmas tree!—you don't see it anymore, more's the pity.

The big holly tree, with plenty of red berries, has just about disappeared; but in those days they were plentiful. Every boy knew where several of them could be found.

Christmas eve was the time for the community celebration, and the church or the school house was the place. A committee was appointed to get the tree and place it. What a thrill the children had—and the grown folks, too—when the wagon drove up to the door of the school house and the committee, with an air of importance, unloaded the tree and set it up in the designated place!

Another committee had charge of receiving the presents and placing them on the tree. Everybody in the community was sure to get at least one present. Members of families gave to each other; friends gave to friends; sweethearts gave to sweethearts; always some jokester gave something ridiculous to somebody that created loud guffaws of merriment when opened—and sometimes not a little resentment on the part of the recipient. The committee was sworn to secrecy as to who brought what. It was a brave adventure for the little boy to take his package with the little girl's name written on it to the committee—and vice versa!

And there was a program committee. A Christmas song and a prayer by the preacher and several readings, most of them about Santa Claus, were inevitable; and, most beautiful of all, the reading of the Christmas Story.

Everybody went to the Christmas tree. If it was cold—as it nearly always was on Christmas eve in the olden days—the stove was packed full of wood and heated redhot; so the house was comfortable. Many an "Ah!" and, "Isn't it beautiful!" were heard as the crowd caught its first glimpse of the tree. And it was beautiful, with the red berries shining out from the green leaves, the lighted candles sputtering on every limb, the tinsel and other decorations sparkling all over the tree, and the smaller presents dangling from almost every twig, with the larger ones placed at the foot of the tree.

Is there a Santa Claus? Certainly there is a Santa Claus. We have seen him many a time. Just when the little folks were beginning to think the program would never end, there was a commotion at the door, the stamping of feet and the jingling of bells, and Santa himself came stalking in. Who that ever saw that rubicund smiling face, those flowing locks surmounted by the tasseled cap, that red suit sprinkled with snow, and those black boots can say, "There is no Santa Claus"? Every memory of childhood, the shining light in every baby's face, the surging love in every mother's heart says, "There is!" Such testimony is unimpeachable and irrefutable.

And then Santa distributed the presents. Each one was opened as received. Every recipient enjoyed his own and his neighbors'. (Except Jimmy Jones, the gawky youth, to whom some wag had given an elaborately decorated moustache cup!)

The old-fashioned Christmas tree exemplified the spirit of Christmas. The tree has departed, but not, thank God, the spirit.





# News and Views



## A SOUTHERNER TALKS TO THE SOUTH

By R. B. Eleazer

I am a son of the South—of South Carolina lineage, a Tennessean by birth and a Georgian by adoption. Hence I am interested in the South's problem of race relations not as an outside critic, but as a member of the family, frankly discussing here in the family circle our family responsibilities.

Nor am I among those who would break down the traditions of the old South. On the contrary I have the greatest respect for the best of those traditions. Far from wishing to depart from them, I can only hope that we of the new South may be as true to them in the changed conditions of our generation as the best of our ancestors were in theirs.

We learn, for example, that multitudes of slave owners, caught in a system for which they were not responsible and which they did not approve, sought long and earnestly for some practical means of ending it. Many of them voluntarily freed their slaves, so that by 1860 there were in America no less than 400,000 free Negroes. Others poured out millions of dollars in colonization or repatriation projects. Had the politicians and partisans North and South been wise enough and patient enough to follow the lead of men like these, a peaceable solution of the problem would have been found and the greatest tragedy in our national history would have been averted.

In the early eighteen hundreds most of the states passed laws making it a crime even to teach a Negro to read and write. Yet in spite of those laws the wives of these same slaveholders gathered their slaves about their feet and gave them the rudiments of education, because they recognized these slaves also as human beings, with inalienable rights to a measure of human opportunity.

Recently I visited the lovely old First Presbyterian Church of Lexington, Virginia—the church of Stonewall Jackson. There they showed me with pride the pew where every Sunday for years Stonewall Jackson taught a class of Negro slaves—because he believed that God was no respecter of persons and that these humble black men also were God's children.

In the same little town in the years following the war, that matchless Virginia gentleman, Robert E. Lee, then president of Washington and Lee University, twice came down to the courthouse square and dispersed excited mobs bent on lynching suspected offenders against the law.

In the light of traditions like these, no Southerner today need apologize for taking seriously the South's obligations to its ten million Negro citizens. Here through no fault of their own and largely dependent for their chance in life upon the white man's justice and humanity, their presence is a challenge no fair-minded man can ignore.

Let me mention briefly certain of these obligations which merit special attention, because so frequently neglected:

1. Perhaps most obvious and most important of these obligations is that of legal protection of the Negro's life and property. Before the law certainly, if nowhere else, American citizens are supposed to be equal. Justice wears a blindfold that she may treat all alike. Yet so common is our American practice of lynching that even the most law-abiding Negro lives constantly under its shadow, never knowing at what moment he may be suspected of crime and hurried away to death at the hands of the mob, with no chance whatever to prove his innocence.

In the last fifty years American mobs have done to death approximately 5,000 persons. Many of these were later found to be the victims of mistaken identity and many more were accused of relatively minor offenses. This distinctive habit of ours, which has no parallel anywhere else on earth, advertises us around the world more effectively than anything else we do. It discredits both our civilization and our religion and renders the missionary's task increasingly difficult in every non-Christian land. Happily the forces of law and decency are steadily gaining in their fight against this crime, and there is reasonable hope that it will ultimately disappear.

Another legal abuse still widely prevalent on plantations and in turpentine and lumber camps of certain sections is that of peonage—the holding of Negroes in a state of bondage by force or intimidation, sometimes under the sanction of laws enacted apparently for that very purpose.

There are good people who still follow this practice and defend it on the plea of necessity. Needless to say it cannot be justified.

A serious condition often encountered in the petty courts is the assumption that every Negro suspect is guilty until he proves his innocence—and that is not always an easy thing for even an innocent man to do, particularly if he be without money and friends.

Justice is much surer in the higher courts, but even among them there are exceptions. Many cases might be cited in which, under the pressure of mob psychology, Negroes have been hastily tried and sentenced to death on evidence that leaves the gravest doubt as to their guilt.

It must be perfectly obvious, of course, that nothing is of greater importance than the sacred preservation for all of equal and impartial justice in our courts.

2. A second obligation which every state and community owes its Negro citizens is a fair measure of opportunity and of public service. In most communities this would mean, first of all, a more generous provision of public school facilities. In hundreds of counties the per capita expenditures for public schools are from six to twenty times as much for the white child as for the colored. In one extreme case of which I know the proportion is nearly forty to one. In one whole state it averages nine to one. Although our public schools were established primarily for the children of the poor, we thus largely deny their advantages to the poorest class of all. Inevitably, of course, society pays for its neglect in ignorance, inefficiency, and crime.

In the towns and cities such public conveniences as paving, water mains, lights, sewers, hospital facilities—the common heritage of our urban populations—are largely withheld from the Negro group merely because it happens to be dark in color and without political power. Such public policies are not only unfair to the Negro, but they are also discreditable to the white man's sense of justice and a serious menace to the welfare of the whole community.

3. We must cease thinking of Negroes primarily in terms of our own convenience, as a race divinely doomed to perpetual servitude to the white man's will.

In the Christian philosophy every human being is an end in himself—never merely the means to some other's end. Slavery violated that principle, and slavery is gone. There are still those, however, who oppose the education of Negroes because they fear that education will make them less submissive servants. There are some who still hold Negroes in hopeless bondage, others who mercilessly exploit their ignorance and helplessness, and many who use them merely as chattels and conveniences. These conditions, too, must pass, as slavery did, because they are inconsistent with Christian ideals and advancing civilization.

But, someone is asking, "Did not God curse one of Noah's sons, turn him black and condemn him to eternal servitude to his brethren?" No, he did not.

Read the story for yourself in Genesis 9, and you will see that God had nothing whatever to do with that unimportant incident and that nobody was turned black. The Negro's color is not the mark of a divine curse, but the result of nature's well-known law of adaptation and survival working through long ages under a tropical sun.

4. Finally, we owe to the Negro, as to all other human beings, an attitude of active sympathy and good will. This surely is what Jesus meant by the universal love of neighbors which he enjoined. If I rightly interpret the mind of Negroes, just the assurance of such an attitude toward them on the part of white people would do more than anything else to lift the shadow from their lives, take the sting of bitterness from their souls, and set them singing with the spontaneous joy that is their natural heritage. It would bind the Negro to us and to America with that devotion and loyalty so often noted as a peculiar characteristic of the race. And it would make easy and natural the solution of many of the problems that now perplex us. Surely such an attitude is not too much to ask! Dr. John Stewart Bryan, Publisher of the Richmond News-Leader, recently put the whole case in these pregnant words: "Education, sympathy, wise counsel and friendly help will as nearly solve the racial problem of the whites and blacks as can be done by human nature."

Henry W. Grady, the South's matchless orator, states our obligation in this great utterance: "Let us give the Negro his uttermost rights, and measure out justice to him in that fullness the strong should always give to the weak. Let us educate him that he may be a better, a broader and more enlightened man. . . . And let us remember—that whatever wrong we put on him shall return to

punish us. Whatever we take from him in violence, that is unworthy and shall not endure. . . . But what we win from him in sympathy and affection, what we gain in his confiding allegiance and confirm in his awakening judgment, that is precious and shall endure—and out of it shall come healing and peace."

## OBSERVATIONS FROM THE SIDE-LINES

By Rev. James H. Felts

It seems that England has furnished the most monumental donkey in the civilized world in the person of her abdicated king. How the mighty have fallen! Movie-dom can do no better, or worse.

"Gone With the Wind" is the most amazing piece of literature of today. It seems to have caught the "public eye." If it is an authentic portrayal of war days between the states, even today, with all its sin and shame, has more of moral fiber and self-respect. Vulgar, profane, offensive to good taste, in word and by suggestion, I have read no more salacious story in my day. It is to be put on the screen. The greater the pity.

The radio is advertising whiskey as a most suitable Christmas present. It is not surprising. It would be surprising if those who sell the stuff should show respect for Christmas, or those who drink it should regard the other fellow. It knows no law but profit, has no age limit, accepts no standards but sales, regards no protest, smiles at the behest of heart-broken parents, acknowledges no master, seeks no good. The only authority it even professes to respect is government license and the oft quoted fact, if fact it is, "people will drink it." Looking back often clarifies the forward vision. I have had my share of appointment making. It is now a settled conviction that our appointments would be more satisfactory if ALL of them were left to those who are given authority to make them. It is often confusing to work intelligently when one is all but constantly told how, who, where, and why. Give presiding elders all the information possible BEFORE Conference. Let them confer with the bishop with the idea of service. They know the needs, or should. Our brethren will be more happily placed, our people better cared for as a whole. Our system is all that we claim. But it will not work miracles, nor will it give satisfaction when dozens of monkey-wrenches are thrown into the machinery. It is not a haphazard business. The greatest care is exercised. It is at its best when personal desires and unholy ambitions and all kinds of politics are eliminated.

Fulton, Ky.

## GLORIA IN EXCELSIS

Those voices from on high are mute,  
The star the Wise Men saw is dim,  
But hope still guides the wanderer's foot,  
And faith renews the angel hymn;  
Glory to God in loftiest heaven!  
Touch with glad hand the ancient chord;

Good tidings unto man forgiven!  
Peace from the presence of the Lord.  
—Robert Stephens Hawker.  
—Christian World, 1934.

## "BEGINNING AT JERUSALEM"

The payment of a just debt is a religious duty. This is applicable to individuals and to institutions. Both must stand or fall before the bar of public opinion and the social conscience.

One of the significant features of the Annual Conferences just closing has been the ringing report of the payment of debts. In many pastoral charges revivals of great power have followed the burning of mortgages and the cancellation of notes past due.

The Bishops' Crusade has been conceived as a two-fold objective which contemplates the payment of debts and the kindling of revival fires in the family circle and at the altar of the Church.

Signed:

HOYT M. DOBBS

## THE MOST ELOQUENT TRIBUTE WE EVER HEARD

On the evening of the day that Woodrow Wilson died, Hon. William Jennings Bryan spoke in New Orleans. He began his address with: "I would be untrue to myself and untrue to you, if I should fail to recognize the thought uppermost in every mind. We are under the cloud of a great bereavement. The fight against death has been lost, but he met the end with calm courage. Some men are party leaders, others are national leaders, and a few are world leaders. As President of the United States, he had to meet graver problems than any other except two. No President ever brought to that office loftier patriotism or greater courage. He carried into the controversy over World Peace as high ideals as any man ever held. His failure to attain his purpose cannot dim his fame. No blow struck for righteousness is without results. When the international anthem shall be sung, which shall gather up the rejoicing of the day the Armistice was signed with that other day when swords shall be beaten into plowshares the name of Woodrow Wilson will be uttered then. And after his mistakes have been forgotten, his substantial accomplishments will be remembered with praise and gratitude." AUDITOR.



## I HAVE A LITTLE CHRISTMAS TREE

By David E. Guyton

I have a little Christmas Tree,  
It's standing in my heart  
And there's a light on every limb.  
It looks so brave and smart.

There're lovely gifts by every light,  
A thousand gifts, I guess,  
And every single one of these  
Allures with loveliness.

On every gift, there is a name,  
A name that's dear and sweet,  
I wrote it there my very self.  
Another hand might cheat.

I did not write it there with ink.  
I wrote it with a tear  
And with a little tender smile  
To make the gift more dear.

I tied each little package, too,  
With love-knots, fair and fine.  
And with each gift, I put a piece  
Of this fond heart of mine.

At last, when every little touch  
Had made my tree so trim,  
With my own lips, I pressed a kiss  
On every vibrant limb.

Then, tearing tree with roots and all  
From out my heart's best mould,  
On Christmas Day, I'll bear it back  
For you to have and hold.

I'm very sure your happy hands  
Will plant it deep once more,  
Deep in your heart to leaf and bud  
And bloom with gifts galore.

And since you love me much the same,  
I'm sure as I can be,  
That, Christmas Day, to grace my heart,  
I'll get your Christmas Tree.

Blue Mountain, Miss.

### QUOTE!

The more we see of the pusillanimity and pussy-footing and perfidy and inconsistency and super-hypocrisy of some newspapers, social leaders and politicians who are trying to make John Barleycorn respectable, the more we sympathize with the man who appeared before the judge on a charge of contempt of court. I have shown no contempt of this court, he said. On the contrary, I have carefully concealed my feelings.—The Religious Telescope.

Unquote—Amen.

## SAFETY SIGNALS

Our Bible class teacher chose as his subject on last Sunday the transforming and uplifting power of the Christmas spirit. How in this glad day of the year men for a time laid aside a spirit of pessimism and joined the many who were rejoicing over the advent of the Christ Child. And during this holiday a brief era of peace and good will was dominant in the hearts of many, as they turned aside from the toil and care of labor or business. It is at least a brief rest for the weary, a respite, an oasis in the desert, a time when a glad note may be heard in the voice of the world at large. If one's life be projected on a higher plane, a plane where spiritual joys and the light of divine truth are recognized and valued this annual recurrence of Christmas brings deeper and richer experience. For to these not only is it a period of feasting, but also of gratitude to the Giver of earth's highest and holiest One. No wonder the angels sang, they might well sing for ever since the Christ Child came, a new song, with new music, has rung in the heart of the world. For now the children and youths sing Christmas carols, and there is a glad note in their fresh, young voices—shall we not say to the tune of Gloria in Excelsis! So in the name of him who gave us a Christmas, we greet all of his, and my friends Pax Vobiscum.

S. J. DAVIES.

## WANTED SECOND FIDDLES!

The common attitude toward those who follow the leader is found in the phrase "playing second fiddle." The very sound is derogatory. But what would become of the orchestra if there were no second fiddles? Or third fiddles? Or big bass horns?

Much of our emphasis today is placed upon the training of leaders. We have leadership training schools, leadership programs; we call for leaders in every line, and we sometimes complain of the dearth of good directors, good superintendents, strong preachers, determined executives. No one doubts the need for such training and no one would gainsay the contention that leaders are needed. But who will speak a good word for those who cannot lead but will yield to no man in their capacity for good old-fashioned following?

It would not be out of place for someone to suggest that we conduct a school for "second fiddles."

Too many orchestras have been ruined by an excess of would-be conductors. Too many choirs have been wrecked on the rock of contention as to who should set the tempo and "hist" the tune. Too many churches have been brought to grief by the efforts of several well-meaning members to act as first fiddles with the result that each called a different tune and played a different measure—and expected the preacher and congregation to follow. It is not necessary to carry the analogy further.

The place of the first violinist in an orchestra is at the side of the conductor, whose place he often takes in rehearsal. But the place of the second violin is beside that of the first violin, and his importance is no less in the finished product of the symphony. There is really only one first fiddle, but the second fiddles are the backbone of the entire group.

If you are a first fiddle, well and good. But be sure that you have not misunderstood your talent. The world is full of embittered men and women who refuse to be anything because they cannot achieve their fondest dreams. They cannot lead, so they will not follow. Aaron was not a leader. But the world remembers him as the assistant of Moses. Homer Rodeheaver could not have conducted the Billy Sunday meetings as Billy did. But no singer in this century has so endeared himself to the hearts of millions as "Rody." He was a second fiddle—but what a fiddle!

A friend of ours is anxious over his community. There are no leaders in it, he says. But the other day the local paper carried a story about the boys' club of the high school which had won high honors in a national competition. And every day in that little community a vital pulsating movement goes on, unnoticed by those who look for outstanding individuals. There are no leaders? Maybe not, but there are followers!

Let us have a little less of leadership and a little more of consecrated following. A little less of pushing and a little more pulling. A little less exhorting and a little more praying. Somewhat less of preaching and somewhat more of practicing.

Hats off to the second fiddles!

R. P. M.

—Editorial, Florida Christian Advocate.

A window cleaner once said to William James of Harvard: "There's not much difference between one man and another, but what there is is important." It is the teaching of Jesus that makes the difference. Any other distinction may be real, but it is not important.

## Mississippi and Louisiana

Rev. J. W. Booth, recently assigned to Franklinton, La., is already at his new post and reports an encouraging reception by his people.

Mr. J. H. Chisholm, of Summit, Miss., renews his Advocate subscription, and sends also a thoughtful and appreciated message for the paper.

Rev. C. Y. Higginbotham says that he has been well received by the people of Carriere, his new charge, and that his work is starting off well.

Miss Myrtle James, Sweatman, Miss., places us in her debt for the word of Christmas greeting sent to the Advocate. We cordially reciprocate the good wish.

Rev. M. S. Robertson, the new pastor at Angie, La., is on his field and the Advocate cause is first among his interests. We appreciate this early beginning on his new field.

Mr. C. J. Sanders, Eunice, La., has our thanks for his renewal subscription and a good word for the Advocate. We appreciate particularly words of commendation from the laymen.

Bishop Dobbs has authorized the change of Rev. R. L. Clayton from the Walker charge to the Denham Springs charge, Baton Rouge District. Walker charge to be supplied.

Rev. S. S. Bogan makes us glad with a message of fraternal assurance. He wishes us to say that his address for the new year is Converse, La. He is already on his field and at work.

Rev. O. S. Lewis, East End Church, Meridian, writes that he and his people are launching into a campaign to liquidate a debt of \$2,000, on their church and parsonage, the campaign to run until Easter Sunday.

Rev. E. W. Ulmer, pastor at Lena, Miss. says that everything gives promise of the best year that he has had on the charge. This is his third year and he is already looking out for the details of a full program of work.

Mrs. H. W. Blakeman, Rayville, La., renews the Advocate subscription of her mother, Mrs. Elizabeth Skinner. This is an annual Christmas remembrance to her mother who has been a reader of the paper for many years.

Mrs. C. P. Mackenzie, a member of Carrollton Avenue Church, New Orleans, died of an attack of pneumonia last Friday. Her husband is a member of the board of stewards of that church, and his sorrow is shared by many friends.

Rev. W. M. Jones, the new pastor at Main Street, Water Valley, Miss., has raised in the first month, ten per cent of the amount assumed for benevolences, and he received \$10 for superannuates in advance of the day for taking the offering.

Nine active bishops participated in the centennial celebration of Emory University at Glenn Memorial Church, Atlanta, on December 13. They were: Bishops Dobbs, Darlington, John M. Moore, Ainsworth, Kern, Smith, Mouzon, Cannon and Boaz.

Mrs. T. M. Ferguson, 911 Main Street, Hattiesburg, Miss., heads the list of those sending the Advocate as a Christmas gift. We make acknowledgment to her with thanks, and the paper and Christmas card will be sent according to her direction.

Rev. J. D. Wroten, the energetic and tireless toiler-presiding elder of the Corinth District, says that they accept their Advocate quota and that they are setting up committees to carry the campaign

through to success. We believe that he will do just that.

Rev. H. A. Gatlin, the presiding elder of the Vicksburg District, says that some of his preachers are already at work on their Advocate quotas. Brother Gatlin is co-operating, not only in the Advocate cause, but in every detail of the Church program in his district.

Doctors H. H. Harris, H. B. Trimble and W. T. Watkins are to be released for holding Preachers' Institutes during the winter and spring. Dr. L. W. Smart will spend the first part of the winter quarter working in Florida. So says a news bulletin from Emory University.

We have received a letter from our good friend Dr. C. W. Crisler commending our editorial, "The King Has Abdicated." We are strongly tempted to publish it, but it is a personal letter and we refrain. We sincerely appreciate both the thoughtful interest and the commendation.

Rev. R. H. Clegg, who recently succeeded Dr. C. W. Crisler as presiding elder of the Brookhaven District, is taking to his task like a veteran. He wishes us to call attention to the fact that the Missionary Institute for Brookhaven District, will be held in Centenary Church, McComb, January 14.

Rev. Jesse F. Watson, formerly a member of the North Mississippi Conference, but for many years a member of the New Mexico Conference, sends his renewal subscription to the Advocate which he describes as "the first Church paper that I was ever associated with" and to which he is, therefore, attached as a matter of sentiment.

The editor makes acknowledgment of a much appreciated letter just received from Rev. James H. Felts, 907 Walnut St., Fulton, Ky. He is apparently in tip top form physically and he is certainly so in spirit. Elsewhere will be found a breezy contribution from his pen, and he is by our invitation a member of the Advocate staff.

Rev. Waldo Moore writes that his address is Bucatunna, Miss. He says that he has been a reader of the Advocate, in his father's home and his own, since 1869, and that as a child he remembers hearing his father and visiting preachers discuss its contents, particularly its messages relating to J. W. Lambuth and Young J. Allen.

Rev. R. S. Lawson, a superannuate of the North Mississippi Conference, writes from Denver, Colo., that he is just home from the hospital after a very serious operation for the removal of a tumor.





He is able to sit up most of the time and he asks that he be remembered in the prayers of his friends. His address is 2419 West 24th Ave., Denver, Colo.

Rev. H. L. Johns, presiding elder of the Monroe District of the Louisiana Conference, has issued a "news letter" in which he maps a year's program for his District and a man-sized job for himself. In addition to the goals for the year, he gives the "acceptances" on benevolences for each charge and church, and he fixes the date and the hour for every quarterly conference of the year.

The Advocate acknowledges the favor of a copy of *The Methodist Messenger*, the weekly publication of First Methodist Church, Birmingham, of which church Dr. W. Angle Smith is the pastor. On the first page we note the listing of eighteen objectives for the church, beginning with 350 new members and concluding with a deepening of the spiritual life of the whole membership.

Dr. Theodore Copeland, one of the General Evangelists, found it necessary to cancel his meeting at New Albany, Miss., on account of his physical condition, but he has been completely restored to health by a two-months' rest period, and he is looking forward to repeating the experiences of the fruitful and happy year just closed. He is now ready for engagements and may be reached at 3710 Euclid Ave., Dallas, Texas.

A ground-breaking service was held by the Methodists of Oxford, Miss., on December 16. Rev. W. R. Lott is the pastor. After a series of five short addresses, the ceremony of breaking ground for the new church building was directed by the chairman of the Building Committee. Bishop Hoyt M. Dobbs is scheduled to deliver the address at the laying of the cornerstone when that point has been reached in the construction of the building.

The New Orleans Graduate Medical Assembly announces "eighteen speakers of national prominence" for the assembly which meets March 8-11. Among the speakers already chosen are representatives of University of Wisconsin, University of Michigan, New York Polyclinic, University of California, Cornell University, Northwestern University, University of Southern California, Harvard University, Temple University, University of Illinois, National Institute of Health (Washington), and University of Pennsylvania.

Rev. T. E. Gregory writes that his people are pressing the campaign for the liquidation of their church debt. Pay-

ments are being made at about three hundred dollars per month.

Rev. L. B. Shumaker, the new pastor at Matherville, Miss., has been received with great kindness by his people, and he says that all indications point to a great and glorious year in his new field.

Mr. W. L. Haney, Clinton, La., writes: "I love the dear old Advocate and have been a reader of its columns for 50 years." Brother Haney is clerk and treasurer of the Police Jury of East Feliciana Parish.

A note from Rev. Morelle H. Wells, Harrisville, Miss., sounds an optimistic note as he begins the new year's work. We appreciate his greeting and wish for him the happiness of the season and the joy of a great year to follow.

Mrs. Floy DuBose Parker, Route 3, Clarksdale, Miss., has our thanks for a good word for the Advocate and a Christmas gift subscription for a superannuate. We hope that the paper may bring her a double measure of joy during the coming year.

Dr. Adrian M. Serex, new presiding elder of the Shreveport District, is on his field and is looking out for the entire program of work for which he is responsible. That includes the Advocate, for which he has maintained a staunch and unflinching friendship.

Rev. W. M. Williams, chaplain of the tuberculosis sanatorium at Magee, Miss., sends the Advocate to his son, Fank S. Williams, who is Commercial Attache of the U. S. Government for Japan. Chaplain Williams is doing a splendid work with the patients and others of that splendid institution.

Rev. E. M. Shaw, pastor at Houlika, Miss., had his first quarterly conference for the new year, on November 27. At that time, he reported three additions by profession of faith and ten by certificate, a twenty-five per cent raise on benevolences, and a small raise on pastor's salary. His people have been very gracious in their reception and he says that he has not had a better start for any year of his ministry.

### GET YOUR POLL CERTIFICATES

Dear Brother Duren: Will you kindly call attention to the necessity of being properly qualified with registrar's card, and the sheriff's poll-tax receipt for 1936 to entitle them to vote in any election during 1937-8.

It seems very probable that a number of parishes will hold local option elections

during the next two years, and it would be almost tragic for our good people not to be qualified.

Good citizenship is as much a part of any Christian stewardship as is any other part of it.

I wonder if our pastors and other responsible leaders in Church life will be interested enough to call this matter to the attention of their people.

Every voter must personally sign the sheriff's poll book before December 31, 1936, mid-night.

Wishing for the Advocate family a prosperous new year, I am

LEON W. SLOAN.

### EMORY SCHOOL OF THEOLOGY TO HOLD ANNUAL MINISTERS' WEEK

The Candler School of Theology of Emory University, Georgia, will hold its third annual Ministers' Week, January 18-22, 1937. The program represents the earnest effort of the School to serve ministers and churches in these crucial days by providing intellectual and spiritual stimulus during a week of concentrated study and fellowship. Three basic ideas lie at the heart of the week: (1) Fellowship, (2) Disciplined Thinking, and (3) Corporate Worship.

In the evening during Ministers' Week the Quillian Lectures will be given by Dr. Ralph W. Sockman. His general theme will be "Recoveries in Religion." Dr. Sockman has been minister of Christ Church, Methodist Episcopal, in New York City since 1927. He recently succeeded the late Dr. S. Parkes Cadman as the guest preacher each Sunday morning over the N. B. C. network, and is the author of many works.

Dr. Richard H. Edwards, a Presbyterian minister and author of note, since 1910 Executive Secretary of the Cornell United Religious Work at Cornell University, Ithica, New York, will be the leader of daily seminars on "Personal Counseling."

In addition to these seminars, special classes, "Short Courses," have been organized, to be taught by members of the theological faculty and guest professors. Two special courses are arranged for the wives of the visiting ministers. The afternoons are being kept open for study and browsing in the library, visiting friends, and sight-seeing.

While the work is being planned primarily for ministers, any interested person will be welcome. Women may enroll for the full privileges of Ministers' Week; the wives of the visiting ministers are cordially invited to attend.

## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Ave., New Orleans

Zone No. 1 of the New Orleans District met recently at St. Mark's Church, with Mrs. S. E. Castles, zone leader, presiding. Miss Ava Morton, missionary from China, was the guest-speaker and told of the work of medical missions in the interesting old country. Mrs. Glenn Hetherington gave a most helpful devotional message. At a short business session which was held Mrs. D. B. Carré gave a report of the Missionaries Courtesies Committee. This committee will extend courtesies to all missionaries passing through New Orleans or sailing from this port. At the close of the meeting a delightful tea was given in honor of Miss Morton by the auxiliaries of the New Orleans Churches.

The women of the New Orleans Churches are anticipating with great joy the coming of the General Missionary Council to their city. Committees have been formed under the able leadership of the District Secretary, Mrs. J. W. Warren. A great city-wide Woman's Rally will be held in Rayne Memorial Church on Wednesday afternoon, January 6, with Mrs. Helen B. Bourne presiding. The program will consist of "Greetings from China," by Dr. Y. C. Yang; "Greetings from Brazil," Bishop Cesar Dacorso; "Original Women and the Whole Church Program," Mrs. J. W. Mills, and "What I Saw in the Orient," Mrs. Arthur J. Moore. Nearly all of the Council officers are expected to attend as well as many other prominent women of the Church. At the close of the afternoon session the women of the New Orleans Churches will entertain the visiting women with a tea.

Mrs. B. W. Lipscomb, who represented the Woman's Missionary Council at the recent fiftieth anniversary celebration of the founding of Hiroshima Woman's College in Japan, writes: "I am sure you could have a more worthy representative to the Jubilee but not one who had quite

so much fun doing it or being it. The poor equipment at Hiroshima breaks one's heart but the student body rejoices it."

After hearing these words from Mrs. Lipscomb we are doubly glad that part of our Week of Prayer offering for this year will go to this school.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

CHRISTMAS, 1936

"And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." St. Matt. 2:11.

To whom are we presenting our gifts on this birthday of our Lord?

In recent magazine articles many prominent writers have deplored the fact that in all Christian countries, except our own, Christmas is a strictly religious festival. People of other nations observe it by attending church and placing gifts upon the altar. We observe it with a rather heathenish celebration and by exchanging washing machines, checks and mink coats!

How much more joy and peace Christmas would bring to the United States, if, in place of the rush and exchange of gifts, we would put our energy into beautiful services and our money into gifts upon His altar?

Women of the Mississippi Conference, how many of the gifts which we are giving tomorrow, are being given "in His name"?

IT IS HIS BIRTHDAY

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The last zone meeting of 1936 was held in the Community House at Ruleville on December 2, with Mrs. M. T. Whayne, zone chairman, presiding.

The following program was given:

Hymn—"Oh! Zion Haste."

Devotional—Matt. 5., "Inasmuch as Ye have done it unto the least of these ye have done it unto me," Mrs. John Hollo-

In the absence of the zone secretary, Mrs. J. D. Eason, Mrs. Miller of Drew read the minutes of the last meeting which was in Sunflower.

A brief resumé of the very inspirational Coaching Day in Greenwood was given by Mrs. Holloman.

After roll call, full reports from the societies represented were given. Drew reported one Life Membership and over forty subscriptions to the World Outlook. Blaine was heartily welcomed into the zone and won the banner for the largest percentage of membership present at the meeting. The attendance stood thus: Blaine, five; Doodsville, four; Drew, seven; Ruleville, eleven.

New zone officers for the ensuing year were nominated as follows and unanimously elected: Mrs. H. P. Thomas, Ruleville, chairman; Mrs. Louis Gritman, Ruleville, secretary; Mrs. Walter Campbell, publicity chairman.

Mrs. Waverly Hall, of Drew, gave a few remarks on her predecessors' method of securing World Outlook subscriptions.

Check of Auxiliary Aim of Efficiency was by Mrs. Whayne, followed by discussion.

Forum on Christian Living:

1. "The Forgotten Man," Mrs. Ella Coleman, followed by interesting discussion.

Mrs. Whayne read from the World Outlook an article telling of World Conditions should the Bible become lost or ignored. Then she made a few remarks on the joy it had been to serve as zone chairman.

The consecration service was led by Mrs. Waverly Hall, of Drew, who used the 100th Psalm as the theme.

The closing song was "Joy to the World."

The first zone meeting of the new year will be held in Doodsville.

A delightful social hour was enjoyed after dismissal.

## Quickest Way To Relieve Headache And Soothe Nerves

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. At all drug stores. Trial size 10c. Economy size 25c.

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## COLLEGE OF BISHOPS PARTICIPATE IN EMORY CELEBRATION

The College of Bishops of the Methodist Episcopal Church, South, met in Atlanta, December 11-13, and participated in the Centennial Celebration of Emory University during those days. Friday evening, December 11, the professors and students of the Candler School of Theology held a banquet in honor of the bishops. It was a great privilege for the theology students to meet thus the church bishops and to hear two of them—Bishops Paul B. Kern and Hoyt M. Dobbs. The latter enumerated several qualities which young preachers should strive to attain—mastery of the English language, good manners which reflect high morals, the power of reflection, ceaseless growth, the ability to place emphasis on the affirmative, the science of human relationships, and above all, an identification with the cosmic currents of the Kingdom of God.

The following morning the College of Bishops participated in the Academic Procession, the highlight of the Emory Centennial Celebration.

Sunday morning the College of Bishops was in charge of the service in Glenn Memorial Church. Each bishop had a part in the service, and the sermon was preached by the senior bishop, Edwin D. Mouzon. Bishop Mouzon took as his text II Timothy 1:14—"Keep the great securities of your faith intact" (Moffatt's translation), and developed the thought that above all Christ is the great security of the faith.

## A UNIQUE ACTION

Note: The resolution following, transmitted to Bishop Hoyt M. Dobbs with an appropriate letter, needs no explanation, except to say that it is as unusual as it is a beautiful expression on the part of our hosts. For the Conference, we may say that the sentiments have a corresponding echo in our own hearts.—Editor.

## RESOLUTIONS

On motion made by Councilman Leon Adkins and seconded by Councilman Will Life the following Resolution was proposed, read, discussed and adopted by the City Council, Minden, Louisiana, in its session held on December 7th, 1936:

Whereas, the Methodist Episcopal Church denomination of Louisiana saw fit to hold its annual State Conference in Minden, Louisiana, and

Whereas, said Annual Conference did convene and hold its sessions here from

Wednesday, December 2nd, through Sunday, December 6th, 1936;

Therefore, Be it resolved by the Minden City Council, in regular session held on Monday night, December 7, 1936, that the thanks of this City Council and Mayor, and other City officials, as well as the thanks of all of the citizens of Minden, Louisiana, be conveyed to Bishop Hoyt M. Dobbs, the presiding elders, preachers, laymen and laywomen of the Methodist Episcopal Church for holding this Annual Conference in Minden; and

Be It Further Resolved it is the opinion of the Mayor and Council that this Conference added much to the spiritual, personal and religious welfare of Minden, and that this Conference and all of the delegates be invited to return to Minden, when, and as it sees fit and proper;

Be It Further Resolved that this Council felicitate the pastor of the First Methodist Church of Minden, Rev. Dr. A. M. Serex, and the congregation of the church for bringing the Conference here and for the manner in which the Conference was housed, entertained and conducted;

Be It Further Resolved that a copy of this Resolution be mailed to Bishops Dobbs and to the Secretary of the Conference, to the local newspapers for publication and that said Resolution be spread upon the minutes of this meeting.

Thus done, read, and passed by this City Council unanimously on the 7th day of December, 1936.

Councilmen:

J. C. BROWN,  
FINIS LOWE,  
LEON ADKINS,  
WILL LIFE,  
GRADY GRAY,  
DAVID W. THOMAS, Mayor.

Attest:

LEON ADKINS, Secretary,  
DAVID W. THOMAS, Mayor.

## MISSISSIPPI CHILDREN'S HOME SOCIETY

By John L. Sutton, Superintendent  
Jackson Miss.

December 14, 1936

The wish for a "Merry Christmas" however old is ever new. We hear it every year and many times during the holiday season this cheery greeting renews itself with the spirit of good will on earth.

And each year the Mississippi Children's Home Society reminds the people that children cannot be merry at Christmas if they are hungry and homeless. Normal children in happy homes watch

hopefully for the coming of Santa Claus. But all children do not enjoy the same blessings and those who are without shoes, food, the love of a father and mother—they must first seek the necessities before they can know of a jolly benevolent St. Nick.

A Merry Christmas means that every one has equal share in the good things of life. The Peace of Bethlehem is ours in proportion as we divide with our fellow man. Wise Men brought gifts to the Babe of Bethlehem.

Even today the wisdom of a people has decreed that gifts be dispensed through an organization which gathers unknown children from their every corner of the state, studies their needs, and solves their life problems. The answer has been to place them in foster homes.

There are other homes that would be brighter this Christmas for the presence of a laughing child. Many of these will be located during the coming year. In twenty-five years the Mississippi Children's Home Society has placed thousands of such children where they are loved and wanted. To them Merry Christmas will have added meaning.

As it certainly will to all those who give—not just to family and loved ones, but to the needy whose cries are urgent—to children while there is hope for their future. Such giving, continued on down through the years, renews the spirit which prompts it and reaches toward the ideal of A Merry Christmas To All.

Sincerely,

JNO. L. SUTTON,  
Superintendent.

## QUARTERLY CONFERENCES

### LOUISIANA CONFERENCE

#### Monroe Dist.—First Round

First Church, preaching, Dec. 20, a.m.; Q. C., Jan. 18.  
Sterlington-Marion, at Sterlington, Dec. 27, a.m.; Q. C., 3 p.m.  
Gordon Avenue, Dec. 27, p.m.; Q. C. after service.  
Gilbert and Boeuf Prairie, at Gilbert, Jan. 3, a.m.; Q. C., 3 p.m.  
Winnsboro, Jan. 3, p.m.; Q. C. after service.  
Oak Ridge, Jan. 10, a.m.; Q. C., 2:30 p.m.  
West Monroe, Jan. 10, p.m.; Q. C. after service.  
Pioneer, at Pioneer, Jan. 17, a.m.; Q. C., 2 p.m.  
Rayville, Jan. 17, p.m.; Q. C. after service.  
Lake Providence, Jan. 24, a.m.; Q. C., 2 p.m.  
Oak Grove, at Oak Grove, Jan. 24, p.m.; Q. C. after service.  
Mangham, preaching, Jan. 31, 9 a.m.; Q. C., Feb. 1, 6 p.m.  
Wisner, Jan. 31, a.m.; Q. C., 2 p.m.  
Columbia, Jan. 31, p.m.; Q. C. after service.  
Bonita, at Bonita, Feb. 7, a.m.; Q. C., 2:30 p.m.  
Bastrop, Feb. 7, p.m.; Q. C. after service.  
Mer Rouge, Feb. 14, a.m.; Q. C., 2 p.m.  
Swartz-Claiborne, at Swartz, Feb. 14, p.m.; Q. C. after service.  
Delhi-Crowville, at Delhi, Feb. 21, a.m.; Q. C., 2 p.m.  
Tallulah, Feb. 21, p.m.; Q. C. after service.  
Waterproof, at Waterproof, Feb. 28, a.m.; Q. C., 2 p.m.  
Newellton, Feb. 28, p.m.; Q. C. after service.

Remember the missionary meetings during the first quarter, at New Orleans, Jan. 5, 6, 7; at Shreveport, Jan. 22; at Monroe, Feb. 3.

H. L. JOHNS, P. E.

## Christian Education

### CHURCH SCHOOL LESSON, DECEMBER 27

By Dr. J. R. Countiss

#### THE UNIVERSAL GIFT OF LOVE

Nicodemus had a religion of form and letter; Jesus a religion of life and spirit. Religious forms are fashioned by men; religious life comes only from God. Forms are local and transitory; life is universal

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##### PROGRAM FOR 1936

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

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J. H. SHUMAKER, General Secretary  
Home Office: Association Building, 808  
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## Kidneys Must Clean Out Acids

Your body cleans out Acids and poisonous waste in your blood thru 9 million tiny, delicate kidney tubes or filters, but beware of cheap, drastic, irritating drugs. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Leg Pains, Backache, Circles Under Eyes, Dizziness, Rheumatic Pains, Acidity, Burning, Smarting or Itching, don't take chances. Get the Doctor's guaranteed prescription called Cystex. \$10,000.00 deposited with Bank of America, Los Angeles, Calif., guarantees Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-tex) today.

## DO YOUR EYES BURN?

Tired, itching, irritated eyes are soothed, refreshed and relieved by John R. Dickeys OLD RELIABLE Eye Wash. Used 60 years for real eye comfort. Genuine always in red carton. 25 cents and 50 cents sizes at your druggist. Dickey Drug Co., Bristol, Va.

and immortal. Men are prone to confine the love and mercy of God to their particular group or sect, forgetting that spirit means life and life means growth and change. In our condemnation of Nicodemus and his fellow Pharisees, let us not fail to inquire whether much of the best religious leadership of our day is not also more concerned with institutionalism than with the glowing, growing life of the Spirit. Churches are acceptable only as they are efficient in leading men to God and life. Beauty of ritual and correctness of creed are of no worth except as they are vitalized by the Spirit of God. Worshippers who have not penetrated beyond the realm of the letter have need to be born again, to be "quickened by the Spirit." Otherwise, they cannot know the heights on which Jesus lived. If this is mysterious, it is like the mystery of the free-moving, all-pervading air. Understanding of its process or method may wait through the years, but its need is immediate and universal.

We do not know the form of the religion of the Good Samaritan, nor of the multitudes who feed the hungry, clothe the naked, visit the sick, and otherwise minister to the world's needy, but the Master recognizes his kinship with them, calls them brothers and welcomes them into the Father's house. None can enter his presence without this spirit. Their fruit proves their life. Their works show that physical ease and selfish contentment have been cast aside and that they have been born again. A follower of Christ is not to be identified by name but by character.

To be a member of the kingdom of God is to share the Father's bread with his hungry children. Man's devotion to God is measured by his interest in his fellow men. The doctrine of one God and of one humanity are inseparable. A religion meant for all mankind must be energized by a dynamic that carries it to the ends of the earth. Christianity is as truly destroyed when it is localized as when it is secularized. Its offer of eternal life is to "whosoever believeth" and all men are due to be given a chance to believe.

Early Christians might have held their faith in safety. They chose to propagate it at the peril of their lives, and deemed the cost small if only the world might know the love of Christ which they had found unfailing. And they had tested it through inward questioning and outward

persecutions, through dangers physical and spiritual, through perils of earth and sea and air. The fiercer the conflict, the more vividly real is his presence; the heavier the load, the more comforting the supporting strength of the everlasting arms. "Having loved his own, he loved them to the end."

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it. Use it.

## CAPUDINE

**666** COLDS <sup>checks</sup> and <sup>first day</sup> FEVER  
LIQUID, TABLETS  
SALVE, NOSE DROPS Headache. 30 minutes

Try "Rub-My Tism"-World's Best Liniment

## "MOIST-THROAT" METHOD relieved Cough QUICKLY



"My cough was so bad," writes Marjorie Sheerin, Brooklyn, "I called a doctor. He said to take Pertussin. Next morning my cough was gone!"

Your throat and your bronchial tubes are lined with tiny moisture glands. When you catch cold, these glands clog—their secretion dries. Sticky mucus collects. You feel a tickling . . . you cough!

GLANDS HERE CLOG—  
THROAT DRIES—  
WHEN YOU CATCH COLD  
THEN COUGHING STARTS!

To stimulate those glands to pour out their natural moisture, use PERTUSSIN. A spoonful or two increases the flow of your throat's moisture. Sticky phlegm loosens, is easily expelled. Soon—relief! Safe even for babies. Tastes good. Get a bottle now!

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COUGH RELIEF

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I want a Free trial bottle of Pertussin—quick!

Name \_\_\_\_\_

Address \_\_\_\_\_



## SILVER SPRINGS MISSION

Dear Dr. Duren: Just a line to say that I am "back on the job." I am to serve the same churches that I served the past two years. The cabinet discontinued "The Good Will" Mission, but in the future the work will be known as "The Silver Springs" Mission. I shall be very happy to "go up hill and down dale" to minister to them in spiritual things.

I am so far serving for what the people will pay, as no appropriation has been made thus far.

I feel like my friends will like to know that I am still in the work.

J. F. MINCY.

Ripley, Miss., Route 2.

## A LOVELY SERVICE

A lovely service in the Christ spirit is having a joyous and hard time.

The "John Milton Magazine" is going out in Braille to blind adults in all states and possessions of the United States, and eighteen countries in all six continents, its circulation built up chiefly by one blind reader telling another or sending the magazine to another. "Discovery" for boys and girls, is sent in Braille to individual children, blind parents, teachers of young people, and, mostly to state schools for the blind and to public schools which have classes for the blind. Half of each magazine is devoted to Sunday school and Bible study—the rest to general articles generally taken from religious papers\*, thus giving the blind the cream of what the sighted have.

Over 2,500 copies of these magazines are issued monthly, reaching some 10,000 blind people. Analysis of 400 letters received from readers in the last six weeks reveals 52 different Churches\* or religious groups represented. Over one hundred of the four hundred are Sunday school teachers. Ministers are numerous. But so many readers are so alone and poor. All greatly prize, and beg for the continuance of, the magazines, which occupy a distinct field. The service is a joyous one.

Printing in Braille is expensive. Most of our expense has been met by interested friends of the blind, and benevolent boards of various denominations\*. The blind who are able give surprisingly. But \$2,240 must be raised in the next few weeks that this work may be carried on. Here is the hard time!

Among your readers doubtless many are interested in the blind. Doubtless some would like to share in this gracious service if they learn of it. Even if able

to give only a few dollars it will help greatly.

Full information can be had from the John Milton Foundation for the Blind, 156 Fifth Avenue, New York City. All contributions will be gratefully acknowledged.

LEWIS B. CHAMBERLAIN,  
Secretary.

\* Yours among them.

## MISSISSIPPI CONFERENCE DISTRICT MISSIONARY INSTITUTES

The District Missionary Institutes for the Mississippi Conference will be during the month of January, as per schedule. They will convene at 10 o'clock in the morning and adjourn during the afternoon; lunch will be served at the church that entertains the institute. Those who should attend, by virtue of the office they hold, are the lay leaders, stewards, trustees, members of the missionary committee, officers of the church school, Woman's Missionary Society, all district officers and the pastors.

A splendid program will be given at each institute.

Vicksburg, at Gibson Memorial, Jan. 12.

Vicksburg, at Natchez, Jan. 13.

Brookhaven, at Centenary, McComb, Jan. 14.

Jackson, at Glendale, Jan. 15.

Meridian, at Central, Jan. 19.

Hattiesburg, at Main Street, Jan. 20.

Seashore, at Gulfport, Jan. 21.

Let every one come on time, and remain to the close of the meeting and have an interest in what is to be done in the district during the year, and pray that God will guide each of us in doing His will in our respective places of service.

W. D. HAWKINS.

## DR. MEYER'S LAST DAYS

A beautiful tribute was paid to the late Dr. F. B. Meyer. The preacher said: "It is not often that busy, rushed London has time to pause to note the passing of a great preacher, but I think that latter-day saint who passed from our midst recently, Rev. F. B. Meyer, was never greater than in the very closing days of his long life. Here is what he wrote to a friend just a day or two before he died: "Dear ....., I have just heard, to my surprise, that I have only a few days to live. It may be that before this reaches you I shall have entered the Palace. Don't trouble to write. We shall meet in the Morning.—With much love, Yours affectionately, F. B. Meyer."

"Don't trouble to write," the speaker repeated, "We shall meet in the morning." Was ever death, the King of Terrors, dismissed with more confident casualness? "Don't trouble to write"! "I think that many thousands all over the world who owe their souls to him, will like to read of this."

**SKIN INJURIES** Burns, Blisters, Scratches, etc.  
To relieve soreness—  
hasten healing—help  
prevent infection—apply  
at once, mild, reliable  
**Resinol**

**100,000 YEARLY USE IT**  
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THE WORLD'S BEST SUNDAY SCHOOL COMMENTARY  
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## Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

I John 3:5—Ye know that He was manifested to take away our sins.

The world is celebrating the anniversary of the birth of Jesus.

Jesus was a teacher. "He spoke with authority and not as the scribes." Jesus was a physician. He went about doing good. But the advent of Jesus stirs Christendom to this unusual seasonal observance because of the fact that believers think of the natal day of our Saviour and Lord. The time is more meaningful when we think of its sacred significance.

He was called Jesus because the angel declared "He shall save His people from their sins." (Mat. 1:21). Sin is not a surface ailment. Evil is not an accidental or temporary outbreak. It is not merely an error of the mind. Sin is deeply ingrained in the heart of humanity. A warm bath or a mustard plaster are ineffectual for relieving the human soul. Nothing is more real than the sense of guilt.

At Christmas we think of Emmanuel, "God with us." Jesus in His own person revealed the love of the Father and the obedience of the Son. As our Representative, He identified Himself with all men. Therefore we think of brotherhood in terms of obligation. We think of our comrades on the path of life who share the hazards of the journey. Ours is a large Christ, large enough for the whole world, living for the whole world, dying for the whole world. We see in the life of Jesus what our relationship with others should be.

The death of Christ was a sacrifice for the sins of the whole world, and through the blood of Christ we have the forgiveness of sins. Jesus said: "This is my blood of the Covenant which is shed for many for the remission of sins." Paul wrote to the Romans: "While we were yet sinners, Christ died for us." Peter wrote: "He bore our sins in His own body on the tree," and "Christ suffered for sinners, the just for the unjust." It was the character of Jesus and His per-

fect obedience that gave moral value to His sufferings." John declared, "He is the propitiation for our sins." So we trust in Him and the light of God shines into our hearts and we are forgiven.

A patched-up religion is not Christianity. A reformed sinner is not good enough for Jesus. Jesus is not satisfied with reconstruction. "Ye must be born again." And the beneficiaries of His grace work with weapons that are not carnal, "but mighty through God to the pulling down of strongholds."

### PRAYER

Our Father, we join with multitudes in thanking Thee for Thy unspeakable Gift. "To those who believe, He is precious." He manifested Thy glory and died redemptively. He triumphed over sin and the grave. He ascended to the Father. We thank Thee for the inner Helper, another Comforter and Strengtheners. We thank Thee for God's gift of salvation.

Thou hast freely given. May our acceptance prove our realization of the supreme worth of Thy gracious gift.

As we share the sacrifices of Jesus, may we share His triumphs. "To him that overcometh will I give to sit down with me upon my throne, even as I also overcame and am set down with my Father upon his throne." And may the personal presence of the risen Lord energize us with the power of God that we may live daily, ever using the immeasurable resources of Christ. In the name of Jesus, we offer our prayer.

### TWO VERY SHORT SERMONS

There be few who would dare to equal the premeditated brevity in public discourse attributed upon an occasion to Laurence Sterne. Preaching for some charity, he announced the text: "He that giveth to the poor, lendeth to the Lord." He repeated the words; and again for a third time he repeated them. Closing the Bible upon them, he contented himself with adding: "If you like the security, out with your money!"

The late Mark Twain is credited with a sermon almost as brief and as final. Addressing a school of boys, he asked for a Bible. Beginning at the beginning of the Book, he turned over the leaves slowly and paused very early in "Genesis." "Yes," said he, as though to himself, "this will do": and announced as his text Genesis 5:27: "All the days of Methuse-

lah were nine hundred, sixty and nine years." Lifting his eyes from the Bible and settling them upon the young, eager faces before him he said: "Nine hundred, sixty and nine years! He should have been ashamed of himself! No man has the right to live for nine hundred, sixty and nine years! I wonder what he did in nine hundred, sixty and nine years. Let us see what the Bible says, 'And all the days of Methuselah were nine hundred, sixty and nine years: and he died!'"

"Quite so! He did nothing! Be warned!"

### THE PRINCE OF MIXERS

The most delightful of all mixers of metaphors was an editor in Wisconsin, whose writings were a source of perennial joy to his readers. "He mixed his figures," says our informer, "worse than an absconding cashier." On one occasion, rebutting some heinous charge made by the party opposed to his own, he solemnly warned them that "chickens, like two-edged swords, oftentimes come home to roost." Another day, being a little annoyed by the words of a contemporary, and having denied their truth, he proceeded: "Thus the black lie, issuing from his base throat, becomes a boomerang in his hand, and he is hoist by his own petard, and finds himself a marked man." Some of his admirers thought that the greatest height to which his genius soared was when it inspired him to write on the sacredness of home, and to make special mention of "the faithful watchdog or the good wife standing at the door to welcome the home-coming master with honest bark." Others much preferred his reference to the "beacon light, rearing its warning finger above the rock-bound coast, and saying to the hardy mariner in blessed tones, 'Danger! Danger! O man that goeth down into the sea in ships.'" At last there came to him premonitions of death, and when the end actually came, and his papers were inspected, his friends found a little record of his life on his desk, written by his own hand for his paper, which ended thus: "We feel that our race is almost run. Like a tired runner, we shall soon cross the harboring bar, and, casting aside the harness, shall lie down upon that bourne from which no traveler returns."—The British Weekly.

A picture bought a few years ago for \$600 has been adjudged by experts to be a Gainsborough, and is valued at about \$150,000. The canvass is about 12 feet by 9 feet, and is the largest known painting by Gainsborough.

THE BEST WAY TO TREAT...

**BOILS**

SUPERFICIAL  
CUTS AND BURNS  
AND MINOR BRUISES

**Apply Gray's Ointment**

Used since 1820 to give relief to millions  
—the best testimonial of merit. 25c at  
drug stores.



## A SUPERANNUATE'S CONSO-LATION

"There is never a path so hidden,  
But God can lead the way,  
If we seek for the Spirit's guidance  
And patiently wait and pray.

There is never a cross so heavy  
But the nail-scarred hands are there  
Outstretched in tender compassion  
The burden to help us bear."

## THE TRAIL OF THE CIRCUIT RIDER

We have been reading another good Methodist book, Dr. Duren's "Trail of the Circuit Rider. In this title of Dr. Duren's, two words catch the eye of the reader and rivet his romantic interest. "Trail" is a good suggestive word, and "circuit rider" breathes in the combination a whole beautiful poem. We picked up the book and in busy hours followed through as one reads the latest story. It is a story, a wonderful story. To one who had read the author's "Charles Betts Galloway" or his "Top Sergeant," one's interest is not surprising.

In this book out of the story of Methodist years, into the midst steps forth that heroic figure, the most remarkable that this nation has known, the Methodist circuit rider, and with him in the frame of a wonderful time the things that made him great and made great the history he made. These incidents, a mighty myriad of them, in their vital meaning come out to face the reader like old friends. Many of them we first knew many years ago, and had well-nigh forgotten. But the author brings them out alive. Some we had never known, but he had dug down deep and brought these out, also to our great delight. To other incidents, epochs, movements, he has given a new meaning by the emphasis of intelligent and interesting discussion. In the run of the trail incidents come back, the great figures whose names are household words, the movements and colorful epochs that make up what we call "American Methodism."

These persons and movements are always interesting but are made more so in this story by their impact upon this same modern frame that presses so closely upon us in Methodism at this moment. For one thing, the schisms that have separated and often cursed seem in good prospect of healing. Nobody can be perfectly sure, and it is unsafe to prophesy, but there was never a time, this writer is glad to believe, in a hundred years when the prospect of Meth-

dist union seemed so real and so bright. The roots of this consummation so devoutly to be wished run back to these incidents and take stable hold upon them. The episcopacy, ordination, slavery, many other subjects, many major, take on a new meaning as we trace their place in the movements of other years, and plan to build more widely in the years ahead.

Dr. Duren does not deny taking sides. We would not expect him to or want him, but it is all in the best of good nature. He believes in unification, believes it is coming and ought to come, but believes it should come after free discussion and the enthusiasm and loyalty that grow out of an intelligent conviction. As one reads and reads, one feels the after-glow of other good years, but is constantly uplifted by what he rejoices to believe is the foregleam of a gloriously unified Methodism.

Dr. Duren believes in the Methodist revival and whatever the form, believes it will come back and should. Methodism has had her part in the life of the time, and if she is to take her place and do the mighty work her destiny calls her to, then she will be putting herself now in the way of rendering her best service through a great aspiration, a great enduement, a great movement forward, that will come to us and can only come in the experience we associate with the twenty-fourth of May at a quarter to nine o'clock, natal day of the Church because the natal day of the warmth and power that made our founder great.—World Outlook.

## P. Q. D. BEER CHANGES OPINION

By Rev. Jesse F. Watson,  
Elida, New Mexico

An advertiser says P. Q. D. Beer changes the opinion of many people. That it does just this, many have no reason to doubt. For even their character as well as their minds have been changed by the effects of the use of alcoholic beverages within the very recent past.

The experience of these is not new. The history of the use of alcoholic beverages by man uncovers the fact that its use has changed kind and attentive husbands to indifferent churls and brutes in their homes. Under its influence wives become vampires, shrewds, sloppy and slouchy scolds. Children of such parents often become foundlings, gamins of the road and street who become delinquents of every shade and degree.

Alcohol's use fires the passions of men and women. Under its influence de-

cent and clean men and boys become lecherous and virtuous women and girls degenerate into public characters of the streets and licensed cribs. And, too, the use of it arouses the anger of people, producing brawlers out of those that would otherwise be peaceable and respectable people.

Yes, P. Q. D. Beer does change the opinion of many folks. Its use changes the better traits of men into base and low ways of living. The use of alcohol has made liars and thieves out of truthful and honest folk. Industrious men and women have become shiftless bums; and hopeful and happy folks have been made to despair, all because they became users of P. Q. D. Beer or some of its many kinsmen.

Then why advertise it or use it? Is the answer personal income and governmental revenue?

## INVOCATION—EMORY UNIVERSITY CENTENNIAL

(Offered by Bishop Hoyt M. Dobbs)

Almighty and ever-living God, father of our Lord Jesus Christ, Creator and Preserver of all mankind, Giver of every good and perfect gift, Thou has set Thy throne in the heavens—Thy kingdom ruleth over all—even from ever-lasting to ever-lasting Thou are God.

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks to Thee for Thy great goodness to us through Jesus Christ our Lord. This we do today with hearts overflowing with gratitude and with lips which show forth Thy praise.

We bless Thee for the completion of a century of service in the cause of Christian Education, marked by the solemnity of this holy hour. Establish Thou the work of our hands upon us, yea the work of our hands establish Thou it.

As we enter upon the duties and responsibilities of a new day, we lift Emory University again into the light of Thy face. We beseech Thee to further us by Thy continual help in the perpetuation of the life, aims and ideals of this institution of learning, and to grant unto us enduement of power from on high for all the years which are yet to come.

These blessings, with all others for which we should rightly ask, we seek in the ever-blessed name of Thy dear Son, our Lord and Savior Jesus Christ.

Amen.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

## SPECIAL OFFERING FOR SUPERANNUATES

While it is quite possible that the members of the Louisiana Conference remember that such action was taken, or have read the record of it in the proceedings published in the Advocate, I am here calling attention to the resolution which was adopted at the recent session in Minden concerning our Conference claimants:

Resolved, That all churches in the Conference be requested to take a special offering December 20, or the Sunday as near thereto as practicable for the benefit of the claimants upon the Conference as a special Christmas offering, and that the offering be sent to the Treasurer of the Board of Finance, Mr. A. M. Mayo, Lake Charles, La., and that he be directed to distribute the funds equally to all the claimants.

H. M. JOHNSON, Chairman,  
SIDNEY A. SEEGER, Secty.

December 20 has, of course, been passed, but there is yet time to take the offering called for by the foregoing resolution.

R. H. HARPER,  
Secretary, Louisiana Conference.

## TO FOLLOW CHRIST

Only love can make it easy to follow our meek and lowly Savior, Jesus Christ. "We love him because he first loved us." I John 4:10, 19. Our love is but a spark in comparison to his great love for us. His love for Peter endured, even when Peter lost sight of His Lord's love for him and through fear bitterly denied him. Matt. 26:74.

If we love him, we will keep his commandments and his words. John. 15:15, 23. When he is precious to us, his commands are not grievous. We realize how our failures and sins grieve his loving heart, and we want to watch and pray that we enter not into temptation. Matt. 26:41.

How impressive was His command to Peter to feed His sheep and His lambs because he loved Him. John 21:15, 16. Many times he repeated his commandment that we love one another. John 14:34. John 15:12.

Living a righteous and upright life does not recommend us to God, but it does recommend the religion of the Son of God in the world, and is an evidence that we are born of God. The rich young ruler lived an upright life, keeping all

the commandments, but when he was required to make a choice he loved his possessions more than he loved Jesus, therefore he did not follow Him. Mark 10:21, 22.

God forbid that I should make a plea for material things. Rather would I say with David in the 16th Psalm, "Thou wilt shew me the path of life. In Thy presence is fullness of joy, at thy right hand are pleasures forever more."

Study the lives of Moses, Job, John and Paul. Surely they excelled in meekness, patience, love and zeal, and yet they confessed themselves to be sinners, trusted not in their own righteousness, but gloried only in the righteousness of Father and Son.

God hates sin, and His children hate sin, yet he suffers sin to dwell in us because he prefers a humble sinner to a proud pharisee.

The more we feel the power and joy of His love working in us as our prophet and our king, the more we love Him and strive to be like him.

A SUBSCRIBER.

## GOLDEN JUBILEE AT LAKE CITY

Dear Dr. Duren: Last Sunday afternoon, December 13, we celebrated the fiftieth anniversary of the organization of the church at Lake City, ten miles from Yazoo City on Wolf Lake. The church was established in 1886 during the pastorate of the late Rev. J. A. Newsom. It was our privilege to have Mrs. Newsom with us at this celebration and to have her bring a brief message of greeting. Her last visit to Lake City was when she went as a bride shortly after the church was organized.

Other talks were made by the following: Mrs. T. A. Cary, who was the first

person to join Lake City church after it was organized in 1886; Mrs. Anna Johnson, whose sister, Miss Lula Gassoway, helped to collect the money for the building of the church; Mrs. Charles Cary, whose mother, now Mrs. Muse of Rolling Fork, a sister of the late T. B. Cottrell, also assisted in the collection of the money; Charles Cary, who was baptized in infancy at Lake City; H. L. Clark, whose mother, recently deceased, joined the church there with Mrs. Cary, and who was himself a member of the church at Lake City in childhood; Mrs. Virgie Johnson Day, also a former member of Lake City church and for a number of years state president of the American Legion Auxillary.

Messages of greeting were read from the following former pastors: H. E. Carter, J. T. McVey, J. C. Jackson, J. H. Grice, and M. L. McCormick. A letter of more than unusual interest was received from Miss Winnie Lee Davis, student counsellor at the Florida State College for Women. Miss Davis is a former member of Lake City church and is a graduate of Scarritt College. Attention was called to the Bible, still in use, which was given the church by the late Captain and Mrs. J. J. Cowan of Yazoo City. The original building is still in use and with proper repairs may be used for many years to come. The membership is small but appreciative and loyal. Lake City has at different times been on nine different pastoral charges but is now an afternoon appointment with Yazoo City.

Rev. Thomas Benton Cottrell, whose memoir was read at the recent Annual Conference, was a member at Lake City and superintendent of the Sunday school at the time of his admission into the itinerant brotherhood. His memory still abides as a benediction in the community.

J. B. CAIN.

## Attention, Pastors! . . . .

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# NEW ORLEANS Christian Advocate

Vol. 83—No. 53.

NEW ORLEANS, LA., THURSDAY, DECEMBER 31, 1936.

Whole No. 41215.

## New Orleans Methodism



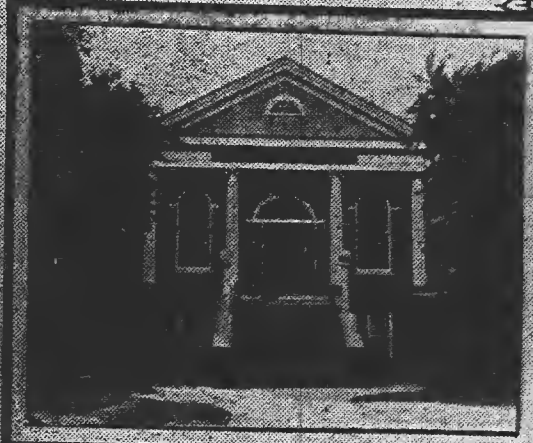
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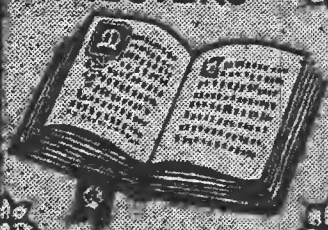
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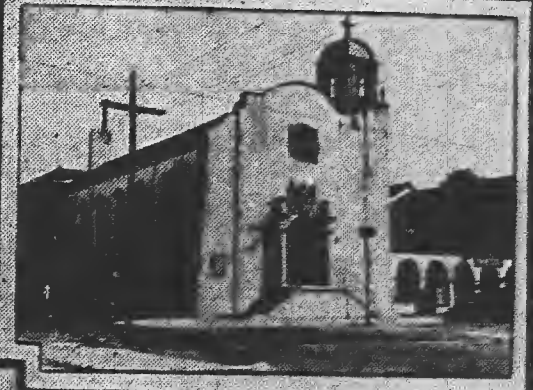
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ST. MARK'S



EPWORTH



CHALMETTE



PARKER MEMORIAL



MCDONOGHVILLE





# Wallet of the Week



DR. EDWARD S. UFFORD, who wrote the well-known Gospel hymn, "Throw out the Life-line," was pastor of the Mariner's Church, West Dedham, Mass. After years of travel, he decided to settle among a class of people whom he might reach by the aid of a "Life-line" church. Accordingly he built a church in the vicinity of the Rockland, Maine, shipyards. His pulpit was built in the form of a boat, equipped with life preserver, capstan, fog horn and other objects which might make appeal to the imagination of seamen.

\* \* \*

FRANCIS ASBURY preached his first sermon in America in old St. George's Methodist Church, Philadelphia, on the evening of October 17, 1771. In that same church, the first Methodist Annual Conference in America was held on July 14, 1773. The first Watch Night service was held in this church in 1771. That historic church, located on Fourth Street at the Delaware River Bridge, has just celebrated its one hundred and sixty-ninth anniversary. In the annals of American Methodism, St. George's ranks with Johns Street, New York, as a continuous Methodist center.

\* \* \*

GERMANY AND JAPAN are reported to have signed an anti-Communist agreement at Berlin recently. This action is regarded as being another threat to world peace. Britain, it is said, has been forced to take unprecedented measures for enforcing its neutrality in the Spanish crisis, and the struggle being fought out on Spanish soil is really a contest between Berlin and Rome on one side and Moscow on the other. Such is the price which the people must pay for the gratification of national ambitions.

\* \* \*

THE COMMISSION ON CHURCH ATTENDANCE report of the Congregational-Christian Church furnishes interesting material for a study in church loyalty and efficiency. The figures, as given by the Federal Council Information Service, show a higher degree of efficiency for small churches than for large ones. Another indication is that church loyalty in the South is greater than for other sections, and there is a higher attendance percentage for white than for colored churches in the South. The figures are not general enough for dogmatic statement and allowance must be made for exceptions in all cases.

THE MISSIONARY AND MAINTENANCE FUND of the United Church of Canada, according to the report of the Treasurer on December 9, shows a loss of \$15,418.33 over the contributions of 1935. Only three of the twelve Conferences showed a gain over the previous year. They were Hamilton, Saskatchewan, and Alberta Conferences. In a sense the losses were negligible, but the progress of economic recovery naturally leads one to expect advance rather than recession.

\* \* \*

POPE PIUS XI, according to report, is projecting an international academy of science. It is the plan to create the academy by the choice of eminent scientists in biology, mathematics, chemistry, medicine and other branches of scientific effort. It appears that the Pope will name the seventy original members who need not be Catholics, but must not be anti-religious. Thereafter the body will choose its own successors. It is said that Cardinal Pacelli, papal secretary of state, recently on a visit to the United States, will make suggestions as to the American members of the Academy.

\* \* \*

FRANCES RIDLEY HAVERGAL, the centenary of whose birth was celebrated on December 13, was characterized by Dr. F. L. Wiseman of England, as "the most widely known, and perhaps the brightest, of all the stars in the cluster of women hymn-writers which appeared in the firmament of the nineteenth century." In the Hymnal of American Methodism, she is represented by: "Master speak," "Take my life and let it be," "True hearted, whole hearted," "Lord, speak to me," and "Another year is dawning." She is also represented by the tune to "Welcome, happy morning."

\* \* \*

THE INCOME TAX EXEMPTION, allowed by the United States for religious and charitable purposes, is fifteen per cent. But, notwithstanding the liberal exemption allowed by the law, the actual deduction claimed amounted to two and one-sixth per cent. Whatever the explanation of the figures, there is a wide margin of difference between the religious liberality of income tax-paying citizens and the limit of privilege conceded by the Government. Even a five per cent diversion of income for church and charity uses would go far toward relieving the financial pressure and liberating such agencies for the full service contemplated in their maintenance.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office  
at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103,  
act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

## EDITORIAL

### THE MISSIONARY COUNCIL

After a lapse of six years, the Missionary Council of the Methodist Episcopal Church, South, is again the guest of "America's Most Interesting City." We hail the coming of the missionary leaders and of the missionary-minded hosts of Methodism as being both an honor and an opportunity. We rejoice in the privilege of entertaining those who stand in the gateways of the earth and call men and women in the name of the Son of God, and we are not unmindful of the meaning of this new opportunity for missionary meditation and for grasping anew the realities of the Christian faith.

One of the most memorable missionary gatherings in the history of the Church met in Tulane Hall, New Orleans, in April, 1901. It was the denominational successor of the great Ecumenical Conference of Foreign Missions, which met in Carnegie Hall, New York, in April, 1900. For seven days, one thousand and ninety delegates heard the challenging cry of the Christless lands of the earth, and under the impulse of the fervor and the impassioned eloquence of some of the greatest missionary spirits of that day, the Southern Methodist Church went forth to write a worthy chapter in the history of Christian missions. In the years which have succeeded, her widely separated mission stations have been consolidated into well-organized and influential national and racial groups, and her scattered missionaries have become a great army articulated by the bonds of a common faith and a common hope of salvation.

Our coming together at this time is not without a touch of sadness, for nine out of every ten of those leaders who thrilled the assembled hosts with their eloquent appeals, have crossed the Great Divide—they have entered into the triumphs of that Gospel which still urges the Church to missionary conquest and to spiritual daring. Among those who have fallen are: Thoburn, Sutherland, Goucher, Wilson, Galloway, Hendrix, Granberry, Hoss, Atkins, Lambuth, Dr. Parks, John R. Pepper, J. R. Bingham, Jane Addams, Maria L. Gibson, Florence Kelly, Mrs. S. C. Trueheart, Belle H. Bennett, and Booker T. Washington. Among those who remain are: that mission-

ary herald and world ambassador, John R. Mott, our own missionary hero of the Orient, S. H. Wainwright, Horace M. DuBose, G. B. Winton and A. C. Millar. W. W. Carre, of the Committee on Arrangements, survives also.

But the changes are not all melancholy and unrelieved losses. It is true that the leaders of that first Council are gone, but the impulse of those days a generation ago was largely instrumental in the creation of a missionary empire around the earth. The day which was marked by the sheer drive of missionary personality and enthusiasm has given place to a regimentation of the forces of righteousness which delivers, through our missionary personnel, the spiritual purpose and passion of a great Church, dedicated to the uplift of humanity in every land and of every station in life. In place of those individuals who gave their life blood for the redemption of individuals, we have a host of trained missionaries who bear to the missionary altars of Methodism the spirit of the new age; in place of those pleaders for lands cursed with spiritual dearth and heathen desolations, we have a story of thrilling missionary triumph and the record of heroic sacrifice upon the part of native churches; in place of the alien-born representatives of a strange faith and a stranger tongue, we have an indigenous ministry which shares with the people a community of hope, a community of feeling and a community of understanding; and in place of the fallen leaders of a generation ago, we have an army of men and women, many of them natives, who have literally given their lives for the lands for which they speak.

We shall see our missionary problem today through the eyes of men who have been tried in the crucible of fire, and we will measure our achievements and our responsibilities by missionary churches which have passed through the chaos of a war-ruined world, bereaved, broken, and impoverished in material fortune, but with songs of personal triumph and of missionary victory upon their lips. We shall hear again the call of the ends of the earth, and we pray for the faith and the audacity which may lead us forth into still greater harvests.

## THE NEW YEAR

The relentless march of time brings us again to the hour when the right hand figure on the dial of the Christian era advances. When this issue reaches our readers, nineteen thirty-seven will be at hand. Many of us will be inclined to linger for a wistful glance at the year that has gone. Some of us will be inclined to dwell in reverie and meditation upon its successes and its failures. In such there might be a measure of profit for us all, but the hurry and stress of the days in which we live recognizes no holiday. There is no place for brooding, nor even a time for recounting our achievements. The tasks of a new year are already pressing upon us. The best means of subtracting from the sum of life's lament is to so live each day that the next turn of the dial may find us chastened in spirit and sobered by experience, but triumphant in the consciousness of a year nobly lived. Let us make our welcome to 1937 the prelude to a year that shall come to its close in a burst of song.

The Advocate plans no change in its editorial policy. We shall strive earnestly to produce a literature for our constituency of which none need feel ashamed. We shall try to deal helpfully and constructively with the ecclesiastical and the spiritual problems that may be up for consideration, and on matters of public or general interest, we will try to speak informatively and justly. In all discussion, we shall seek to preserve a dignity of thought and language and temper in keeping with the high spiritual purpose and mission of the Church of Jesus Christ. With this desire and purpose, we open the ledger of the New Year.

## CHIANG KAI-SHEK

The capture and imprisonment of Chiang Kai-Shek by a cleverly executed coup was the occasion of profound regret throughout the civilized world. It brought vividly to mind the long list of political tragedies which have blackened the history of the Orient in modern times. The murder of Li Hung Chang and the Boxer Rebellion in China; the murder of the Czar and Baron Witte in Russia; the imprisonment of Baron Yun in Korea; and the effort to assassinate the Prime Minister and others in Japan. It is a matter of great gratification that the General was returned alive. He and his wife, who was educated at Wesleyan College, Macon, Ga., are members of the Southern Methodist Church in China. General Chiang Kai-Shek recently made a contribution of \$1000 in gold to the Bishops' Crusade and, though a man of many and great affairs and a soldier, he is said to be a very devout man. We trust that he may live long and do a yet greater service for China and Christianity.

## Editorial Miscellany

By Dr. H. T. Carley

## NO NEW-YEAR RESOLUTIONS

The making of New-Year resolutions is as much out of fashion as the wearing of poke-bonnets or high-top shoes—a few people still indulge, but they are the T-models in an ultra-progressive world.

It doesn't make much difference what people say about us just so they don't call us old-fashioned or out-of-date. We can stand almost anything but that. Put us in a 1937 car and we can drive down the highway with head erect, look every man we meet square in the eye, and tell him to move over—even if we do owe \$690 on it; but when we start out in the 1933 model—is our face red!

So we wouldn't, for the world, be so old-fashioned as to make even one New-Year resolution. What is January 1 anyway except a day for hanging up a new calendar?

But surely nobody will be so unkind as to place the short thick digit on the radial side of his hand on his olfactory organ if we casually mention a few things that it would be good to do in 1937. No resolutions, mind you—just some suggestions.

1. Dig a little deeper. Surface-soil, so farmers tell us, finally becomes thin, unfertile, wornout; so they send the plows far enough down to get some fresh dirt. The same farmer, the same ground, the same field, the same plow, the same pair of mules—but a better crop because the digging is a little deeper. Some of us ought to turn up a new idea in 1937—or revitalize an old one.

2. Look a little further. The distance of his horizon is a pretty fair measure of how big a man is—at least, a little man can't see very far either spatially or temporally. Zacchaeus extended his horizon by climbing a sycamore tree; some of us need to climb a taller tree than that. His horoscope says 1937 will be a bad year for the man who can't see further than his front gate, or beyond the next twenty-four hours.

3. Reach a little higher. "The longest pole gets the persimmon." We can pick up a lot of good things from the ground—but to do it we have to bend over and lift. It might be easier to reach up and pull. No telling what we can find in the stratosphere!

4. Hate a little less. Really we ought to say, "Hate a lot less," or, "Cease to hate altogether." But what's the use? Even a little less hate would be a big help to most of us.

5. Love a little harder. Maybe we can't do it, but we might try. After all, there is much to love. Watch it through the year—the poorest life is the one that loves the least. How rich we might be!

A HAPPY NEW YEAR TO EVERYBODY!





# News and Views



## CRUSADING FOR CHRIST

(Secular Press Bureau)

With the birth of the new year, while the world still lingers under the influence of the manger-born Child, in the city of New Orleans, there will go a host of crusading Methodists—set out on a high and holy quest.

Already the word has gone out through Methodism that the Bishops' Crusade—1937-38 will begin its sweep across the continent January 5-7. At this time the General Missionary Council of the Methodist Episcopal Church, South, will officially get under the Bishops' Crusade; and what the College of Bishops have planned and launched, loyal Methodists will try to put into effect.

With a general missionary advance in mind, the program builders have planned a program of outstanding merit for the approaching session of the Missionary Council at New Orleans.

There will be day and night sessions at First Methodist Church, 1108 St. Charles Avenue, near Lee Circle. There will be night sessions at Rayne Me-

be at one or more of these meetings.

Dr. W. G. Cram, general secretary of the board of missions, is president of the Council and will convene the first business session at 9 o'clock Tuesday morning, First Methodist Church, January 5. At this time there will be a conference of missionary secretaries and chairmen of conference boards of missions, led by Dr. H. P. Myers, secretary of education and promotion, general work.

Bishop Arthur J. Moore, just back from the Orient to conduct the Bishops' Crusade, will hold a conference of Crusade Directors at 2 p. m., Tuesday, at First Methodist Church.

Three great mass meetings, programmed for Tuesday evening will bring to the speakers' platform notable speakers from the ends of the earth.

Bishop John M. Moore, president of the board of missions, and Bishop G. Bromley Oxman, of the Methodist Episcopal Church, will deliver missionary messages at First Methodist Church, speaking respectively at 7:30 and 8:15 p. m. on "The Missionary Situation in the Church" and "A Missionary Church in a Changing World."

Bishop Paul B. Kern, and Dr. Y. C. Yang, of Soochow, China, will be the speakers at the mass meeting to be held at the same hours at Rayne Memorial Church. Bishop Kern's subject is "Missionary Strategy" and Dr. Yang will bring a live first hand message on "Methodism in China."

Carrollton Avenue Church will be the scene of a city-wide Young People's Rally. Dr. W. G. Cram, will speak at 7:30 p. m. on "Methodism in Africa," showing a motion picture reel, scenes for which were shot by him on his recent visit to Africa. Dr. Daniel A. Poling, president of the World's Christian Endeavor Society, will share the program with Dr. Cram, speaking at 8:15 p. m. on "Young People and the Christian World Movement."

There will be an all day program at First Methodist Church on Wednesday, beginning at 9 a. m. Morning speakers are Bishop James Cannon, Dr. Ralph E. Diefendorfer, Bishop Frank Smith, and Bishop Arthur J. Moore, who will speak at 11 o'clock on "The Bishops' Crusade—the Missionary Forward Movement."

Bishop H. A. Boaz, Harry Denman, outstanding layman of Birmingham, Ala.,

and Dr. O. E. Goddard, of Batesville, Ark., are programmed for brief afternoon addresses.

The city-wide Woman's Rally, scheduled for Wednesday afternoon at 2:30 o'clock, will bring as missionary speakers



BISHOP ARTHUR J. MOORE

Mrs. J. W. Mills, Beaumont, Texas; Mrs. Arthur J. Moore, Dr. Y. C. Yang, and Bishop Cesar Dacorso, of the Methodist Church of Brazil.

Wednesday night will again find the hosts of Methodism assembled in three great mass meetings as on the previous night.

Bishop W. N. Ainsworth and Dr. Daniel A. Poling are to be the speakers at the First Methodist Church mass meeting; at Rayne Memorial Church Bishop U. V. W. Darlington and Bishop Charles W. Flint are scheduled to speak at 7:30 and 8 p. m., respectively; while city-wide rally of colored people at Wesley Methodist Church will have as speakers Bishop A. Frank Smith, programmed to speak on "The World Vision of Methodism" and Dr. E. Stanley Jones, said to be the world's best known missionary, whose topic is "With Christ Around the World."

Bishops, notable women, and international Christian leaders will feature Thursday's program at First Methodist Church. Bishop Hoyt M. Dobbs will speak at 9:15 a. m. on "The Need of the Hour."



DR. E. STANLEY JONES

morial Church and at Carrollton Avenue. On Wednesday night there will be a mass meeting for colored people at Wesley Methodist Church, Liberty St., near Gravier.

"All of God's Chillun" are expected to

Mrs. J. W. Perry, of Chattanooga, Tenn., president of the Woman's Missionary Council, will talk on "Women in the Missionary Movement;" Bishop Edwin D. Mouzon's subject is "Missions in the Thinking of the Church" and Dr. Y. C. Yang will discuss "Thirty-six Years at Soochow."

Bishop Sam R. Hay will speak at 2 p. m. on "The Demand for Spiritual Emphasis" and Bishop Dacorso's subject at 3 p. m. is "Brazil Today."

Two great mass meetings Thursday night will bring the annual session of the General Missionary Council to a close and start the Bishops' Crusade on its way across the heart of Methodism.

Bishop Arthur J. Moore is announced to speak at 7:30 p. m. at First Methodist Church on the subject "The Foreign Missions of Methodism." He will be followed by Dr. E. Stanley Jones on the theme, "The Christian Movement Around the World."

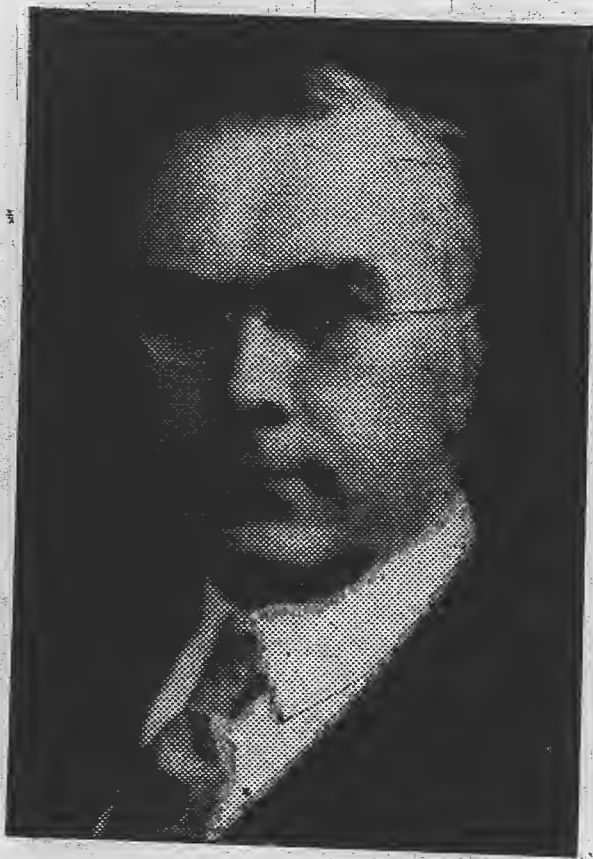
The program has been so arranged that these speakers will also be heard at Rayne Memorial Church on the same themes, Dr. Jones speaking at the 7:30 p. m. hour and Bishop Moore at 8:15.

"The Crusade is on."

## A FAITHFUL METHODIST

(Secular Press Bureau)

Coming as a shining example to Methodists of the South, engaged in prepara-



BISHOP CHARLES W. FLINT

tion for a church-wide "Bishops' Crusade," was the cabled announcement that "General and Mrs. Chiang kai-Shek of China have given one thousand dollars, gold, to the Bishops' Crusade."

The cablegram was sent from Honolulu by Bishop Arthur Moore then en route to the States from the Orient, where he has recently held Methodist Conferences and explained to national Christians the purpose of the crusade launched by the College of Bishops in an effort to fan the waning flames of missionary ardor and increase gifts for the mission cause.

Leading newspapers throughout the country carried the story of the gift of China's strong man as an insert in a story of international importance which announced in screaming headlines that the Generalissimo had either been abducted or assassinated. That the leader of China's nationalist party in the midst of the stirring events now going on in his country took time to bear an honorable part in a program sponsored by his church has been a matter of universal comment to the permanence and worthwhileness of Christian missions, of which he and his wife are products.

General and Madame Chiang-kai-Shek have long been friends and members of the Southern Methodist Church. The wife of the Generalissimo was the beautiful Mei-ling Soong. Together with her sisters, Madame Sun Yat Sen, widow of the founder of the Chinese republic, and Madame H. H. Kung, wife of the Chinese Minister of Finance, she attended Wesleyan College, at Macon, Ga., under the presidency of Bishop W. N. Ainsworth.

The gift of General and Madame Chiang is not the first to the Bishops' Crusade that has come from the Orient. The "Younger Churches" were the first to come to the aid of the "Mother Church" in the present forward movement. A few weeks ago a Japanese layman who asked that his name be withheld, gave five thousand Yen (\$2,500) for this cause in appreciation of fifty years of missionary work in Japan; while missionaries in China have already made a gift of \$1,500 Yen.

## MOBILIZING OUR FORCES

Forty-four great rallies, from coast to coast, led by the bishops of the Methodist Episcopal Church, will encompass, it is said, the greatest Methodist mobilization ever known. Each Annual Conference in the connection will be the scene of a rally in an entire day given over to a program in behalf of missionary advance. The same general procedure will be observed at each rally, a morning devoted to the hearing of inspirational addresses by outstanding churchmen, an afternoon program including a woman's mass meeting and a consecration service; in the evening there will

be a general missionary and evangelistic mass meeting which is expected to draw a capacity attendance in each of the rally cities.

January 5-7 will be the signal date for



DR. W. G. CRAM

the beginning of the rallies. These dates will mark the annual session of the General Missionary Council, to be held this year at New Orleans. Every point of the crusade will be explained and internationally known speakers will address the crowds. In addition to Southern Methodist leaders in the United States, program speakers include such men as E. Stanley Jones, of India; Y. C. Yang, Chinese Christian and university president, from Soochow; Cesar Dacorso, the first native bishop of the Methodist Church of Brazil; Ralph Diffendorfer, missionary secretary of the Methodist Episcopal Church; Daniel A. Poling, president of the World's Christian Endeavor and others.

Launched by the College of Bishops of the Methodist Episcopal Church, South, and led by Bishop Arthur J. Moore, as director general, the Bishops' Crusade has been planned to magnify the spiritual mission of Methodism as well as to enlist better support for the church's missionary program. Every bishop will take an active part in his own episcopal district.

Following the session at New Orleans the round of rallies will begin under the leadership of Bishops Arthur J. Moore and A. Frank Smith in the territory east of the Mississippi River; and Bishops W. N. Ainsworth and Paul B. Kern in cities west of the Mississippi. The speakers are: Bishop Arthur Moore, Bishop A. Frank Smith, Bishop Cesar Dacorso of Brazil, Bishop John M. Moore,



Bishop Edwin D. Mouzon, Bishop U. V. W. Darlington, Bishop Sam R. Hay, Bishop Hoyt M. Dobbs, Bishop James Cannon, Dr. Y. C. Yang of China, Dr. H. P. Myers, Nashville, Tenn., Dr. Elmer T. Clark, Nashville, Mrs. J. W. Perry, Chattanooga, Tenn. Mrs. J. W. Downs, Nashville, Mrs. Arthur J. Moore, Mrs. Seth Craig, San Antonio, Texas, Mrs. W. B. Landrum, Tyler, Texas, Mrs. J. W. Mills, Beaumont, Texas, Dr. W. G. Cram, Nashville, Mrs. George S. Sexton, Jr., Shreveport, La., Mrs. Helen B. Bourne, Nashville, J. F. Rawls, Nashville, Miss Sallie Lou MacKinnon, Nashville. The rallies will begin January 12 and continue through February.

### A BRILLIANT PROGRAM

Every effective bishop of the Methodist Episcopal Church, South, several of the bishops of sister and daughter Methodists in the United States and abroad, in addition to outstanding missionary leaders among the denomination's lay men and women are programmed for addresses at the approaching session of the General Missionary Council at New Orleans, January 5-7.

The list of speakers is an imposing one and includes such leaders as: Bishop Cesar Dacorso, of Brazil; Dr. Y. C. Yang, of China; Dr. E. Stanley Jones, of India; Bishop G. Bromley Oxman, of Omaha; Bishop Charles W. Flint, of At-

### Two Dominating Ideas

The session of 1937 will be dominated by two ideas. First it will be an occasion of great missionary preaching. Missions will be pre-eminent. Second, the Bishops of the Methodist Episcopal Church, South, will formally launch the Bishops' Crusade, the greatest forward movement in missions in more than a generation. This mighty enterprise will dominate the thinking of Methodism for two years.

### Throngs Will Be There

Many thousands are expected to attend. Four auditoriums will be utilized to accommodate the crowds. But the program is so arranged that all may hear the principal speakers. All Methodists and friends of Methodism are invited.

### NOTES FROM THE SARDIS-GRENADA DISTRICT

By M. H. McCormack, Jr., District Reporter

The Sardis-Grenada District enters 1937 with a joyous expectancy. Our new presiding elder, Rev. C. T. Floyd, seems to be just the man to follow in the footsteps of his distinguished predecessor, Rev. W. L. Stormont, who was the first presiding elder of the new district, and who led it through four years of constant, substantial progress.

Brother Floyd is just completing his first round of quarterly conferences, and reports a very encouraging outlook throughout the District. Having formerly served as pastor of First Church, Sardis, Brother Floyd is well known and acquainted in the District. He has entered his task with the fresh enthusiasm of a new recruit, but with the steady demeanor of a seasoned veteran. He has won the hearts of both pastors and laymen from the very beginning.

The initial District meeting was a joint meeting of the pastors and District stewards at Sardis on December 1. Much of permanent value was accomplished at this meeting. The district stewards set the same financial goals that prevailed last year. The presiding elder outlined the district objectives for the new year, and each was heartily accepted by the entire group. The pastors organized their association for the new year, electing Vice-chairman H. R. McKee as chairman and W. L. Robinson as secretary. Seamon Rhea was elected vice-chairman. The association will meet on the Tuesday following the second Sunday in each month.

Grenada College was represented at this meeting by Dr. J. M. Bradley. Also present was Rev. Roy A. Grisham, the new Conference executive secretary of

Christian Education, who addressed the meeting in the interest of his work.

This is being written too early for your reporter to have received reports of the visits made by Santa Claus in the various parsonage homes of our district.



MRS. ARTHUR J. MOORE

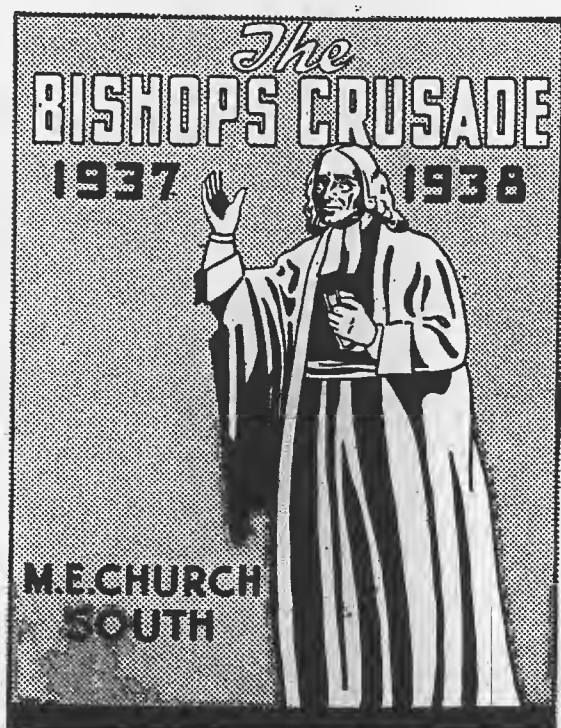
but judging from what he left in the home of the writer, there must be many happy hearts on this beautiful Christmas morning. Space will not permit a list of the many fine gifts we received from a most appreciative and generous people, but I cannot refrain from disclosing that among them is a new 1937 automobile, which will be delivered as soon as the writer and his family can decide just which one of "the three" they would rather have (politics would enter).

You will, therefore, kindly permit me to close just here, in order that I might go out and clear the lawn of car salesmen.

### REV. OTIS G. ANDREWS, EVANGELIST

At the recent session of the Memphis Annual Conference General Evangelist Otis G. Andrews severed his official connection of thirteen years with Memphis City Missions, consisting of the Wesley Institute, the Goodwill Industries and the Goodwill Rescue Mission, to devote his entire time to evangelistic work.

Where churches do not want a two or three weeks' revival meeting, Mr. Andrews is prepared to hold meetings from one to eight days with special sermons on Stewardship and Tithing. His address is 863 Tulley Street, Memphis, Tenn.



**MISSIONARY**  
Forward Movement  
Jan. 1 - April 25, 1937

lanta; Dr. Daniel A. Poling, of Philadelphia; Dr. Ralph E. Diffendorfer, of New York; Mrs. J. W. Perry, president of the Woman's Missionary Council, Mrs. Arthur J. Moore, wife of Bishop Moore, and many others.



Dr. Daniel A. Poling



Bishop G. Bromley Oxnam



Dr. Y. C. Yang



Bishop Cesar Dacorse

## GENERAL MISSIONARY COUNCIL, METHODIST EPISCOPAL CHURCH, SOUTH

New Orleans, La., January 5-7, 1937

### PROGRAM

Tuesday, January 5, First Methodist Church

Dr. W. G. Cram, Presiding

9:00 a.m.—Business Session.

10 a.m.—Conference of Missionary Secretaries and Chairmen of Conference Boards of Missions, led by Dr. H. P. Myers, Secretary of Education and Promotion, Board of Missions.

2:00 p.m.—Conference of the Bishops and Conference Directors of the Bishops' Crusade, led by Bishop Arthur J. Moore, General Director.

Tuesday Night—Three Great Mass Meetings

First Methodist Church

Dr. Elmer T. Clark, Presiding

7:30 p.m.—The Missionary Situation in the Church—Bishop John M. Moore.

8:15 p.m.—A Missionary Church in a Changing World—Bishop G. Bromley Oxnam, Bishop of the Methodist Episcopal Church, Omaha.

Rayne Memorial Church—Dr. H. P. Myers, Presiding

7:30 p.m.—Evangelism and the Missionary Imperative—Bishop U. V. W. Darlington.

8:15 p.m.—A New Day in Missions—Bishop

Charles W. Flint, Bishop of the Methodist Episcopal Church, Atlanta.

Carrollton Avenue Church  
City-Wide Young People's Rally

Dr. A. W. Wasson, Presiding

7:30 p.m.—Methodism in Africa—Dr. W. G. Cram.

8:00 p.m.—Bishop Paul B. Kern—Young People and the Christian World Movement.

Wednesday, January 6

First Methodist Church—Dr. W. G. Cram, Presiding

9:00 a.m.—Opening Devotional.

9:15 a.m.—The Need of the Hour—Bishop Hoyt M. Dobbs.

9:45 a.m.—Missions and Methodism—Dr. Ralph E. Diffendorfer, Secretary of the Board of Foreign Missions, Methodist Episcopal Church, New York.

10:15 a.m.—The Bishops' Crusade: The Aldersgate Appeal—Bishop A. Frank Smith.

11:00 a.m.—The Bishops' Crusade: The Missionary Forward Movement—Bishop Arthur J. Moore.

2:00 p.m.—Deepening the Missionary Spirit—Bishop H. A. Boaz.

2:30 p.m.—The Layman and Missions—Mr. Harry Denman.

3:00 p.m.—The Pastor and Missions—Dr. U. E. Goddard.

City-Wide Woman's Rally  
Rayne Memorial Methodist Church



Bishop U. V. W. Darlington



Mrs. J. W. Perry



Dr. Ralph E. Diffendorfer

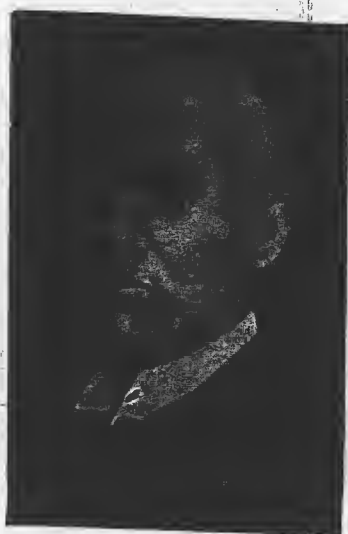


Bishop A. Frank Smith





Bishop E. D. Mouzon



Bishop John M. Moore



Bishop Hoyt M. Dobbs



Bishop James Cannon, Jr.

Mrs. Helen B. Bourne, Presiding

2:30 p.m.—Greetings from China—Dr. Y. C. Yang.

2:45 p.m.—Greetings from Brazil—Bishop Cesar Dacorso.

3:00 p.m.—Organized Women and the Whole Church Program—Mrs. J. W. Mills.

3:30 p.m.—What I Saw in the Orient—Mrs. Arthur J. Moore.

The women of the New Orleans District will entertain the visiting women at the close of this session.

### Wednesday Night

Two Great Mass Meetings

First Methodist Church—Dr. W. G. Cram, Presiding

7:30 p.m.—The Missionary Revival—Bishop W. N. Ainsworth.

8:15 p.m.—Christ the Answer to the World's Need—Dr. Daniel A. Poling, Editor, Christian Herald; Pastor, Baptist Temple, Philadelphia.

Rayne Memorial Church

Dr. Grover C. Emmons, Presiding

7:30 p.m.—Methodism in China—Dr. Y. C. Yang, President of Soochow University, Soochow, China.

8:00 p.m.—The Missionary Imperative in the Modern World—Bishop Paul B. Kern.

### Thursday, January 7

First Methodist Church—Dr. W. G. Cram, Presiding

9:00 a.m.—Opening Devotional.

9:15 a.m.—The Spirit of Missions—Bishop James

Cannon, Jr.

9:45 a.m.—Women in the Missionary Movement—Mrs. J. W. Perry.

10:15 a.m.—Thirty-six Years at Soochow—Dr. Y. C. Yang.

11 a.m.—Missions in the Thinking of the Church—Bishop E. D. Mouzon.

2:00 p.m.—The Demand for Spiritual Emphasis—Bishop Sam R. Hay.

2:30 p.m.—My Experience With Christ in Brazil—Bishop Cesar Dacorso, Bishop of the Methodist Church of Brazil.

3:00 p.m.—Some Experiences With Christ in India—Dr. E. Stanley Jones.

### Thursday Night

Two Great Mass Meetings

First Methodist Church

Dr. W. G. Cram, Presiding

7:30 p.m.—The Bishops' Crusade—Bishop Arthur J. Moore.

8:15 p.m.—The Christian Movement Around the World—Dr. E. Stanley Jones.

Rayne Memorial Church

Dr. A. W. Wasson, Presiding

7:30 p.m.—The Christian Movement Around the World—Dr. E. Stanley Jones.

8:15 p.m.—The Bishops' Crusade—Bishop Arthur J. Moore.



Bishop Paul B. Kern



Bishop Sam R. Hay



Bishop H. A. Boag



Bishop W. N. Ainsworth



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
1574 Jefferson Avenue, New Orleans, La.

Mrs. A. D. St. Amant, of Pioneer, Spiritual Life leader of the Monroe District, has contributed the Spiritual Life Message for this month, which is in the form of a New Year's message. It is as follows:

"As we face the new year, there is no challenge greater than the challenge of our own need of spiritual development. Until the barriers of selfishness, indifference, busy-ness, and superficiality are completely removed, we cannot enter that unity of spirit with our Father which Jesus experienced. And when these and all other barriers are broken down between the souls of fellow Christians, there will come a unity, a fellowship, a power which will bring about a deeper consecration and a more radiant spirit in the church of Jesus Christ.

"Throughout Southern Methodism, Spiritual Life groups, bands of eager, spiritually-minded women, are meeting the needs of yearning hearts for spiritual fellowship, for corporate prayer, and for stimulation of the devotional life. One group consists of only two, who meet regularly and who have found an unspeakable blessing in soul communion and revitalized worship. Another group of women have chosen Monday morning, the most inconvenient time in the week, as their meeting time in order that through sacrifice their devotional period together might become a priceless treasure to them.

"If you have never known what it means to regularly attend a group meeting where there is perfect freedom in the sacred fellowship of prayer and where the things of the spirit are discussed and appreciated by all, then do not let this year pass without attending a Spiritual Life group, even if that means that you must begin it.

"Jesus said: 'Where two or three are

gathered together in my name, there am I in the midst of them.' Let us gather in His name."

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth St., Meridian, Miss.

Mendenhall Young Matrons W. M. S. On the Jubilee Roll

The Young Matrons W. M. S. of Mendenhall, is missionary in deed as well as in name as is shown in their activities for the year. They have paid the Wesley House, Scarritt, Mathilde Killingsworth special pledge and now have the money already collected for their Conference pledge. In addition, they have paid more than the dollar-per-member fund for the Jubilee Roll. They honored recently Mrs. W. F. Mahaffey, Conference superintendent of study, who is also a member of this auxiliary, with a life membership. Moreover the week of prayer was observed and an offering of several dollars given. The world day of prayer was likewise observed and an offering made to that.

Boxes were sent to each of the three Wesley Houses valued at \$10.00 each; a delegate was sent to the Leadership Training School at Biloxi; a Negro woman was sent to the Negro Training School, at Jackson College and the auxiliary co-operated with the Negro woman when she returned in organizing a Community Club for Negroes and a Bible class of Negro workers from all denominations. Members of the W. M. S. meet with the Negro women every Thursday in the Bible class assisting and training them to do more effective training on Sundays and they say this is the most satisfying experience they have ever had in any Christian work.

The year's study course was completed according to Council plans. The course on "Preface to Racial Understanding" was quite outstanding from every angle.

In addition to these activities they have carried on much local work, which is an asset to their church, but they are to be commended in the fact that they have not allowed local work to overshadow the great work for which a W. M. S. is organized to do.

The district secretary of the Jackson District, Mrs. F. Norman Taylor, 718 North State Street, Jackson, Miss., has

suggested "Produce Day" for her district. Someone from each community will bring the produce in or contact her and she will have it engaged. The funds will be applied to the pledges and dollar-per-member fund toward attaining the Jubilee Roll. Already we have heard of several in her district who have the required funds for attaining the Jubilee Roll. We predict many auxiliaries will achieve this goal.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

This is a busy time for everybody but especially is it a busy time for those who are responsible for the carrying on of our Conference work, the completing of reports and the arranging of schedules for January that the work may not be delayed for lack of information. For these reasons I am giving you the "Program of Work" for January, the "Zone Program" for the first quarter, and two requests for the completion of this year's work. Please take note of them.

Mrs. Brown of Triblett asks that all Spiritual Life chairmen send in their reports of the year's work. If there is a new Spiritual Life chairman in your auxiliary, now is the time that the new name should be sent in to Mrs. Brown.

Are all your zone chairmen reported to your district secretaries? The district secretaries cannot send out the zone programs without these names.

Zone program—first quarter—Meet early in quarter. 1. Devotional—Stewardship; 2. Officers training day, (a) Duties of officers, (b) Duties of members; 3. Arrange to send zone leader to Annual Conference, April 6-9; 4. Discuss efficiency aim; 5. Talk on the value of: (a) Young women's circles, (b) Spiritual Life groups; 6. Three minute talk of World Outlook promotion; 7. Round table on new plans for Christian Social Relations work in auxiliaries this year; 8. Octagon Soap campaign.

Program of work for Auxiliaries—first quarter—January, 1937—1. Installation of officers; 2. Plans for the new year by the president, (a) From efficiency aim select new points for emphasis, (b) Plan to organize young women's circle or business women's circle; 3. Adoption of budget; 4. Signing of pledge cards; 5. Notify district secretary of amount of pledge; 6. Pledges paid in full for the month; 7. Presentation of World Outlook, (a) Subscriptions solicited, (b) Plan for observation of World Outlook Sunday in February; 8. Bible Study; 9. World Outlook program; 10. Presentation of bulletin.

WHEN IN NEW ORLEANS  
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Memorial to Dr. L. W. Worsham, of  
Corinth, Miss., who passed away on No-  
vember 9, 1936, at his home:

Ever since the death of Dr. Worsham, this writer has wanted to say something in print about the life of his deceased friend, but realizing his inability to write in an intelligent way the fitting words that ought to be said about such a man, refrained. But in thinking of my deceased friend along this line, but not saying a word to anyone, comes to me a letter from Brother E. H. Cunningham, his pastor and pastor of his family, saying to me that Dr. Worsham and I had a long-time friendship and were intimate in the church and home, and requesting me to write these feeble lines. So it seems that two minds run together without the knowledge of either one beforehand. "Yes," he said, "It is the wishes of the family, because of this long-time friendship, for you to do this. He loved you and they know that you loved him."

Dr. Worsham was married first to Miss Flippin. Three sons came into the home by this union. One died in infancy. The others are: Mr. Frank Worsham, attorney at Corinth, where he was raised, and Leroy Worsham, who lives in Memphis. His last wife, formerly Mrs. McWilliams, also survives him to mourn her great loss.

Dr. Worsham was born near Richmond, Va., January 31, 1847, being nearly ninety years old at his death. He only missed one service at his beloved church, as he was in his usual pew at church Sunday before his passing. His funeral was on the following day, conducted by his pas-

tor, Rev. E. H. Cunningham, assisted by Rev. J. E. Stephens of Clarksdale, Miss. The church was overflowing with floral offerings and one of the largest gatherings of his friends in many years.

Dr. Worsham in his young manhood, or, rather boyhood, as he was only sixteen when he joined in with the other boys in that great conflict between the North and South, made a vallant soldier defending his country because of patriotism, a young boy as he was. After the war he acquired sufficient education and then studied denistry and became a noted dentist at the age of about 25 years. He continued in his noble profession until death, being the oldest dentist known in regular practice in the United States.

Yes, I knew Dr. Worsham well. He used to have a regular stand to do dental work at Finger Store, or rather in my home. He was welcomed there. Our whole family loved Dr. Worsham. Then I have been with him so many times since in church conferences and he was always as true as steel to his church and convictions. He was a man whom to know was to love. This writer never in all his acquaintance with Dr. Worsham heard him say aught against his brother, nor did he ever hear a man say aught against him or doubt his religion or integrity on all vital matters. So I must say to the world that he was a good man, "an Israelite with no guile."

I am humbly and in deep sorrow and sympathy for the bereaved family, and sincerely, a friend, S. S. FINGER.

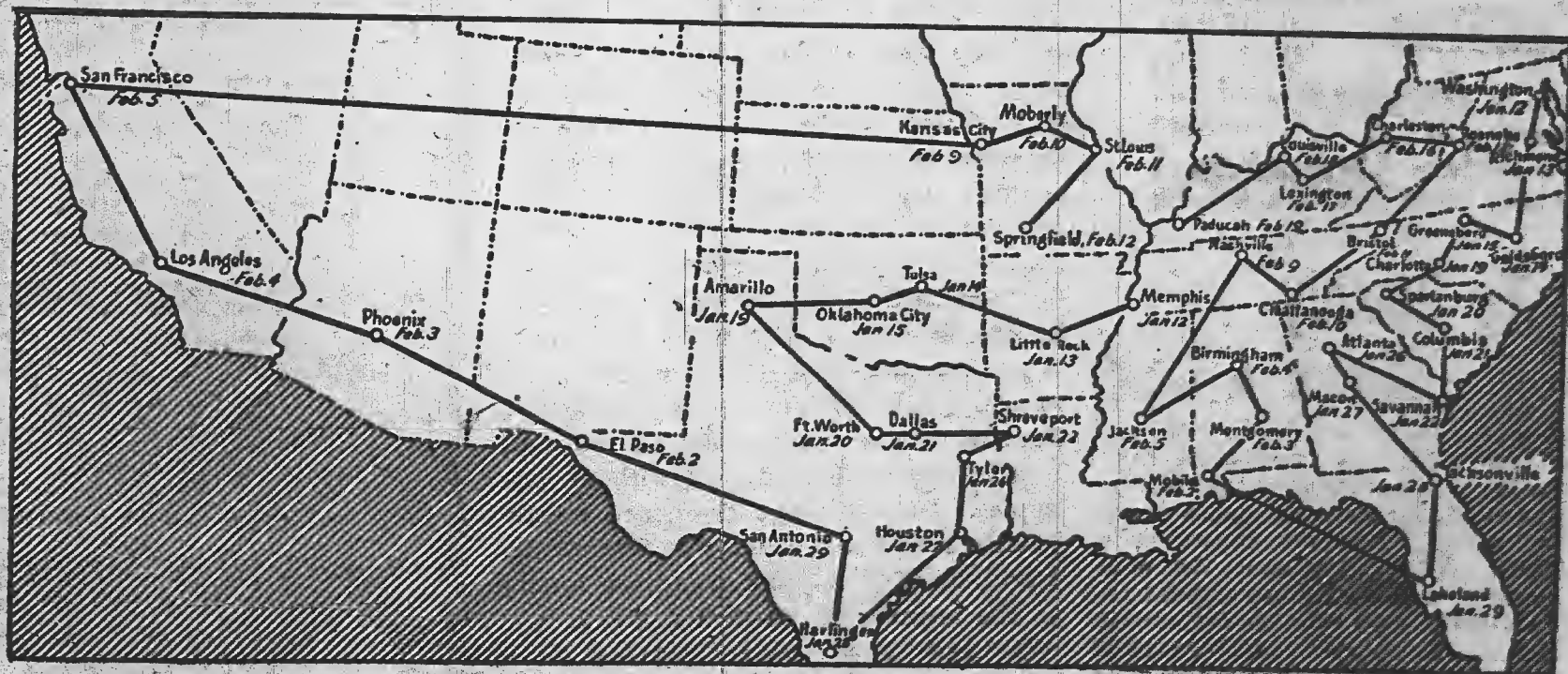
Mary Elizabeth Coffman was born on May 17, 1857, and died on December 15, 1936, at the age of seventy-nine years, 6 months and 28 days. She was married January 11, 1881, to James M. Holt, at

Jefferson, Texas. To this union were born four sons and three daughters. Surviving her are her husband and four children—Mrs. J. W. Owen and R. W. Holt, of Horton, Ala.; Mrs. F. J. Gilbreath, of Hattiesburg, Miss., and Rev. T. R. Holt, of DeSoto, Miss., and ten grand-children. Her last illness was one of prolonged discomfort and acute suffering, but she remained sweet and patient through the trials and tribulations of life and the suffering and anxiety of death. She obeyed literally the scriptural admonition: "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame and is set down at the right hand of the throne of God."

Another splendid virtue exemplified in her life was loyalty. She was eminently loyal to her church, her family, her friends, her principles, and her God. She was always kind, sympathetic and friendly to all. Above all else, she was a precious Christian mother, greatly beloved by her children and grand-children. She gave her whole life to those whom she loved, and her love went everywhere and included every mortal soul with whom she came in contact. Her children, her friends, her casual acquaintances rise up with one voice to call her blessed. She lived for those she loved, and in spite of trials, sickness and many disappointments, she was ever an ideal mother.

The pleasant voice is still, the genial smile has vanished, and the radiant soul has flown. While we have suffered a great loss, the courts of eternal glory enjoy the fragrance of her peaceful Christian spirit amid the successive triumphs of the Son of Man.

T. R. HOLT.



## MAP OF BISHOPS' CRUSADE CAMPAIGN



## Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

### CHURCH SCHOOL LESSON, JANUARY 3

By Dr. J. R. Countiss

#### THE SON OF GOD BECOMES MAN

Personality is the supreme expression of God, and Jesus Christ is the supreme historical expression of personality. What we see in flesh and blood needs no other definition. No child has to consult a dictionary to learn the meaning of the



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word "mother." The man who knows Christ finds theological explanations of secondary importance. Those whose eyes had seen the glorious Galilean attained a faith that arguments could not diminish nor persecution destroy. Those who walked with the Son had no reason to say "Show us the Father." When Jesus wrought "always the will of the Father," he was doing not merely what God desired to have done, but what God would have done in person. It was all so strange and new that even apostles were astonished, even doubtful. The heavens declared the glory of God, Moses disclosed his law, but not until Jesus incarnated his love and mercy and wrought the very ministry of God among the poor, the despised, the outcast, the forgotten, did men understand his fatherhood. When the mind of God, the spirit of God, the love of God, was made flesh men understood. So evident is this identity that emphasis has shifted from the statement that Jesus is like God to the declaration that God is like Jesus. The gospel story is not that man became God as a result of human pride and ambition, but that God became man in response to human need and suffering.

In Christ God shows his solicitude for a prodigal race, so identifies himself with humanity that its interest becomes his interest, its welfare his joy, and its failure his sorrow. He is not to be thought of as a disinterested observer, "sitting on the rim of the universe," but as a wise and loving Father concerned above all things else in the well-being of his children. Moses revealed the will of God; Jesus incarnated his love. Moses told men what to do; Jesus gave them power to become—even to become the sons of God. There is a great truth in the idea of a perpetual incarnation, "I in them, and thou in me—that the world may know that thou hast sent me, and hast loved them as thou hast loved me." God was in Christ in a unique sense, but he dwells also in every open heart and is forever identified with humanity. "Ye are the light of the world." John the Baptist was a witness for Christ, and God has never left himself without witnesses. In every age there are saints, godlike men and women, who remind the world of God. All the centuries testify to the miracle of the first century.

A dead church cannot witness for a living God. Had professed Christians lived up to their opportunity and let the

light of God shine through them, the world today would not be dark. When the personal claims of Jesus seemed to confound or to confuse his hearers, he appealed to their faith "for the works' sake." Though men find difficulty in explaining the incarnation, there is still the test of common sense, "Men do not gather grapes of thorns nor figs of thistles." We are known by our fruits. It is certain that through the coming of the Babe of Bethlehem the world has seen the glory of God as it has not in all other historical events together, the glory of an interested, friendly, fatherly God, whose truth has lightened the mind and whose grace has warmed the heart of man.



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## SEASHORE DISTRICT WORKERS MEETING

The Seashore District Church Workers Conference, composed of pastors, lay leaders, church school officers and teachers, and Woman's Missionary Society workers, which met in Biloxi, Miss., December 15, 1936, was well attended. Much good was derived from this helpful day.

The meeting was called to order at 10 a. m. with the presiding elder, L. J. Power in the chair. Even though it was raining twenty-two of the twenty-eight charges were represented at the roll call at the opening of the meeting, others came later.

Dr. J. M. Sullivan, the Conference lay leader of the Mississippi Conference, and Rev. Irl H. Sells, the Executive Extension secretary of the Mississippi Conference Board of Christian Education, were present and brought helpful messages to all.

After introducing the new pastors and their wives to the meeting the presiding elder took up the specials for the year, and by vote assigned each a place in the program of the year's work. The superannuate special was given to December. The New Orleans Christian Advocate was given for the first few weeks of the Conference year. The special offering for Brother W. M. Williams, the chaplain of the Sanitarium was assigned for January, 1937. The offering for the New Orleans Mercy Memorial Home was given for February. The Whitworth special was assigned the last week of April and the first week of May.

The following special meetings were announced for the year: the Young People's Assembly at Brookhaven, June 7; the Pastors' School at Biloxi, June 21. The camps for the Intermediates, June 14-20, at Camp Palmer; Young People's Camp, June 28, at Camp Palmer; an Intermediate Camp at New Prospect Camp Ground, July 26. The definite date for the District Stewards' Institute was not given.

Rev. G. H. Thompson, our able pastor at Lumberton, Miss., preached a soul-stirring and refreshing gospel message at 11:30. A most enjoyable sea food luncheon was served at 12:30 by the ladies of Biloxi to all present.

In the afternoon Mrs. L. J. Power, the wife of our presiding elder, gave a very instructive message on the woman's work of the church. The Orphans' Home special was given for August, to be com-

pleted not later than the last of the month.

The chairman called special attention to the following important meetings of the year: The Missionary Council at New Orleans, La., January 5-7; The District Missionary Institute at Gulfport, Miss., January 21; The Bishops' Crusade at Jackson, Miss., February 5. The district was divided into three groups and the pastors met and organized the northern, southern and eastern groups. These were urged to observe the evangelistic program beginning with January 1, and coming to a climax at Easter. Biloxi, Gulfport, Pass Christian, and Bay St. Louis were asked to co-operate in the Seashore Camp Meeting the first two weeks in July.

The spirit of the Workers Conference was fine and with the co-operation of the pastors and people, Brother Power has begun a great year's work for the Kingdom.

L. J. POWER,  
Presiding Elder.  
J. W. MOORE and  
ANDREW J. BOYLES,  
Secretaries.

## ARTESIA, MISS., CHURCH BURNS

Our new church was ready for our first services Sunday night, December 13. Brother Wasson, our presiding elder, was scheduled to preach, after which he was to hold our first quarterly conference. Everything was in readiness, Baptist congregation and pastor had been invited to worship with us. About 5:30 the whole building was wrapped in flames, resulting in a total loss.

Our people had worked hard and enthusiasm was at a high pitch over the success of the building program. Seven Sunday school rooms had been erected and equipped, the entire building remodeled and equipped, 14 memorial win-

dows, new lighting fixtures, new heaters, pews refinished, pulpit chairs refinished, the entire plant a model of beauty and stately dignity. Two pianos along with about fifty each of Cokesbury Hymnals and Methodist Hymnals destroyed. Women were weeping like children, sadness was seen written across the flame-lighted faces as the entire population gathered there. More than one was heard to remark that he had rather it had been his own home destroyed instead of the new church.

Sadly we wended our way back to the school building yesterday morning for services. Already a pleasant surprise was waiting the congregation, as I announced the much appreciated donation from our Publishing House. They had sent us 36 copies of the New Hymnal ready for our first service along with the assurance of their prayers in our behalf.

Before midnight after the fire I had sought the guidance of the Spirit in selecting a new building committee. Then I immediately wrote the names down. Not a single one of the five objected as I contacted them and gave them the background of their selection. We are hoping to capitalize our mistakes and soon erect a building even more efficient and of more glory to our Master. May we have your prayers as we are passing through the shadows.

Sincerely yours,  
W. R. CROUCH.

## MR. J. P. KENT PASSES

Minden Methodist Church sustained a great loss in the death of Mr. James P. Kent a few days ago. He was chairman of the Finance Committee of his church and was in every way a valuable man to the community as well as the church. The Advocate shares the sorrow of his many friends and extends sincere sympathy to his loved ones.

# Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

## The Methodist Home

### MEDITATION

By Rev. B. M. Hunt

I Thessalonians 4:3—This is the will of God, even your sanctification.

1. "The will of God." Think of the immeasurable power of the Deity. God is almighty. He created all things. By Him all things consist. In Him we live and move and have our being. God's power is on the side of every one struggling for righteousness. There is great comfort in the realization of His help.

God wills all men to be saved. He desired this salvation so much that He gave His only Begotten Son. He has offered

sufficient grace to enable every man to attain salvation. But the gospel does not stop with the revelation of God's love bearing our sins. God also aids in every struggle against evil. God provides a way of escape in every time of temptation. God gives victory over temptation. God has given life. The Spirit of God is offered to every Christian. It is possible for a man to say, "For me to live is Christ." The will of Christ and the will of the Christian become one in perfect harmony.

The will of God is the law of a Christian. The will of God is also the inspiration, the one great and effective moral power by which the Christian lives.

2. "Even your sanctification." "For both He that sanctifieth, and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren." (Heb. 2:11). "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons, and daughters, saith the Lord Almighty" (II Cor. 6:17, 18). Christianity is not a sinning religion. "This is the victory that overcometh the world, even our faith." (I John 5:4). All things can be brought in subjection to the will of Christ.

3. A new year lies ahead. There is a larger life offered for everyone of us. Have we the vision and the courage to seek first God's kingdom? Are we groaning after holy living? In imagination we can formulate beautiful plans and see ourselves as conquerors. But we will fail if we leave out God. We cannot lift ourselves by our own bootstraps. To overcome evil, we must surrender to Christ. "He that hath the Son hath life, but he that hath not the Son of God hath not life." (I John 5:12). The real victories of life are spiritual. Depth and moral power come from fellowship with Christ.

4. Because God wills our sanctification, we need not fear anything that happens. "Whom the Lord loveth, He chasteneth." "Be ye reconciled to God." "All things work together for good to them that love the Lord." All things can be captured for God and for our own good. God can overrule every hardship. Pain, sorrow, temptation, work, may have disciplinary value if our attitudes are right. "All things are yours. . . . And ye are Christ's, and Christ's is God's."

The Christian life is a never-ending series of risks. Exploration into the spiritual world calls for adventure. But we can "walk out on the promises." We can endure as "seeing Him Who is invisible."

### PRAYER

Our Father, forgive our sins, our failures, our slow progress in the past.

May 1937 mark for us a year of genuine triumph. May it signalize the power of God in our lives. Let us see God's will. May we be God-centered. Then shall our lives be elevated, enlarged, empowered. We are not left to our own resources when we are doing Thy will. We are working together with God. And it is the Father's good pleasure to give us the Kingdom.

We commit our all to Thee in the name of Jesus Christ.

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## Help Kidneys

### Clean Out Poisonous Acids

Your kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional kidney or bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, don't take chances. Get the doctor's guaranteed prescription Cystex, the most modern advanced treatment for these troubles. \$10,000.00 deposited with Bank of America, Los Angeles, California, guarantees that Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Sis-Tex) today.

## Best Remedy for Coughs is Easily Mixed at Home

Needs No Cooking. Big Saving.

To get the quickest relief from coughs due to colds, mix your own remedy at home. Once tried, you'll never use any other kind of cough medicine, and it's so simple and easy.

First, make a syrup by stirring 2 cups granulated sugar and one cup of water a few moments, until dissolved. A child could do it. No cooking needed.

Then get 2½ ounces of Pinex from any druggist. This is a concentrated compound of Norway Pine, famous for its prompt action on throat and bronchial membranes.

Put the Pinex into a pint bottle, and add your syrup. Thus you make a full pint of really better medicine than you could buy ready-made for four times the money. It never spoils, and children love its pleasant taste.

And for quick, blessed relief, it has no equal. You can feel it penetrating the air passages in a way that means business. It loosens the phlegm, soothes the inflamed membranes, and eases the soreness. Thus it makes breathing easy, and lets you get restful sleep.

Just try it, and if not pleased, your money will be refunded.



## Mississippi and Louisiana

The large chorus choir of First Church, Shreveport, rendered "The Messiah" by Handel on the evening of December 20. Dr. Dana Dawson is the enterprising pastor.

Rev. Hillary S. Westbrook, pastor at Homewood, Miss., reports a fine beginning for the new Conference year, and he is both hopeful and happy in his work.

Rev. Olla Nix is at his new post of service, Vancleave, Miss., and he is planning his Advocate campaign with view of carrying it to full success at the earliest possible moment.

Rev. L. E. Douglas, recently assigned to Slidell, La., says that he received a warm welcome from his new parishioners and that he is looking forward to a wonderful year in that charge.

Mr. L. P. Bailey, Route 2, Coldwater, Miss., has been a subscriber for the Advocate since 1891. It is not remarkable that its weekly visits through so many years should have made it a part of his life.

Mrs. A. J. Weissinger, of Hernando, Miss., says "I enjoy the Advocate and don't want to be without it." We hope its visits may be both a solace and strength for her in the New Year now at hand.

Rona Gay, Brooklyn, Miss., writes, "Please continue the Advocate to me. I still enjoy the paper." The paper continues and with each issue will go our appreciation of the loyalty that finds such expression.

Trinity Methodist Church, Ruston, La., of which Rev. Guy M. Hicks is pastor, inserted in the Christmas bulletin a beautiful envelope inscribed: "My Christmas Gift to the Superannuate Preachers of Louisiana."

Rev. N. E. Joyner, the new pastor at Minden, La., says that he has received a most cordial welcome from the good people of that beautiful little city, and he feels that the prospects are good for the coming year.

The Minutes of the Mississippi Conference have reached our desk. It is not necessary to remark upon the promptness of their publication, and the mechanical execution is also a credit to the editor of the Minutes and his printer.

We appreciate the Christmas greetings of Rev. and Mrs. J. G. Galloway, of Crystal Springs, Miss. Particularly do we prize the note commending our editorial on "The King Has Abdicated." We cordially reciprocate the good wishes of our friends.

Bishop Hoyt M. Dobbs delivered the address at the laying of the cornerstone of the New Gentilly Methodist Church on last Sunday afternoon. It will be only a short time until the building will be completed and it will be a credit to that section of the city.

Rev. J. H. Moore, former chaplain of the Mississippi State Penitentiary, reports that he is happy in his new location at Silver Creek, Miss., and he sends a message of blessing and good will to those whom he has been serving in the State Penal Institution.

Rev. B. F. Rogers, presiding elder of the Lake Charles District, renews his pledge of loyalty to the Advocate, and the best dissertation upon that is to say that he has won the \$100 prize each year for the past two years. We confidently expect him to do it again.

Rev. Charles M. Morris, pastor at Morgan City, La., was married to Mrs. J. E. Todd, of Shreveport, on December 23. Rev. R. M. Brown was the officiating minister. The Advocate extends felicitations

and good wishes to the newly-weds.

Friends of Rev. and Mrs. Henry A. Rickey, McDonoghville, La., will regret to learn of Mrs. Rickey's serious illness in a Mansfield, La., hospital. We do not know any details except the fact of her serious illness, and we join with many friends in prayer for her recovery.

On last Sunday afternoon, Bishop Hoyt M. Dobbs laid the cornerstone of the new Methodist Church in Gentilly, New Orleans. An architect's drawing appears elsewhere in this issue, and when it is completed it will be one of the most beautiful little churches in the city.

Rev. T. R. Holt, DeSoto, Miss., is in sorrow on account of the death of his mother. She was living at Horton, Ala., and her translation occurred on December 15. We feel sure that Brother Holt's friends in North Mississippi will not forget him in his great sorrow.

The beautiful Christmas folder of First Church, Baton Rouge, La., features the Cathedral of St. John the Divine on the front cover page. During the next three months Dr. J. Richard Spann, the pastor, will bring to his pulpit Bishop Kern, Bishop McConnel, and Bishop Mouzon.

The editor of this paper wishes to acknowledge the greetings of Rev. C. W. Hillman, of Callao, Virginia, who says that he has found great pleasure in reading "The Trail of the Circuit Rider." Brother Hillman is a stranger to us, and we appreciate the more his thoughtfulness in writing us as he did.

Rev. John W. Ramsey, retired member of the Mississippi Conference living in Meridian, was made very happy by the members of Fifth Avenue Church in that city on the Sunday before Christmas. Following the evening service, a group led by Rev. J. L. Carter, the pastor, paid a call and left the superannuate larger well-stocked for many weeks to come.

Rev. Otis G. Andrews, whose announcement of his evangelistic connection we carry elsewhere, was born, educated and licensed to preach in Mississippi. We have known Brother Andrews for many years, and we have known of his mission work in Memphis for a number of years past. We sincerely hope that he may make many friends and do a great work in his new field of service.

In the death of Mrs. L. W. Pigott, daughter of Rev. and Mrs. W. G. Evans, there passed from earth to heaven a beautiful and devoted soul. She had been in failing health for a long while and had hoped to live long enough to be buried from the new Gentilly church for which





she had dreamed and worked for so long. Her death occurred on the very day of the laying of the cornerstone.

Ministers' Week at Southern Methodist University, February 8-12, features three outstanding speakers. "The Validity of Christian Experience," the theme of the Fondren Lecturer, Dean Albert C. Knudson of Boston School of Religion. Dr. Wm. Adams Brown of Union Theological Seminary will discuss "Living Issues for the Protestant Minister of Today." Dr. H. R. Edwards, of Cornell University, will discuss "A Personal-Minded Ministry."

Rev. A. J. Boyles, Bay St. Louis, Miss., is making an aggressive start on his program for the year in his new charge. His superannuate allotment has been remitted in full with \$1 excess, only a small sum is lacking of a completed Orphans' Home special, and the special for the chaplain, Rev. W. M. Williams, at Sanatorium, Miss., has been remitted. He is now beginning his Advocate campaign. We doubt if that record can be excelled.

### MEMORIAL MERCY HOME— FIFTIETH ANNIVERSARY

Memorial Mercy Home, whose service of love covers a half-century, is planning to observe its jubilee with appropriate celebrations throughout Mississippi and Louisiana. On October 18, 1886, the first

meeting was held in the lecture room of First Presbyterian Church, New Orleans. This initial meeting was followed by meetings at Prytania Street Presbyterian Church, Trinity Episcopal Church, Carondelet Street Methodist Church, Coliseum Place Baptist Church, but it was not until a meeting held at Grunewald Hall, on November 22, that a permanent organization was effected. The group of women who promoted the benevolence elected a board of directors from the four denominations represented in the group, and the officers elected were, Mrs. Andrew Stewart, president; Mrs. S. B. Steers and Mrs. Kate Shaw, vice presidents; Mrs. B. D. Wood, treasurer; and Mrs. Walter V. Crouch, secretary.

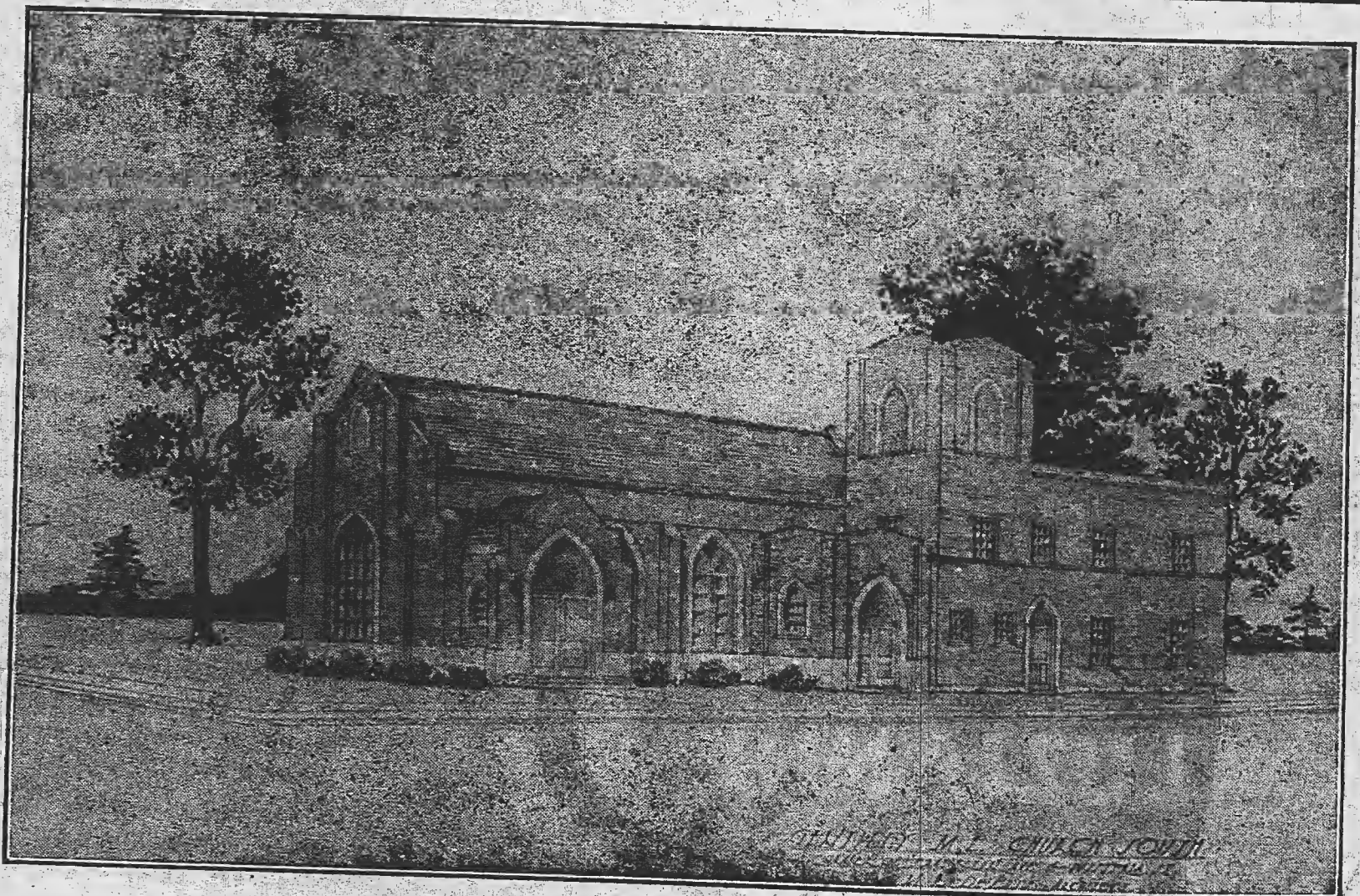
The first location of the institution was in a rented house located at 90 Pleasant Street. There the work began and was carried on until Mrs. Steer gave a house located at 348 Tulane Avenue. It was later moved to its present location at 815 Washington Avenue. The maintenance and operation of the home as a charity became increasingly difficult for the group of women who were standing sponsor for the work, and in 1918, it was offered to the Louisiana Conference of the Methodist Episcopal Church, South, and since that time it has been operated by the Louisiana and the two Mississippi Conferences. The first board of managers for the Home was appointed by the Louisiana Conference in 1918. They

were, Revs. J. G. Snelling, W. E. Thomas, John L. Sutton, and Laymen: C. French, Edward Alvis and E. W. McGlasson.

At the time the Home came into the hands of the Methodist Church, it was operated as Memorial Home for Young Women in a large frame building on Washington Avenue. During the time of the superintendence of Rev. W. E. Thomas, another frame building adjoining that property was donated by Mr. Frank B. Williams, making a fairly adequate accommodation for the work being undertaken. The name was changed to the Memorial Mercy Home in 1929, and under that name it is still conducted.

The Home is supported by small assessments upon the Louisiana and the two Mississippi Conferences, by free will offerings, and by the gifts of individual friends of the work. It is conducted, not for profit nor as a place of refuge for those who might wish to get away from the consequences of shame, but as a place of mercy. No charge is made for any who come to its doors; it is in the best sense a charity conducted in the name of Him who said to the woman taken in adultery: "Go, and sin no more."

You glory in speed, thinking not of the goal. You think your souls are saved because you can invent radio. Of what elevation to man is a method of broadcasting when you have only drivel to send out?—Gandhi.



GENTILLY METHODIST CHURCH, NEW ORLEANS, UNDER CONSTRUCTION